

F. 8. 37

THE  
Protestants Evidence:  
Taken out of Good  
**RECORDS**

SHEWING,  
That for Sixteen hundred Years next after  
CHRIST, divers Worthy Guides of GODS CHURCH,  
have in sundry Weighty Points of RELIGION, and  
namely in Nine Articles, taught as the Church of ENGLAND  
now doth:

- |   |   |  |
|---|---|--|
| I. Concerning the Scriptures Sufficiency. | } | V. Concerning the Eucharist.                   |
| II. Of the Scripture-Canon.               |   | VI. Touching Worship of Images.                |
| III. Of Communion in both Kinds.          |   | VII. Concerning Invocation of Saints departed. |
| IV. Of the number of Sacraments.          |   | VIII. Of Justification.                        |
|   |   | IX. Of Merits.                                 |

Distributed into Several **CENTURIES**,

And opened,

By *Simon Birckbek*, Bachelor in Divinity,  
Sometime Fellow of Queens Colledge in Oxford, and late  
Minister of Gods Word at Gilling in Richmondshire.

The Second Edition corrected, and much enlarged by the Author.

TOGETHER

With an *Answer* to a *Romish Antidotist*.



Take this Evidence which is open, and put it in an earthen vessel, that it may  
continue many dayes, Jerem. 32. 14.

LONDON,

Printed by *John Streater*, dwelling in well-Yard near the Hospital of St. Bartholomew's the Lesse, and are to be sold by the Book-Sellers  
of London, 1657.

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28.87

THE  
PROTESTANTS EVIDENCE:  
Taken out of Good  
RECORDS



92,20

The Evidence which is given, and put in the Evidence, is as follows:

Printed by the Stationer, in the Strand, at the Sign of the Gun, in the Year 1702.



TO  
The Right Honourable *BROTHERS*,  
AND

*My much Honoured Friends,*

Sir VVilliam Strickland  
Of Boynton-House in Yorkshire,  
Knight Baronet.

And to the *RIGHT HONOURABLE*  
Walter Strickland, Esquire,  
*One of the Lords of His Highness*  
COUNCIL of STATE; *Grace and*  
*Peace be multiplyed.*

Honourable and Worthy Gentlemen;



Et it not seem strange, that my self being unknown to You by face should neverthelesse make such homely Addresses, to Persons of your Rank and Place. It is one of the Mercies God hath afforded me, to give me favour in the Eyes of some of good Note, which have not seen me: But however my Privacie and Retirednesse may conceal me, there's a worthy and Able Assistant of mine, a Faithful Brother, and Servant to Your Honourable Family, who hath reported your Worth to me. But, as the Queen of Sheba sayes of Solomon, Behold, the half was not told me, Your goodnesse exceeds the fame which I heard. For, (to speak what my Self have found) when my Treatise of the Quatuor Novissima, was Presented at Boynton-House, it was there Received and Entertained as Courteously, as ever Publius the Governour of the

Mr. William  
Echerington.

1 Kings 10.  
7.

Acts 18. 7.



The Epistle Dedicatory.

He did St. Paul and his Company. And for mine Evidence, upon perusall of some Parcels thereof; it likewise there received it's Placet and Approbation, as if it had been voted in the Affirmative for the Publike Presse.

Habbak. 2. 2.

1 Sam. 21. 8.  
9.

I have brought on the work, and under my Hand (as far as I was enabled) Licens'd it to the Private Presse; but 'tis some Superiour Faculty must bring it to the Publike View, so that He that runs (as the Prophet speaks) may read it, as he passeth by: Otherwise, it may (haply) come to lye still shuffled amongst my Papers, as sometime Goliath's Sword (though it were kept as a Monument, and Memorial of the Defeat David gave to Goliath, and the Philistines) was wrapt up in a Cloath, behind the linnen Ephod, and the Priest's Vestments; till David came, who wanting his own Sword, and calling for one; that of Goliath's being given him, he said, There's none like that, give it me.

Nchem. 1. 11.

You see, how it craves the help of Your Tapers, your Torch-light to lead it out of this obscure Cell, this Grott; which if Your Honours shall afford, I hope You shall neither Repent of your Oyl spent, nor I of my Labour lost; but that by Your kind Acceptation, it may come (as formerly beyond its merit) to find the like Favour, in the sight of the Godly and Judicious, as it shall meet with.

And this the rather, for that it cometh forth, commended to the world through Your hands: For, your able Parts and Endowments, joyntly and severally, helped by careful Education at home, and improved by Observations in Travail abroad, (such as have fitted You for Publike Employment, and Entrusted You with the Businesse of your Countrey, the Common-wealth, yea, and the weighty Affairs of State) render You deservedly Honoured and Promoted.

Mr. Fuller's  
Church-  
History of  
Britain, Lib.  
10. Cent. 17.

2 Tim. 1. 16,  
17.

Sir, I make bold to touch upon Your Brother's Travails, in regard of what I find recorded of him. When that worthy Professour, and Constant Confessour of Jesus Christ, Mr. John Molle, (whom the Papists looked on as a Man of a thousand,) was Imprisoned in the Inquisition-House at Rome, for that (besides some other pretences) he had translated Du Plessis his Book of the Visibility of the Church, out of French into English; In all which time of his Durance; which was some thirty years, no English-man was ever permitted to see him, save Mr. Walter Strickland of Boynton-House in Yorkshire; And he, with very much Desire, and Industry, procured Leave to visit him: And I nothing doubt, but this kind Visite was entertained with that of St. Paul's Ap-  
precation, The Lord give mercy unto the House of Onesiphorus, who was not ashamed of my Chain, but when he was in Rome, he sought me out very diligently.

May it please then your gracious Brother-hood to own these Ecclesiasticall Annals; the Subject is very considerable, it being a Grand-Plea for the Churches Charter, and the Protestant's Magna Charta, stored with Evidences, and confirmed with Reports of all Antiquity, from Anno Domini primo, from the first year of our Lord, from the first year of Grace, and so along down to this present  
Age;

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The Epistle Dedicatory.

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*Age; And the same not unsuitable, specially Your Selves being well ver<sup>d</sup> both in Civil and Sacred Records.*

*If I had not thought this EVIDENCE Materiall, and ad Omnem Juris effectum, (as they say) materiall and full to all intents and purposes, for which it is vouched, it should have been taught a lesse ambition. I should either have concealed it, or not brought down this Writ of Revivour in Your Name. Now (such as it is) I betake it to Your Honours Protection, and Your Honours to the Protection of the Highe<sup>st</sup>.*

Your Honours in all humble  
Duty and Service,

*Simon Birckbek.*

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THE HON. THE SECRETARY

My dear Sir,  
I have the honor to acknowledge the receipt of your letter of the 10th inst. in relation to the proposed amendment to the Constitution of the State, and in reply to inform you that the same has been forwarded to the proper authorities for their consideration.

Very respectfully,  
Your obedient servant,

Simon Bivins, Jr.



## To the Reader.

**S**O long as the Truth hath *Adversaries* to oppose it, it had need have *Champions* to vindicate it. In a difficult and dangerous way, It is not enough to have a *Guide* to Lead us, we must have *Arms* likewise to *Defend* us. In building the wall of *Jerusalem*, there was need not onely of *workmen*, but of *warriours*; not onely of *tools*, but of *weapons*; Every man that wrought in the Work had his *Sword girded by his side*. Nay not onely the Builders were armed themselves, but the half of *Nehemiah* his Servants besides, held *Spears, and Shields, and Bows, and Habergeons*. It is necessary in the Church of God, not onely that the *Pastors* thereof, the Ordinary Preachers of the truth should be furnished with Learning to defend it against all gain-sayers, but that there should be some *Select* and special men, whose proper imployment it should be to attend *Polemical* Divinity, and to fight the *Battels* of the Lord.

Two wayes there are of this Military part of Church-Service. The one *Apodictical*, Scholastically stating the Questions Controverted, and by sound Arguments out of Scripture Evidencing the Truth, and refelling the Errours that oppose it. The other *Historicall*, by deducing the Succession of Ecclesiastical Doctrine through all Ages of the Church, and producing authentick *Witnesses* in Each of them, whereby the Doctrine now taught, may be vindicated from the Charge of *Novelty*. In both kinds we have had many eminent, and excellent Men, whom, as *David's* Worthies, the Lord hath from time to time raised up, to assert the Doctrine of the Reformed Churches from the Charge of being either False, or New.

Amongst these, the Reverend and Learned Author of this Book hath taken great and worthy Pains, in producing out of every Century *witnesses* to attest our Doctrine in the Points by him proposed, against the Contrary doctrine of the *Trent-Council*, and Church of *Rome*. A Work Seasonably published, and worthy to be perused in these unstable Times, for Confirming mens minds in the *knowledge*, and their hearts in the *Love* of the Truth, that they may be preserved from Defection and Apostacy.

June 13.  
1657.

Thine in the Service of the Gospel,

Ed: Reynolds.



## ERRATA.

**E**pist. to the Reader, Sect. 10. for, *David*, read *Moses*. page 18. line 33. for *oft*; he  
 read *ot*, the. p. 25. l. 14. r. *apogual*. p. 29. l. 9. Do this nothing. p. 42. l. 7. r. *Sacra-*  
*mental*. p. 53. l. 41. r. *Trinitatis*. p. 107. l. 23. r. *πανεργων πατηρ*: p. 125. l. 21. r. *Su-*  
*stia*. p. 128. l. 35. r. *ποιμεν* Θ. p. 129. l. 13. *μεγαλυσις*. p. 130. l. 1. r. *αυδγιαυλας*.  
 p. 187. l. 40. r. *Heaven*. p. 197. l. 15. r. *votum*.

2

The Reverend Authour hath lately published,

*A Treatise of the Four last Things*, commonly called the *Quatuor*  
*Novissima*, Death, Judgment, Heaven, and Hell, in 8<sup>o</sup>.  
 Also, a small Treatise called, *A Cordiall for a Heart-Qualm*.

*Sir Henry Spelman's Counsels*, in folio.  
*Mr. Elton* on the 7, 8, 9. Chapters of the *Romans*. fol.  
*Mr. Jermin* on the *Proverbs*. fol.  
*Mr. Hildersam* on the 4th of *John*. in fol.  
*Mr. Stock* on *Malachy*. fol.  
*Dr. Williams's Best Religion*: fol.  
*Mr. Bentham's Christian Conflict*. Quarto.  
*Mr. Negus* of Faith. 4to.  
*Mr. Cawdrey's Inconsistency of the Independent way*: 4to.  
 —against *Firmin* about Baptisme. 4to.  
*Mr. Ball* of Faith. 4to.  
*Mr. Randall* on the *Romans*. 4to.  
 —on the Church. in 4to.  
*Mr. Calamy's Sermons*. 4to.  
*Mr. Tarrow's Comforts* for troubled Consciences.

All which Books are to be sold by *Edward Bremser* at the *Crane*  
 in *Paul's Church-yard*.

*The Refinement of Zion: Or, The old Orthodox Protestant Do-*  
*ctrine* justified, and defended against several Exceptions of the  
*Antinomians*: methodically digested into Questions, wherein  
 many weighty and important cases of conscience are handled,  
 concerning the nature of Faith and Repentance, or Conversion to  
 God. By *Anthony Warton*. Printed for *John Streater*, and are to  
 be sold by the Booksellers of London.

To

## To the Reader.

*Christian Reader,*

**T**He Prophet saith, (a) *Ephraim*, was like a *Cake on the hearth*, not turned; baked on the one side, raw on the other; that is, partly Jewish, and partly Ethnick in Religion. It was my Lot to fall upon a Charge; which (Ephraim-like) was part Protestant, part Papal; the one side questioning the other, where their Religion was before *Luther*? which occasion'd me to draw up a Catalogue of our Professors. Now it fell out about the same time, Doctor *Featley* (a *Manassah*, that blessed man now with God, one excellently vers'd in controversial Divinity, and one to whom this work is much beholden) had with good successe stood up in this quarrel with Jesuit *Fisher*. I acquainted him herewith, and he gave me the (b) right hand of fellowship, encouraging me to go on with my List; And so did my other worthy friend, that learned Knight, Sir *Humfry Lynde*. But I found it too hard a task for me (though I had good helps from the wellfurnish'd studies of my ancient Colleagues, Mr. *William Richardson*, Minister of Gods Word at *Borough-Church* in *Westmerland*, a very learned and reverend Divine; Mr. *Nathaniel Hawksworth*, a true *Nathaniel*, an *Israelite* indeed; and others; to procure such recordes in the Countrey, as might prescribe for fifteen hundred yeares and upwards; so as it occasion'd me to travaile to *Oxford*, there to visit the famous publike Librarie of Sir *Thomas Bodley's* foundation, the Magazine and Store-house of all manner of Sacred and Sciential Learning, as also other private Libraries, and repositories; where I became an \* eye witness of divers Monuments of Antiquity laid up in *Archives*, and other Parcels of evidence, whereof I have made use in this ensuing Treatise.

2. And having to deale with subtil adversaries, (like the *Sonnes of Zeruiah*, (c) of whom *David* complained, that they were too hard for him; and lest the Churches cause might suffer through my weaknesse) I procured me some of the best works, and Master-peeces of such of our worthies, forreine and domestick, as had with honour and successe encountred the adversary in the controverted Points. And because I was to study men as well as Books, and to consult with living Oracles, as well as with the Defunct; I repaired to such learned Counsel, both in the Universities, and in the Countrey, as had ever made the Church their Client; and they were pleased to be retained in behalfe of the publike Faith once delivered to the Saints, and the common cause of Salvation, as *Jude* calls it. Indeed there was scarce any point of greater difficultie. But before ever it was resolved upon the Question, and entered into the Book, I prayed a consultation; so as it first pass'd

(a) *Hos. 7. 8.*  
*Ephraim loc.*

See Centur. 16.  
Sect. 3.

(b) *Galat. 2. 9.*

\* *Pluris est oculi  
latus testis unus;  
quam auris de-  
cem.* *Plautus;*  
*in Truculent.*  
*Actu. 2.*  
(c) *2 Sam. 3.*  
39.



## To the Reader.

ed the votes of a Triumvirat of learned, and judicious ones, namely, Mr. Dr. *ward* Master of *Sidney Colledge* in *Cambridge*, and the *Lady Margaret's* Professor there; Mr. Doctor *Featley* of *Lambeth*, Provost of *Chelsey Colledge* neere *London*, erected for the maintenance of Controverlie writers there. And Mr. Dr. *Langbaine*, the (Now) learned Provost, of our *Queens Colledge* in *Oxford*. For, (as *Socrates* said) the Mid-wife oft times judgeth better of the feature of the Child, than the Parent. And I must ingenuously acknowledge, If I had not ploughed with their Heifer, I had not so easily unfolded divers Romish Riddles. *Judg. 14. 8.*

3. That which set me on work afresh, was the generall acceptance my poore labours found with such as loved the truth in sincerity; yea, some of good note signified unto me, how much they longed to see my *Testes Veritatis*, which had been buried now for divers months, to be like the two witnesses in the Revelation; that is, raised up from death by a new Impression; which puts me in hope, that this review will find the like welcome, and entertainment. For, divers things are here set down more fully, and distinctly, than formerly. The whole work is revised, corrected, and enlarged throughout every Centurie, and almost in every Article of each Age. But I forbear; Let others speak of it, as they find it. I like those Sheep that *Epistetus* the Philosopher speaks of, which being put into their Pasture, *ἡ χορὴν φάγουσιν* do not give up again the fodder they have eaten, as if they would tell their Shepheard. *πότερον ἴσμεν*, how much grasse or hey they had spent him; *ἀλλὰ τὸν νομὸν ἴσμεν* *ἐκείνου*, but digesting their food inwardly, they bring forth fruit outwardly, *τὸ ἔργον ἴσμεν* *ἐκείνου*; they shew him *Lac et Lanam*, their Wooll and Lamb, their Flock and Fleece; what milke they yeeld him, what Lambs they breed him, what Fleeces they bring him.

(d) *Epistet. in Enchirid. cap. 6. 9.*  
Sed *Lac ei vellusq; affatim præbent* Politician in *Lami.*  
So he cal's his prælection upon *Aristoteles Prior.*

(e) *1 Sam. 13. 10.*

4. I have dealt faithfully in the businesse, and, with as much care and diligence, as Morally a Scholler could use, collected my Testimonies out of the very Authors themselves, and their genuine works; not wresting, nor willingly mis-alleadging any Authors Testimonie; nor yet sleightly proposing the Adversaries Arguments; for that had been, to have set up a Shaw-foule of mine own making, and then batter it in peices with mine own Ordinance. I have done like the Israelites, who went down to the Philistims to sharpen their tooles; I have sharpened mine own, not blunted theirs: I have set as keen an edge on the Adversaries Arguments, as I could meet with in *Bellarmino*, *Parsons*, *Breereley*, or other the like men of mettall.

(f) *Zachar. 13. 6.*  
See *Centur. 16. Sect. 9.*  
in *fine*

5. And yet for all could be done, the work hath not escaped the Censures of some, that have wounded both it and my selfe; in the house of our friends, as the (f) Prophet *Zacharie* speaks. For, there have been some, who (because in each A. e, I alleadged divers Sentences of Fathers, which have not dependance one of another) do make; as if this work were nothing else but Centon's and

## To the Reader.

and Rhapsodies; which mind's me of what *Laertius* (g) tells us of *Chrysippus* the Philosopher, a writer of those times; how he stuffed his Books with Testimonies and Quotations; gathering together what ever was in his way; whereupon *Apollodorus* said, that taking from *Chrysippus*, τὰ ἀλλοτρία, that which was not his own, κενὸς ὁ χρεῖται, his papers would be empty. I should be loath to suffer under the suspicion of this; for, I have learned in the (b) Prophets School to take forth, and sever the precious from the vile. They say, that one of the *Sybills* was wont to write her Prophecies in the leaves of Trees; so as oft times they were scattered abroad with the wind; and hence (haply) came that Proverbial speech, (i) of saying (when one would bring things into order) it were easier to gather Sybil's leaves together. Had the parcels of this evidence been shuffled together like Sybil's leaves without Order, or coherence, there might have been some colour for this surmise. But (if I favour not my selfe) the work is methodically digested, and cemented together with coherence of an interlocutory discourse, not without some mixture of Logick, and School-divinity; as also some few ingredients of Church-Story. There be several sorts of writings: some, discourses made out of our own braine; and others, Collections out of many Authors; the latter of these are no whit inferiour to the former, but as they favour more of the Lamp, so they give much more Light to the Reader. In this kind are *Plutarch's Morals*, *Hippocrates his Aphorisms*, *Xenophon's Memorabilia*, *Prosper's Sentences*, the *Emperours digests* and *Pandecks*, *Gratian's Body of the Canon Law*, *Aquinas his Summes*, and *Aurea Catena*: these were compiled by famous Physicians, Civilians, Canonists, and School-men. It were not faire to call their Collections, patch't up Centons, and Rhapsodies. But for my fragments, I may say as *Lipsius* did of his Politiques; *Omnia esse nostra, et nihil*. All things (in this Evidence) are mine, and nothing. The matter is the Authors whom I Cite; the whole Invention, Order, and Disposition is, mine own.

6. Neither have I (as some have thought) set up two Contradistinct Churches, Papal and Protestant; Roman and Reformed. I know there is but one Catholick Church; This universall hath many Limbs, and Members. The Church of *Rome* is only, and at the best, a parricular Church, and that a very unsound one. It hath been part of my care, to point out to others, the founder parts and Members of the Catholick Church; and to shew by Testimonies, and Records of Romanists themselves, that however formerly the Faction in the Pacpie prevailed; yet we had not two Churches before *Luther*; but that we had alwaies *Testes veritatis*, Witnesses of God's truth, and our own Religion in all Ages, even in the bosome of the Roman Church. In a large Granary, or Mint-house, where there are several heaps of Cornes, some cleane, some smuttie; some Angel Gold, other of an inferiour Alloy; doth he wrong the buyer who directs him to the sounder graine?



## To the Reader.

to the purer Gold? or not rather he who confounds and sophisticates them to delude his Chapman?

7. There be others, who (to save me a labour) make, as if it were not so proper for me to meddle with these controversies. Indeed it had been a fitter taske for some able Professor; yet St. *Austin* (k) was of opinion, that in places infected with Heresie, all should write, that had any facultie therein, though it were but the same thing in other words; that so all sorts of people, among many books might light upon some, and the Adversary every where find one, or other to encounter him. In the time of *Valens* the Emperour, who favoured the *Arrian* faction, *Aphraates* a Monk, a godly man of that time, contrary to his Order, left his Cloyster, and joyned himselfe to the Orthodox Christians, against the *Arrians*; And being asked by the Emperour (who was offended thereat) what he did out of his Cell? I would (saide he) have kept it, and did keep it, so long as Christs Flock was in safetie; now that the same is endangered, I must do my best to relieve it.

(k) *Aug. Trin-*  
*l. 1. c. 3.*  
*et contra men-*  
*dacia. c. 6.*

That which drew this retired man into the field; *οὐκ πολὺ μὲν γυνάσσει* (for so *Theodore* (l) call's it) into a Schoole of defence, hath likewise put me and my Auxiliary forces into this military posture. When *David* the youngest Sonne of *Isbui* carried in Provision to the Campe, for the releife of his Brethren that were upon Service, *Eliab* his eldest Brother check't him for it, as if he had presumptuously thrust himselfe into the Battle, out of an ambitious desire of doing some exploit, to gaine glory thereby. It is quarrel enough amongst some to a good action, that it is not their own. But *David* cleares himselfe; that, he came thither at his Fathers appointment; He left not his Flock unprovided. And now that upon his coming, He heares *Goliath* reviling the Host, and challenging all *Israel* to a Duel; He only looks, who undertakes the quarrel; for the glory of God, and honour of their Nation. What then have I done? saith *David*, (m) Is there not a cause? And now that the Champions of *Rome*, make such proud challenges, and dare us to shew the visibilty of our Church; Is it not high time, and just cause, for the youngest Son of the Church, *pro virili parte*, for his power and ability, to stand up in the quarrel, enter the Lists and go into the Army, were it but as a *Providore* to carry in provision to the Campe, for the reliefe of the Brethren?

(l) *Theodore:*  
*Eccles. Histor.*  
*l. 4. c. 26.*

(m) *1 Sam. 17.*  
*19.*

8. Lastly, some have thought this work too large: Truly, it is larger, than I either expected, or desired. I could have wished it put into the *Abbreviator's* Office, there to have been kept short, and served as *Phocion* did *Demosthenes* his long-winded Orations, being (n) *κόπεις τῶν λόγων*, the Hatcher, to cut off his larger pleadings. And truly (to spare Eyes as well as Purfes) I have cast it into a new Modell, and reduced divers passages that served upon the former Triall; not for that they were needlesse; but for that my

(n) *Plurarch.*  
*in vita Phocion*

## To the Reader.

my Companies were full, and these Reserves more usefull; as Saint *Austin* said (o) of the two Sisters choice, *Martha* and *Mary*; *non tu malam; sed illa, meliorem*; Thou hast not chosen a bad part, but *Mary* hath choien a better. And yet it is large; Indeed it could not well be otherwise, and speak home to so many Ages, and withall cleare the evidence from the exceptions of the Adversary. Besides, I am somewhat of his mind in St. *Austin* (p) who liked not *de questione magna responsionem brevem*, liked not to have a short Answer returned to a great Question. But as the same *Austin* said, (q) of his Treatise of Christian Doctrine; so say I, *cui gratus est, longum non est*, it will not seeme long to him that liketh it.

9. I have also been long about it; and so my worthy Doctour (now with God) told me; but withall he put me in hope it might prove like the Cypresse, which though it be long a growing to a Tree; yet the shade of it afterwards serves for an Harbour to the Child unborne.

10. I have revised this work at some distance, and disadvantage; amid'st the divisions of *Reuben*, (s) at a second (t) *Meribah*, as *Moses* called it, because of the strivings of the Children of *Israel*; in a Valley of *Achor*, (u) a place of trouble. And this in my declining Age. The Age of man, as *David* saith, (w) is threescore yeares and ten; he meaneth according to the ordinary state and course of Life; I am come beyond *David's* period, being aged threescore and 15, now when I write this Evidence; So as I hope these yeares of mine, with weaknesse thereto incident; (for \* *Seneſtus ipsa est morbus*; old Age is a disease of it self,) I hope they may serve to make some part of Apologie for the defects, and over-fights of this work; as the Old Wife in the *Comedian*, (x) excused her slips; her slow and faltering pace; because she carried a great burthen on her back; and being asked what burthen? she said; *tantum hoc oneris est quod fero, annos octoginta et quatuor*, she said, she carried the weight of fourscore, and four yeares. And yet God hath herein dealt graciously with me, that I should finish my task before the Keepers of the house (y) the hands that keep the Body, before they begin to tremble, and wax feeble, unable to handle the pen of the writer (z); before, those that look out at the Windows, the eyes, before they grow duskie, and darkned.

Now that good God, that hath graciously enabled me to goe through this well meant work of the Churches Annals bleſſe it to the be hoof of his Church, and the glory of his own Name. Amen.

Simon Birckbeck.

Catalogus

(o) *Augustin. de verb. Dom. Serm. 27. Luke 10. 42.*

(p) *Epist. ad Bonifac. 23.*

(q) *Lip. 4. cap. ult.*

(r) *Tardius nascitur seris umbram salutaris Ne patibus cupressus.*

(s) *Judg. 5. 15. (t) Exod. 17. 7.*

(u) *Jos. 7. 27.*

(w) *Psal. 90. 10.*

\* *Terent in Phormion. Act. 4. (x) Syra Anus; apud Plautum in Mercator. Act. 4. Scen. 1.*

(y) *Ecclesiastes. 12. 3.*

(z) *Judg. 5. 24.*



# To the Reader.

My dear friend, I have the honor to acknowledge the receipt of your letter of the 10th inst. and in reply to inform you that the same has been forwarded to the proper authorities for their consideration. I am, however, unable to give you any definite answer at present, as the matter is still under discussion. I shall, nevertheless, endeavor to expedite the business as far as possible, and will keep you advised of any further progress. I am, Sir, very respectfully,  
Your obedient servant,  
Simon Jackson.

Calculus

# Catalogus Testium Veritatis.

O R,

A Catalogue of such Witnesses as are produced in this Treatise, for proof of the Protestants Religion, disposed according to the Times wherein they flourished.

*Witnesses produced in the First Age,  
from Christ's Birth to 100 Years.*

**C**HRIST JESUS.

*The Twelve Apostles.*

*Saint Paul, and the Churches of the  
Romanes, and others.*

*Anno 63. Joseph of Arimathea, who  
brought Christianity into Brit-  
tain.*

*70. Dionysius Areopagita. The  
Books that bear his Name, seem to  
be written in the Fourth or Fifth Age  
after Christ.*

*100, Ignatius the Martyr.*

*In the Second Age, from 100,  
to 200.*

*150 Justine Martyr.*

*166 Hegesippus.*

*169 The Church of Smyrna, touching  
the Martyrdome of their Bishop Po-  
lycarp.*

*170 Melito, Bishop of Sardys.*

*177 Pope Eleutherius his Epistle to  
Lucius, the first Christian King of  
Britain.*

*180 Polycrates of Ephesus, and the  
Eastern Churches, touching the keep-  
ing of Easter.*

*180 Irenæus, Bishop of Lyons.*

*200 Clemens Alexandrinus.*

*In the Third Age, from 200,  
to 300.*

*Anno*

*201 Tertullian.*

*230 Origen.*

*230 Minutius Felix.*

*250 Cyprian, Bishop of Carthage.*

*300 Arnobius. 300 Lactantius.*

*Anno 291 Amphibalus, and his  
Associates martyred in Britain; and  
Saint Alban, Anno 303.*

*In the Fourth Age, from 300,  
to 400.*

*310 A Councill at Eliberis in Spain,  
317 Constantine the Great.*

*325 The first Generall Councill at  
Nice, against the Arrians.*

*330 Eusebius Bishop of Cæsarea.*

*337 Ephraim the Syrian.*

*340 Achanasius Bishop of Alexan-  
dria.*

*360 Hilarie, Bishop of Poitiers.*

*364 A Councill at Laodicea.*

*370 Macarius, the Egyptian Monk*

*370 Cyril, Bishop of Hierusalem.*

*370 Optatus, Bishop of Mela in  
Africk.*

*370 Ambrose, Bishop of Milain.*

*370 Basil the Great, Bishop of Cæ-  
sarea.*

*370 Gregorie Nazianzen.*

*380 Gregorie Nyssen, Bishop of Nys-  
sa in Cappadocia, Brother to  
Basil.*



## A Catalogue of Witnesses

381 *The second Generall Council at Constantinople, where Macedonius was condemned.*

390 Epiphanius, *Bishop of Salamine in Cyprus.*

*In the Fifth Age, from 400, to 500.*

406 S. Chrysostome, *Bishop of Constantinople.*

415 S. Hierome. *idem.*

420 S. Augustinus.

429 Palladius, *sent (by Pope Celestine) into Scotland; and Germanus (by the French Bishops) into Britain, to beat down Pelagianisme.*

430 Vincentius Lirinensis *wrote against the Pelagians, and Nestorians.*

430 Cyril, *Bishop of Alexandria.*

430 Theodoret, *the Historian, Bishop of Cyren or Cyria.*

431 *The third generall Council at Ephesus, where Nestorius was condemned and deprived.*

450 Leo the Great.

451 *The fourth generall Council at Chalcedon, where Dioscurus and Eutyches were condemned.*

490 Gelasius the Pope.

*In the Sixth Age, from 500, to 600.*

520 Cassidore, *Abbot of Ravenna.*

520 Fulgentius, *Bishop of Ruspa in Africk.*

527 Euphraimius, *Patriarch of Antioch.*

529 *A Council at Aurange, against Semi-Pelagians, and Massilians.*

540 Justus Orgelitanus *claruit ann.*  
540. Trithem. *de Scriptor. Ecclesiast.*

540 Rl emigius, *Bishop of Rhemes.*

545 Junilius, *Episcopus Africanus.*

545. Primasius, *a Bishop of Africk.*  
Bellar. *de Scriptor. Ecclesiast.*

546 *Bishop Facundus.*

560 Dracontius.

580 Venantius Fortunatus, *Bishop of Poitiers, a Poet, and Historian.*

596 Augustine the Monk, Mellitus and Laurence *sent into Britain by Pope Gregorie.*

596 *The Britains Faith.*

*In the Seventh Age, from 600, to 700.*

601 Greg. the First, the Great, *placed by Bellar. in this Seventh Age.*  
Bell. *de Script. Eccles.*

601 Hesych. *Bishop of Hierusalem.*  
Bellar. *ibid.*

630 Isidore, *Bishop of Seville, Disciple to Gregorie the Great.*

*In the Eighth Age, from 700 to 800.*

720 Venerable Bede the Saxon.

740 Joannes Damascenus.

740 Antonius Author *Melissæ.*

754 *A Council held at Constant. wherein were condemned Images, and the worshippers of them.*

768 Clement, *Bishop of Auxerre, Disciple to Bede.*

787 *The second Council at Nice, about restoring of Images.*

790 Alcuinus, or Albinus, *an Englishman, Disciple to Bede, and Tutor to Charlemagne: this Alcuinus laid the foundation of the University of Paris.*

794 *A Council at Frankford, wherein was condemned the second Council of Nice, for approving the worshipping of Images.*

800 Carolus Magnus, and Libri Carolini.

*In the Ninth Age from 800 to 900.*

815 Claudius Scotus.

*produced in this Treatise.*

- 820 Claudius Taurinensis, *against Image-worship.*  
 824 *A Council at Paris about Images.*  
 830 Christianus Druthmarus, *the Monk of Corbey.*  
 830 Agobard, *Bishop of Lyons.*  
 830 Rabanus Maurus, *Bishop of Mentz, Disciple to Alcuin.*  
 840 Haymo, *Bishop of Halberstadt, Cousin to Bede.*  
 840 Walafrius Strabus, *Abbot of Fulda, Disciple to Rabanus; he collected the Ordinary Glosse on the Bible. Trithem. de script. Eccles.*  
 861 Hulderick, *Bishop of Auspurg.*  
 862 John Mallerosse, *the Scottish Divine; or Joannes Scotus Erigena; he was slain by the Monks of Malmsbury.*  
 860 Photius, *Patriarch of Constantinople; he wrote the Nomocanon.*  
 876 Bertram, *a Monk and Priest of France.*  
 890 Rhemigius, *Monk of Auxerre; he wrote upon Saint Matthew.*  
 890 Ambrosius Ansbertus, *the French Monk.*

*In the Tenth Age, from 900,  
to 1000.*

- 910 Radulphus Flaviacensis Monachus. *Bellarm. quò supra.*  
 950 Stephanus Eduensis Monachus. *Idem.*  
 950 Smaragdus *the Abbot.*  
 975 *Abbot Aelfrick, and his Saxon Homily, and his Saxon Treatise of the Old and New Testament, both translated into English.*

*In the Eleventh Age, from 1000,  
to 1100.*

- 1007 Fulbert, *Bishop of Chartres.*  
 1050 Oecumenius.  
 1050 Berengarius.

- 1060 Radulphus Ardens.  
 1070 Theophylact, *Archbishop of the Bulgarians.*  
 1080 Anselme, *Archbishop of Canterbury.*  
 1090 Hildebert, *Archbishop of Tours.*  
 110 Anselmus Laudunensis, *Collector of the Interlinear Glosse.*

*In the Twelfth Age, from 1100,  
to 1200.*

- 1101 Zacharias Chrysopolitanus;  
 1120 Rupertus Tuitiensis.  
 1130 Hugo de Sancto Victore.  
 1130 Bernardus Clara-vallensis.  
 1130 Peter Bruis, *and Henry of Tholouse.*  
 1140 Peter Lombard, *Master of the Sentences.*  
 1150 Petrus Clunniacensis.  
 1158 Joannes Sarisburiensis.  
 1160 Petrus Blesensis, *Archdeacon of Bathe.*  
 1170 Gratianus,  
 1170 Hildegard *the Prophetesse. Trithem.*  
 1195 Joachimus Abbas.  
 1200 Nicetas Choniates.

*In the Thirteenth Age, from 1200,  
to 1300.*

- 1206 Gul. Altissiodorensis.  
 1215 Concil. Lateranense, & Cuthb. Tonstal. Dunelm. *Episcop. de eodem.*  
 1230 Gulielmus Alvernus Parisiensis *Episcopus.*  
 1230 Petrus de Vineis. *Trithem.*  
 1240 Alexander de Hales.  
 1250 Gerardus *and Dulcinus.*  
 1250 Hugo Cardinalis.  
 1250 Robert Grouce-head, *or Grosse-teste, Bishop of Lincoln.*  
 1256 Gulielmus de Sancto Amore.  
 1260 Thomas Aquinas.  
 1260 Bonaventura.



## A Catalogue of Witnesses

1260 Arnoldus de Nova illa.  
1300 Joannes Duns Scotus.

*In the Fourteenth Age, from 1300,  
to 1400.*

1303 Barlaam the Monk, and Nilus  
Archbishop of Thessalonica.

1320 Gulielmus Ockam.

1320 Nicol. de Lyra, a converted  
Jew, who commented on all the  
Bible.

1320 Marsilius Patavinus.

1320 Michael Cesenas. *Trithem.*

1320 Dantes.

1320 Durandus de S. Portiano.

1330 Alvarus Pelagius.

1340 Johannes de Rupe-scissa. *Tri-  
them.*

1340 Thomas Bradwardin.

1340 The Kings of England oppose  
Papall Provisions, and Appeales;  
Anno 1391.

1350 Richardus Armachanus.

1350 Robert Holcot, the English-  
man.

1350 Francis Petrarch. *Bellarm.*

1350 Taulerus, a Preacher at Stras-  
brough. *Bellarm.*

1370 John Wickliffe, and the Lol-  
lards.

1386 Gregorius Ariminensis.

1400 Sir Geoffrey Chaucer.

*In the Fifteenth Age, from 1400,  
to 1500.*

1410 Petrus de Alliaco, Camera-  
censis. *Bell.*

1410 John Gerson, Chancellor of  
Paris.

1411 Petrus Dresdensis, and Jaco-  
bellus Milvensis.

1414 John Hus, and Hierome of  
Prague.

1414 Constantiense Concilium.

1417 Nicholaus Clemangis. *Tri-  
them.*

1420 Ziscay, the Captain of the Hus-  
sires.

1420 Laurentius Valla.

1426 John Rochezana, Disciple of  
Hus.

1430 Paulus Burgenfis.

1430 Alphonsus Tostatus, Bishop of  
Avila.

1430 Thomas Walden.

1431 Basiliense Concilium.

1440 Bessarion the Cardinal.

1453 John de Vefalia.

1460 Nicolaus de Cusa.

1460 Dionysius Carthusianus.

1463 Steph. Brulifer.

1479 Wessellus, Preacher at Worms.

1480 Gabriel Biel.

1490 John and Francis Picus, Earls  
of Mirandula.

1490 Jo. Gochius.

1494 Trithemius the Abbot, teste  
ipso.

1498 Hierome Savonarola, burnt at  
Florence for Religion.

1500 Ernestus, Archbishop of Mag-  
deburge.

— Gul Pepinus.

*In the Sixteenth Age, from 1500,  
to 1600.*

Anno 1517. Martin Luther published  
his Propositions against Indulgen-  
ces; and shortly after, opposed the  
Pope's Supremacie, Purgatory, and  
other Tenets of the Pontificials of  
Rome.

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- I. Concerning the Scriptures sufficiency.
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A Catalogue of such Papers as are newly  
added to this Inventory, and of other Points

handled by the way.

THE

# THE P R E F A C E

## To the Protestants Evidence.

### SECT. I.

#### Of the Churches Visibility.

Papist.

**G**ood morrow Neighbour, are you going to Church so early?  
Protestant.

I am Sir, and I should be glad of your company.

Papist.

So should I be of yours; but I doubt we go not to the same Church.

Protestant.

I am going to a Protestant Church, and I take that to be a true member of the Catholike.

Papist.

It is not; for the true Church is ever gloriously visible, and had visible Professors in all ages; but yours was not in being,

(a) saith Father Brerely) untill Luthers dayes: and Father Campian

(b) calls to witnesse, res omnes & reculas, all things both great and small, things and thinglings, that never any other Religion but the Catholike, took any deep root upon the face of the earth. And he saith further,

That (c) one cannot spie out so much as one Towne, one Village, one House for fiftene hundred yeares that savoured of your Doctrine: And Iesuite Coster saith, (d) It is manifestly evident, that none in the Universall world before Luther, in the yeere 1517, held that Faith, which Luther, and Calvins Schollers professed.

Protestant.

This is but a vaine flourish of the Iesuites, and controuled by their own man Bristow, who acknowledgeth, that (e) some there have been in many ages, in some points, of the Protestants opinion.

Now for our Tener, this it is; The Church, (that is, the societie of Christian people, professing saving faith) is never totally hidden; but there be still some, that hold the right faith, and

E

deliver

(a) Prot. Apolog. Tract. 2. chap. 2. sect. 2. p. 330.

(b) Testes res omnes & reculas, nullam in orbe religionem nisi nostram imis unquam radicibus infudisse, Camp. rat. 10.

(c) Seculis omnino quindecim, non opidum, non villam, non domum reperiant imbutam doctrina sua. in. rat. 3.

(d) Constat manifeste, neminem toto orbe mortalium, ante M. Lutherum hoc esse, ante annum 1517. existisse, qui eam fidem teneret. Coster.

Enchirid. controvers. cap. 2.

(e) Bristowes Motives. Prefat. & Motive, 45.



deliver it over to others ; and yet in time of persecution, and the like cases, the Church is not alwayes so conspicuous, as that a man seeing her outward pompe and ceremonies, may point her out, and safely joine himself to such a company : for thus (f) *Bellarmin* makes the Church to be a Societie subjecting themselves to the See of *Rome*, teaching truth without error ; and this company as visible, as are the Citizens of *Rome*. Now for the Protestant Church, though it have not been alwayes gloriously visible ; yet it hath been evermore so visible, as the true Church ought to be.

(f) *Sub regimine Rom. Pont. — ita visibilis & palpabilis ut est cætus populi Romani. Bellarm. lib. 3. de Eccles. cap. 2.*

Papist.

(g) In Sole, id est, in manifestatione, Aug. tom. 7. cont. lit. Petil. l. 2. cap. 32.

*Saint Austin saith, (g) He hath set his Tabernacle in the Sun ; Is not the Church then conspicuous as the Sunne ?*

Protestant.

1. You may not argue from such Allusions as are taken from the outward pompe of the world, thereby to describe the inward beautie of the Church.

(h) *Soli posuit tabernaculum in eis, id est, in cælis Hieron. in Psal. 18, tom. 8*

2. Besides, according to the true reading, (h) the meaning is ; he hath set up a seat for the Sunne in the heavens, that there it might be viewed as on a scaffold : now this Sunne may be eclipsed.

3. Again, this was onely an Allusion which *Saint Austin* used against the Donatists, (who pinned up the Church within a corner of *Africk*, as now the Papists confine her to *Rome*) thereby telling them, there were many Churches besides theirs, to be seen as cleare as the Sunne, if the Donatists could discern them.

4. Lastly, though *Austin* termed the Church *in diebus illis*, in his own time, to be set as it were in the Sun ; yet he denies not, but that afterwards, in declining ages, this Sunne might be darkened, and the Church make but small appearance in the time of persecution, as the same Father (i) speaks.

(i) *Ecclesia non apparebat impiis tunc persecutoribus ultra modum saviensibus. Aug. epist. 86, tom. 2.*

Papist.

*The Church is as a Citie upon a Hill (k), a light upon a Candlestick, and therefore conspicuous.*

Protestant.

(k) *Math. 5. 15. 16. (l) Chrysost. in Math. c. 5. hom. 10, tom. 2.*

1. This also is an Allusion, which yet *Saint Chrysostome* (l) understands to be meant of the Apostles ; that they were to look to their carriage, since they were to preach abroad, and had many lookerson.

2. Again, though the Church be set on a hill, yet as the *Aramites* could not discern the Citie of *Samaria*, whither the Prophet led them, till their eyes were opened, 2 *Kings chap. 6.* no more can one discern, or difference the true Church from the malignant, and conventicles of the wicked ; untill his mind be enlightened. And thus *Austin* \* told the Donatists, They could not see the Church on the hill, because their eyes were blinded, to wit, either with ignorance, or malice.

\* *Montem non vident, nolomireris ; oculos non habent. Aug. tract. 1. in epist. Ioan. tom. 9.*

In a word, this Hill may be hid with a mist, this Sunne obscured with a Cloud, and the Moon eclipsed. The blessed Apostles

stiles were no corner-creepers, yet were they not seen and acknowledged for true professors by the Scribes and Pharisees, that dwelt but hard by in Jewrie.

Howsoever, what is this to Rome, if she hold the socket, and want the light? if she be seated on a hill, yea seven hills, like (m) Babylon?

(m) Apocal. 17.  
9.

Papist.

Will you call Rome Babylon?

Protestant.

Your own Iesuites (n) call Rome Babylon; neither can this be meant of Heathen Rome, but of Rome Christian, and as it shall be at the end of the world: for so speaks (o) Ribera; and (p) Viegas faith, After that, Rome shall fall from the faith. Now Heathen Rome could not fall from the Faith, since it never professed it: therefore the prophecie is to be fulfilled in Rome Papall, and Christian.

(n) Babylon, mater fornicationum, Roma quidam est. Ribera in cap. 14. Apocal. nu. 39.

(o) De Roma intelligendum, non solum qualis sub Ethnicis Imperatoribus olim fuit, sed etiam qualis in fine seculi futura est. Ribera in 14. Apocal. nu. 42.

(p) Colligitur, Romam, extramiss mundi temporibus, postquam a fide defecerit, ad summam potentiam peruenturam. Viegas in cap. 18. Apoc. com. 1 sect. 4.

(q) Math. 18. 17.

Papist.

If thy brother offend thee, (q) tell the Church; Math. 18. 17. then must we needs know the Church.

Protestant.

1. We are bid tell the Church, that is; her Pastors and Governours, when there is such a standing Ministry, and publike discipline exercised.

2. But in case Tyrants hinder the open meetings of Christians; even then also in some good sort; though shee be not so outwardly visible to her foes, yet may the Church take notice; as the faithfull in the primitive Church met together privately, and observed orders for reforming of abuses, being known one to another as friends, but unknown (as such) to their foes.

In a word, one may tell the Church, though for the time shee be hid from her foes; even as one may tell a message to his friend, who for the time is hid from his enemy.

Papist.

Master Napier saith, (y) Our Religion hath reigned universally, and without any debatable contradiction 1260 years, Gods true Church most certainly abiding so long latent and invisible: And Master (z) Perkins saith; That for the space of many hundred years, an universall Apostacie overspread the whole face of the earth, and that your Church was not visible to the world.

(y) Napier on the Revelat. cited by the Prot. Apologie tract. 2. cap. 1 sect. 4.

(z) Perkins in his Exposit. of the Creed. pag. 400.

Protestant.

Master Napier saith not, that your Religion reigned so universally; neither doth he speak in generall of the whole body of the Romish Faith, and of the universall Antiquitie thereof, which is the point in question; but only of the first originall of the papall dominion, and Antichristian Kingdom, as he calleth it, as Bishop Morton hath well (a) observed: neither yet was this papall Hierarchy, or as Master Perkins calls it, (b) popish Heresie of being intituled, Universall Bishop of the Church, carried without

(a) Prot. Apologie l. 1 c. 8: sect. 2. in Marg. li. F.

(b) Master Perkins, on the Creed. pag. the 307.



the oppolition of severall Councells, and Worthies in Gods Chutch; as (God willing) hereafter shall appeare.

For the place cited out of Master Perkins, it is, as we in our common phraze of speech use to say, That all the world is set on mischief; because so many delight in wickednesse. Neither is this manner of speech unusuall in the Scriptures, *From the Prophet to the Priest*, all deale fastely saith Ieremy 6. 13. and (c) Saint Paul saith, *All seek their own, and not that which is Jesus Christ's*; Phil. 2. 21. besides he saith, *It had overspread the face of the earth*: Now a large field may be over-spread with Tares and Weeds, and yet some good Corne in the field: Neither saith Master Perkins, that our Church was simply invisible, but that it was not visible, to the world; and withall he tels us where it was. *It lay hid* (saith he) *under the chaffe of Poperie*. Now the graine is not utterly invisible, whiles it is mingled with chaffe in the same heape.

Papist.

*was not the Church ever gloriously visible*

Protestant.

It was not; for, as St. *Austin* (e) saith, it was somtimes only in *Abel*, and he was slaine by his brother; in *Enoch*, and he was translated from the ungodly; it was in the sole house of *Abraham*, *Noah*, and *Lot*.

Afterwards, how was it so notably conspicuous, when as both *Israel* and *Judah* fell to Idolatry, (f) in the times of *Achaz* and *Manasse*? when as those Kings caused the Temple to be shut up, the Sacrifice to cease, and erected Idols in every Town?

Besides, at our Saviours comming, we find but a short Catalogue of true professors mentioned, to wit, *Ioseph* and *Mary*, *Zacharie* and *Elizabeth*, *Simeon* and *Anna*, the Shepherds in the fields, and some others.

When Christ suffered death, his little flock (as he called it) (g) was scattered, his disciples fled (h), and none almost durst shew themselves, (i) save *Mary* and *John*, and some few women, with others.

After our Saviours death, the Apostles, and their followers (k) *Acts* 1. 13. were glad to meet in (k) Chambers, whiles the Priests, Scribes and Pharisees bare all the sway in the Temple; so that (as the (l) Treatise of the true Churches visibilitie hath it) if a weake body had then enquired for the Church, it is likely, they had been directed to them.

In the time of those *Ten persecutions*, there could not be any known assembly of Christians, but forthwith the Tyrants laboured to root them out: but (as *Tertullian* saith (m) The blood of the Martyrs, was the seed of the Church) they were persecuted, and yet they increased.

Afterwards, when the *Arrian* Heresie overspread all, so that all the world was against *Athanasius*, and he, and some few Confessors

(c) Omnes querunt quae sua sunt, id est, Multi, & est Hyperbole; sicut cum dicitur omnes de civitate vadunt ad tale Festum, cum tamen plures frequenter remaneant. Lyra in 1. cap. ad Philip.

(d) It lay hid under the chaffe of Poperie: and the truth of this, the Records of all Ages manifest. M. Perkins on the Creed pag. 400.

(e) Aliquando in solo Abel erat Ecclesia. August. in Psal. 128. tom. 8.

(f) 2 Chron. 28. 24. and 29. 7. 8.

(g) Luke 12. 32  
(h) Mat. 26. 56  
(i) Iohn. 19. 25

(k) Acts 1. 13.

(l) Page 11.

(m) Semen est Sanguis Christianorum. Tertull in Apolog. cap. 50. tom. 1.



fessors stood for the *Nacen* Faith; (inasmuch as *Hierome* said;  
(n) The world sighed and groaned, marvelling at it self; how it  
was become *Arrian*;) what a slender appearance did the true pro-  
fessors then make? and yet in such dangerous and revolting times,  
even small (o) assemblies of particular congregations, wherefo-  
ever dispersed, serve to make up the universall Church Militant.

Papist.

Why was not the Church always so conspicuous?

Protestant.

Because sometimes her best members, (as *Athanasius*, *Hilarie*,  
*Ambrose*, and others) were persecuted as Heretikes, and ungodly  
men; and that by learned persons, and such as were powerfull  
in the world, able to draw great troupes after them, of such as  
for hope, favour, feare, or the like respects, were ready to follow  
them: In this, and the like case, when false priests broach errors,  
and deceive many, Tyrants persecute Gods Saints, and cause  
others to retire; then I say, (when the faithfull want their ordi-  
narie intercourse one with another) the number of the Church  
malignant may be great, in comparison of those that belong to  
the true Church.

Now (as learned Doctor *white* in his Defence of his Brothers  
book hath observed) (u) whensoever there be any Pastors in the  
world, which either in an open view, or in the presence of any  
part thereof do exercise (though in private) the actions of true  
Religion, by sound teaching the truth, and right administration  
of the Sacraments, this is sufficient to make the Church visible.  
by such a manner of visibilitie, as may serve for the gathering and  
preserving of Gods elect. Now such visible Pastors and people,  
the Protestant Church was never utterly destitute of.

Papist.

You seem to make the Church both visible, and invisible.

Protestant.

May not one be within, and seen with his friends, and yet hid-  
den to his enemies? Visible to the seeing, and invisible to the  
blind? Indeed Tyrants, Infidells, and Hereticks, they knew the  
true believers; as men of another profession; but blinded with  
malice and unbelief, they acknowledg them not for true pro-  
fessors: \* as *M. Bradford* told *D. Day*, Bishop of *Chichester*; the  
fault why the Church is not seen of you, is not because the Church  
is not visible, but because your eyes are not cleare enough to see  
it; and indeed, such as put not on the spectacles of the Word to  
find out the Church, but seek for her in outward pompe, are  
much mistaken.

*Alian* in his History tells us of one *Nicostratus*, who finding a  
curious piece of work drawn by *Xeuxis* that famous Painter,  
one who stood by, wondered at him, and asked him, what  
pleasure he could take, to stand gazing on the picture: to whom  
he answered; (z) Hadst thou mine eyes, my friend, thou wouldest

(n) *Ingenit*  
*totus orbis*, &  
*Arrianum se*  
*esse miratus est*.  
*Hieron. advers.*  
*Luciferian.*

tom. 2.

(o) *Mach. 2.*

*Philom.*

mot. 2. 1. 1.

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not wonder, nor aske me that question, but rather be ravished as I am at the inimitable art of this rare and admired piece. In like manner, if our Adversaries had their eyes annointed with the eye-salve of the holy Spirit, they might easily discover the Protestant Church.

(y) *Ecclesia propter ipsam mutabilitatem, Lune nomine in Scripturis signatur.* Aug. tom. 8. in Psal. 10. & tom. 2. cap. 119.  
(z) *Aliquando obscuratur.* Id. Epist. 48.

Saint *Austin* compares (y) the Church to the Moon, which waxeth and waneth, is eclipsed; and sometime, as in the change, cannot be seen; yet none doubts but still there is a Moon. The Church sometimes shines in the cleare dayes of peace, and is by and by over-cast with a Cloud of persecution, as the same *Austin* (z) saith: The Moon is not alwayes in the Full, nor the Church ever in her glorious aspect.

Papist.

*If your Professors were so Visible, name them.*

Protestant.

1 If you take Visible, for that which is alwaies conspicuous; and that to all Nations; then neither your Church nor ours hath been visible in this sense, to wit, gloriously visible at all times; only this is the difference, that we are troubled to shew our Church in the latter, and more corrupt ages; and you yours, in the first, and purest; that we can least find ours at night, and you yours at noon; as the Lord *Fawkland* tells Mr. *Walter Montague*, in Answer to his Letter sent out of *France* to his Father the Lord privie Seale.

2. Neither yet is it faire, to call so eagerly on us, for a List of our Ancestors; as if a man might not be a Gentleman, albeit he knew not his pedegree.

Mr. Francis  
Mason, de Mini-  
sterio Anglica-  
no.

\* *Quia fides Catholica Christi poterit remanere in Catholicis dispersis, et latitantibus in terris ab infidelibus occupatis.* Occham Dialog. part 1. lib. 3. cap 34.

3. But for us, there is none can shew a more certaine pedegree from his great Grand-Father, than our Pastors, from such Bishops, as your Church accounts Canonical in the time of *King Henry* the eighth; And yet in case such a successive Ministry could not be had, God's Children by their private reading, meditation of that which they have formerly learned, may supply \* the defect of a publike ministry; even as some Christians at this day being slaves in *Turky* or *Barbarie*, may be saved, without externall Ministry.

It is true; you have for number more professors than we; but what motives have they for this their profession? Do not many of them rely upon fallible grounds? Some believe your Religion, because their forefathers did so, and they were good people. Some, because many learned and religious men are of it. Some, because it is the religion of their Countrey, where all other religions are prosecuted, and proscribed. Some because the Service of your Church, is more stately, pompous and magnificent. Some, because your religion is farther spread, than the religion of Protestants.

Lastly, an infinite number by chance, and they know not why, but only because they are sure they are in the right; and they have it

it most of them from their Parish Priest, or Ghostly Father, and from their vulgar translation, at *Rhemes*, or *Doway*. And may not these erre? Yea, but they rely on the Church, and they believe the Church, that it cannot erre. This they believe but only upon prudential motives, and these motives are subject to errour: do they then rely upon fallible grounds?

4. Besides, this is no reasonable demand; You have razed our Records, conveyed our Evidence, clapt up our Witnesses, and suborned your own; you have for your own advantage, (as is already shoven by that learned Antiquary of *Oxford*, *D. James* (c), and others, and shall (God willing) appeare in the Centuries following,) you have I say, corrupted Councils, Fathers, and Scriptures, by purging and prohibiting Authors; and now you call us to a tryall of Names.

(c) A Treatise of the corruption of Scripture, Councils, Fathers.

## SECT. 2.

### *Of the Expurgatory Index.*

When that politike Council of *Trent* perceived, that howsoever men might be silenced, yet books would be blabs, and tell truth, they devised this course: They directed a Commission to a company of Inquisitors, residing in severall places, and thereby gave them power to purge and prohibit all manner of Books, Humanitie and Divinitie, ancient and late, in such sort as they should think fit. Upon this Commission, renewed as occasion served, the Inquisitors, set forth their severall expurgatory, and prohibitory Indices, printed at *Rome*, in *Spaine*, in the Low-Countries, and elsewhere; and in these Tables (yet to be seen) they set down what books were by them forbidden and which to be purged, and in what places ought were to be left out, whensoever the Works should be printed anew: for according to their Tables or Corrections, books was to be printed afresh. Now to make sure work, they got as many of the former Editions of the Fathers works, as they could, into their hands, and suffered no new Copie to come forth, but through their fingers, purged according to their Receit: neither feared they that their adversaries would set forth the large volumes of the Fathers Works, having not the meanes to vent their Impressions, being forbidden to be sold in Catholike Countries. By this meanes, the Romane Censurers thought to stop all tongues and pennes, that none should hereafter speak or write otherwise than the *Trent Council* had dictated; and so in time all evidence should have made for the Romane cause.

See Sir Edwin Sands his Relation of the Religion used in the West. Sect. 36. The review of the Council of Trent. lib. 6. cap. 7.

Sir Humfrey Lyndes Answer to I. R. his Book called A pair of Spectacles. chap. 1. Doctor George Abbot his answer to Doctor Hill's tenth Reason.

But so it pleased God, that howsoever they had carried the matter in secret, yet at length their plot was discovered, and their Indices came into the Protestants hands. The Index of *Antwerp* was discovered by *Iunius* (d); the *Spanish* and *Portugall* was never known till the taking of *Cales*, & then it was found by the English.

(d) D. James part 4. of the Myserie of the Indices expurgatorij. pag. 22.

How



## Papist.

How can Dr. James, or you from him justly say, that the matter of the Expurgatorie Indices was secretly carried? was it not the publique Act of a General Council (e) at Trent?

(e) concil. Tri.  
Sess. 25. sub fin.

## Protestant.

(f)  
His answer to a  
Book entitled,  
a pair of Spec-  
tacles. chap. 1.

1. We justly charge the Roman Church. For whereas they professe that they correct their own writers from the yeare 1515, yet as Sir Humfrey Lynd most learnedly proves (f) against them by instances in every Age, they have corrupted and falsified all sorts of writers in former Ages; neither in the printing of their books (at least, those that they most castrate) do they professe either in their Title, or in their Preface, that they set them forth Castigated and Corrected according to the decree of the Council: for then they knew they would never be vendible amongst Protestants, no nor ingenuous Papists; but they set them forth as the pure and genuine works of such Authors.

And though the expurgatorie Index discover unto us the fragments of many sentences which they have razed; yet (as Dr. James observes) in the latter Editions they strike out farre more passages, than are touched in their Index.

(g) Xenophon  
Hisor. l. 2.  
ἐν τῇ καταλό-  
γῳ, καὶ τοῦτο  
ἡμεῖς θανατῶ-  
μεν.

There was a Law (saith Xenophon) (g) enacted in the time of the thirty Tyrants at Athens, that none of them, whose names were written in a certaine Catalogue, should be put to death without a legal Triall: Now Critias bearing a spleen to Theramenes, first blots his name out of the Catalogue, and then proceeds to sentence him to death: and when Theramenes pleaded the priviledg of the Law, as being one of the thirty Governors, whose name was set down in the Catalogue, Critias answered; that the benefit of the Law was restrained to those whose names were in the Catalogue; but that he had newly struck out the name of Theramenes. The Romanists have dealt as injuriously with us as Critias with his Colleague Theramenes. They have razed our records, and blotted out divers pregnant Testimonies, yea the very names of our worthy Authors and witnesses out of the Diptychs or Tables wherein they were formerly mentioned and Commemorated; and now we are condemned by an extrajudicial sentence, and not suffered to enjoy the benefit of our Book and Clear-  
gie:

The Diptychs  
were two Ta-  
bles containing  
the names of Ge-  
neral Councils,  
Popes, Princes,  
Prelates, and o-  
ther famous  
men; the liv-  
ing on the one  
Columnne, and  
those that were  
departed on the  
other page.

The Index of Antwerp, discovered by Junius, was drawn up by the warrant of Philip the second King of Spaine, and of the Duke of Alva, Governour of the Low Countries for him. There, in the Kings Letters Patents prefixed before the Book, charge is given that in every Cittie where Book-sellers dwell, there should be some Prelats appointed to supervise (h) all noted books, and that they should have with them privatly, and no other men knowing of it, one Index expurgatorius, which they should neither communi- cate unto others, nor grant a copy thereof to any man; but only to take care of that, to inquire upon, expunge places, and

(h) Diploma  
Regis Catholi-  
ci Belgic.  
See Dr. George  
Abbot his An-  
swer to Dr.  
Hill's tenth

re-

restore places according to that Index or Table : Were there not then some secret practices about the *Indexes*.

Papist.

Pope Gelasius , about the yeare 490, published a Catalogue of Hereticall Books, forbidding others the reading thereof. And why may not Inquisitors do the like ?

Protestant.

1. Gelasius his decree, is not altogether approved by the present Roman Church : For in reckoning the Canonical Books of Scripture, the Pope there excludeth the Book of *Baruch*, and the second of the *Machabees*, and that of *Nehemiah* ; which the Romanists at this day receive for Canonical.

2. If the Romish Inquisitors had done no more than Gelasius ; had they let the Records and Evidence remaine , and only censured them at their pleasure, leaving it to the Readers Judgment, we would not so much have blamed them.

3. We do not deny , but Books , such as are seditious, scandalous, and erroneous , may be censured, called in, suppressed and burned. But neither had the Pope then , nor hath the Church of Rome now any power to forbid the use of any Books through the whole Church , but only within her own jurisdiction.

Papist.

*It were a more unnatural part in the Church not to use this care, than it were in a mother that should see Sugar and Rats-bane lie together, and seeing her Child going to taste thereof should forbear to warne it, saith the Author of the Spectacles, Chap. 13.*

Protestant.

You do well in case of infection , either to warne others thereof, or else to prescribe some Antidot against it : but you should not under colour of taking Rats-bane out of the way , debarre the Children of their Sugar, and sincere Milke of the word , I meane the Scriptures in their Mothers tongue, unlesse they can procure a dispensation.

Papist.

The Trent Council decreed it unlawfull to change ought in the Books of ancient Catholiks, unlesse some manifest error appeared to have crept in by the fraud of Heretiques , or the Printers negligence. It seemes your selves are galled with our Index expurgatorius, in that you are hereby kept, either from publishing your own wicked works, or corrupting the Fathers ; and to wipe this blemish from your selves, you would lay it upon us.

(i) Concil. Trid.  
In Indicc Lib.  
prohib. De, cor-  
rect.  
Sess. 3, et. 4.

Protestant.

Look I pray upon the place, where the corrupted Fathers were printed, and see by whom they were licensed , and then heare your own men witnessing their own confession , of purging them ; and lastly , peruse the places which we produce as rased and corrupted, and then tell us whether side , Papal or Protestant were likelier to have a hand in forging of such false deeds, and

F

raising



razing of true ones. As for those corruptions we taxe you with: you cannot so shuffle them off, by casting them on the slips, or oversight of the Printer, or Corrector; they are of a larger size. And for the fraud of Heretiques that corrupted them; your Trent Council (which made the decree) could not (in any good construction) meane the Protestants. For in those dayes they had printed no Fathers, neither had they any Manuscripts, but such as were kept Prisoners in the Roman Church.

Papist.

*Our Correctory Index began but from the yeare 1515, about which time Luther shewed himself. Before that time, there is nothing changed of Catholique Authors.*

Protestant.

Your Index reacheth farre higher, even to the ancient Fathers; And howsoever you pretend to purge the Fathers, only in the Index and Table of their books; yet some, you have purged in the Text it selfe, others you have corrected in the Index, in the expresse words delivered in the body of those Books.

Papist.

*What likelyhood is there, that the Catholiques, who have been at such charges, and taken such paines, in collating the Fathers works with several Manuscripts, and castigating them in sundry places, that they should corrupt them?*

Protestant.

It is true, that they have expunged some things which deserve to be obliterated; as prophane, or obscene, or obsurd passages, or such errors as have crept in by the carelesness, or ignorance of the Printer, or Transcriber; but under this colour and pretext they should not (as they have done) blot out such passages as make against themselves, and for us.

(k) αὐτὸς ἀπο-  
χαιρὸς αὐτο-  
γράφου ἐν-  
τύχωντος, καὶ  
μὴ τοῖς ἰδίῳ  
ἀναρθρωμένοις.  
Diog. Laert. in  
vit. Timon.  
Lib. 9. De vitis  
Philosophor.

Timon the Philosopher being asked by Aratus, how he might get a perfect copie of Homer's works, returned him this Answer, (k) that he should look abroad for one of the Old editions, and not look after those of the New Corrections. We are somewhat of Timon's mind in this case; so as (however the Romanists seem to have refined divers Authors by new impressions) yet we think the old Copies for the most part, the truest; so that if any should aske of us, how he might come by a true and perfect Copie of the most Orthodox writers in latter Ages, we should Answer, as he did; namely, if he search after the Ancientest Copies, and baulk the late corrected Copies; which the more they are pretended to be correct, the more oftentimes they prove corrupt.

Papist.

Sixtus Senensis in his dedicatory Epistle to Pius the fifth, commends him, for that he caused the writings of all Catholick Authors, specially of the ancient Fathers, to be purged, à facibus Hæreticorum ætatis nostræ, from the dregs of the Heretiques of our time; understanding nothing else (saith the Author of (l) Charitie main-  
tained

(l) Part. 2. Chap.  
9. num. 5.

tained by Catholiques) but that the said holy Pope caused the false Annotations, Glosses, and marginal Notes of *Erasmus*, and modern Heretiques, to be blotted out.

Protestant.

*Erasmus* was a man well deserving of the Church of God; and herein hath the Suffrages and Testimony, not only of divers moderate Pontificians; namely, Cardinal *Sadolet* (m), Cardinal *Bembus* (n), and others (o) of good note, but even of the Bishop of *Rome* himself, *Leo* the Tenth; as appears by an Epistle of his prefixed to the sixth Tome of *Erasmus* his Works. Yea, when the Protestants alledge *Erasmus* as professing with them in divers points of Religion, Mr. *Brerley* saith as followeth (p). We could give like example of St. *Bernard*, *Erasmus*, *Mirandula*, and sundry other known Catholike Writers, whom our Adversaries do most unjustly claim to be of their Church: and yet *Erasmus* (in whom they do more pretend) doth in lib. 16. ep. 11. excuse himself briefly and fully to the contrary, saying; *Christum agnosco, Lutherum non agnosco, Ecclesiam Romanam agnosco*; I acknowledge Christ, and the Roman Church; *Luther* I do not acknowledge. Is it likely now that this man would (in favour of *Luther*, and his followers) corrupt the Writings of the Ancient Fathers?

Papist.

Albeit *Erasmus* did not corrupt them, yet some of the Protestants side might.

Protestant.

For the avoiding this slander, I Answer:

1. First, that many of the Fathers were never set out by us, but by them; and therefore the blame of corrupting such, must light on them.

2. Next, that our men are furnished (God be thanked) in England, and beyond Sea, with store of Manuscripts sufficient to convince them.

3. Thirdly, that the nature of most of the Corruptions discover the guilty person; For they are in behalf of their Romish Tenents, *Cassian's* Rule, *Cui bono?* for whose behoof is it? will make it in most, if not all, a clear case, that They are the Corrupters, and not We.

4. In most Authors the Inquisitors say not, Expunge such things which have been foisted in by Hereticks; but simply, Blot out such and such passages, even out of their own Writers, and others which were never printed by us.

5. Lastly, we have taken their men *in autro qdgo*, with the Mainour, namely, with corrupting St. *Ambrose* his works. Now it is a Rule in Law (q) *Semel malus, semper presumitur esse malus*; He who is once convicted of any crime, is presumed still to be faulty in that kind.

Amongst many instances given in this kind, I will content my self with this one, touching a place in *Polydore Virgil* notoriously

F 2

corrupted.

(m) *Sadolet*,  
epist. lib. 1. et 4.

(n) *Bemb.* epist.  
Fam. lib. 6.

(o) *Villavinc.*  
cent. de vat.

stud. Theolog.  
lib. 4. cap. 6.

observ. 1. et 3.  
cited by Dr.

*Rainolds* de  
Rom. Eccles.

Idololatria,  
lib. 1. cap. 2.

num. 3.  
(p) The Pro-

testants Apolo-

gy for the Ro-

man Church,  
Tract. 2. ch. 2.

Scet. 2.

(q) *De Regulis*

*Juris* Lib. 6.

*Decret.* Reg. 8.



(r) Lib. 2.  
cap. 23.

(s) Anno  
Dom. 1544.  
Basilæ apud  
Mich. Isin-  
grinum.

(t) Eodem lib.  
et cap. ejusdem  
edit.

(u) Polyd.  
Virg. præfat.  
in libros de In-  
ventorib. Re-  
rum ad Ludov.  
Odavianum,  
Anno Dom.

1499. et præfati-  
onem ejus-  
dem operis  
quartum, ad  
Matth. Virgi-  
lium fratrem,  
Anno Dom.  
1517.

(x) Anno Dom.  
1521. Basilæ  
apud Joan.  
Frobenium.

(y) De Rom.  
Eccles. Idolo-  
latría l. 2. c. 2.  
num. 12.

(z) Answer to  
the Spectacles,  
Chap. 1.

(a) Anno Dom.  
1544. Basil.  
apud Mich.  
Isingrin. et  
ibid. anno  
1557.

(b) Fr. 1599.

(c) Aristot. de  
Hist. Animal.  
l. 6. c. 7.

The Review of  
the Council of  
Trent, Tran-  
slated into  
English by Dr.  
Langbaine,  
Provost of  
Queens Col-  
ledge in Ox-  
ford, a very  
Learned, and  
Judicious Di-  
vine, and one  
to whom this  
work is very  
much beholden.

corrupted. I know that this Book *de Inventoribus Rerum*, is ranked amongst the prohibited, yet the Authour thereof was a member of their Church: Whereas the true *Polydore* saith (r), *when God is every where present, certainly there is nothing more foolish than to counterfeit his Image*: in their later Editions (s) they have added these words, *In the beginning after the first Creation there was nothing more foolish*: and afterwards they have inserted these words, (t) *Dei memoria retinenda gratia, quam prudentissimè ab initio ipsius Dei simulacrum sibi finxit*; that is, It was very wisely done of Man, to draw the Image of God, thereby the better to put himself in mind of his God; as if it were wisdom to represent God the Father in these dayes, which in the beginning of the World was foolishnesse. The true *Polydore*, as we find it alledged in his first, second (u), and third (x) Impressions, and namely in the year 1499, which was before *Luther* shewed himself; again in the year 1517; and afterwards at *Basil* in the year 1521, hath it *profectò nihil stultius*; as also at *Paris* in the year 1528. In these severall Editions, and ancient Impressions (as *Doctor Rainolds* (y), and *Sir Humphrey Lynde* (z) observe) the true *Polydore* hath it, *nihil profectò stultius*, there is nothing more foolish than to picture God, who is every where present: the later Editions at *Basil* (a) and *Frankford* have it, *quàm prudentissimè*, that it is a high point of wisdom to picture God, thereby to be put in mind of him. *Stulto intelligens quid interest?* Is there no difference between Folly and Wisdom?

But how comes *Polydore* thus metamorphised? By himself, or some other? Had he himself at some others motion interpolated the passage, and moulded it anew, he would not have left it to interfere, and thwart it self, as it doth: some other then hath played the Cuckowes (c) part with him, laying an egge of their own breeding in his nest. Not the Protestant; for he doth not picture God, nor worship him by pictures. The Papist then hath dealt with this *Polydore*, as they in the Poet with another *Polydore* maimed and mangled. — *Polydorum obtruncat --- et atro vi potitur.*

For farther discovery of this Corruption, I find, that in the publique Library at *Oxford*, there is extant an ancient Edition of *Polydore Virgil de Inventoribus Rerum*, printed at *Paris* in *St. James's Street*, at the sign of the Virgin *St. Barbara*, but no mention there made of the time of the Impression. I have entreated a good Friend of mine, whose praise is in the Review of the Council of *Trent*, to compare the passage in *Polydore* as now it standeth in the latter Editions, with that ancient one in *Bibliotheca Bodleiana*. And he returns me this Answer, That in the foresaid Edition, the former place, to wit, that which makes against the picturing of God, is there extant; but not the latter, which makes for Images: which (saith he) may well be supposed to have been foysted in since. Especially seeing it is one of the Rules in the *Index Expurgatorius* set forth by *Clement* the eighth in the year 1605. that all books



books of Catholique Authours written since the year 1515. may be corrected, and amended, not onely by taking away what is not conformable to the Doctrine of Rome, but also by adding to them. This Rule (saith he) I find cited by *Padre Paulo of Venice*, in a Discourse of his lately set out *del' officio del' Inquisitione*, written in *Italian*, pag. 124.

Papist.

Might we not purge what was naught?

Protestant.

Indeed, if you had purged or prohibited the lewd writings of wanton *Aretine*, railing *Rablais*, or the like, you had done well: but under-hand to go and purge out the wholesome sentences of the Fathers, bewrayeth, that you have an ill cause in hand, that betakes it self to such shifts.

Neither can you justly say, that you have corrected what others marred: for it was your side that first kept a tampering with the Fathers Works. *Francis Junius* reports, (e) that he coming (in the year 1559) to a familiar friend of his, named *Lewis Savarius*, Corrector of a Print at *Leyden*, found him over-looking Saint *Ambrose* Works, which *Frellonius* was printing; whereof when *Junius* commended the elegancy of the Letter and Edition, the Corrector told him secretly, It was of all Editions the worst; and drawing out many sheets of now waste paper from under the Table, told him, they had printed those sheets according to the ancient and authentick Copies: but two *Franciscan* Fryers had by their authority cancelled and rejected them, and caused other to be printed, and put in their rooms, to the great losse of the Printer, and wonder of the Corrector: so that had you prevailed, neither old nor new, Greek, nor Latin Fathers, nor later Writer, had been suffered to speak the truth, but either (like Parrats) been taught to lisp Popery, or for ever been put to silence. The best is, the Manuscripts (which by Gods providence are still preserved amongst us) they make for us, as *D. James*, excellently verſt in Antiquity, hath shewn at large (f):

Papist.

Have we purged ought in the Fathers, or Scriptures, that was not to be purged?

Protestant.

You have, as appears by these instances following; *St. Chrysostome* in his third Sermon upon *Lazarus*, and elsewhere maintaineth the perspicuity of the Scriptures, saying, (g) That in Divine Scriptures all necessary things are plain. He likewise holdeth, that Faith onely sufficeth, saying, (h) This one thing I will affirm, That Faith onely by it self saveth. In like sort Saint *Hierome* holds, (i) That faith onely justifieth, that works do not justify, that Images are not to be adored. Now all this is to be found, even *totidem verbis*, in the self-same terms in the Fathers Text; and yet the Index of *Spain* (published by *Cardinall Quiroga*, and reprinted

(e) *Junius in prefatione ante Indicem Expurgatorium Belgicum à se editum. 1586. referente Andree River lib. 3. Critica Sacra, cap. 16.*

(f) *D. James his Manuduction to Divinity.*

(g) *In divinis Scripturis manifestella sunt, quaecunque sunt necessaria.*

*Chrysost. tom. 4. in 2 Thess. homil. 3.*

(h) *Illud unum asseveraverim, quod sola fides per se saluum fecerit, Chry. 19. 3. de Fide & Lege naturæ, & tom. 1. in Plat. 13.*

(i) *Impium per solam fidem justificat Deus, Hier. tom. 2. in ca. 4. ad Rom.*



(k) Ex Chry-  
lostomi Indice  
edit. Basilea,  
deleantur —

Justificatio ex  
fide sola; Scri-  
ptura omnibus  
volentibus per-  
vis ac faciles.

Ex Indice Hie-  
ronimi delenda  
sunt — Fides

sola justificat.

Imago una tan-  
tum veneranda.

Opera non justi-  
fiant p. 106.

Index libr.

Expurgat. per

Quirog. Sal-

muri. 1601.

& Madrit.

1584.

(l) Index Ex-

purgator. jussu

Bernardi de

Sandoval &

Roxas Madrit,

1612. & per

Turretin. Ge-

neve, 1619.

(m) Ex Indice

Augustini de-

lent, Non me-

rita nostra, sed

dona sua Deus

coronat in no-

bis; delect,

Sancti hono-

randi imita-

tione, non ado-

ratione; Ex

Athanasii In-

dice delect,

Adorari solus

Dei est, Creatu-

ra nulla ado-

randa. Creatu-

ram creatura

non adoret.

Index Expur-

gator. quo su-

pra.

(n) Ipsissima

verba sunt Au-

gustini; Cum Deus coronat merita nostra, nihil aliud coronat quam munera sua. tom. 2. ep. 105. Et, Hono-

randi sunt propter imitationem, non adorandi propter religionem, tom. 1. de vera relig. cap. 55. & Quod de ubi or

propter ubi or. Athanas. orat. 3. contra Arrianos. (o) Cyril. Alexandr. tom. 5. comment. in Esaiam lib. 1.

cap. 1. Fidei autem gratiam, &c. (p) Ex Dis. Cyrilli Commentariis in Esaiam Laurentio; Humphredo in-

terprete; ex Textu deleantur illa verba; Fidei autem gratiam, cum his qui valde inquinati sunt, enim etiam

paulum morbo affectis, satis ad emundationem valituram esse fidem dicit. Index Expurg. per Quirog. Madrit,

1584. (q) The Bible of Robert Stephens, with the double Text, and Varabius Annotations.

reprinted at *Samur*, by, the honour of the French Gentility, the Lord of *Plessis* comes in; and gives these Fathers a strong purge, commanding (k) all the sentences above named, to be blotted out of the Fathers Indices, or Tables.

In like sort hath another Index of *Spain* (l) printed at *Madrit*, reprinted by *Turretine*, and still preserved and kept in the Archivis, or Treasury of Monuments in the publike Library at *Oxford*, dealt with the Index, or Table of *S. Austin* and *Athanasius*, as by these few instances may appear.

Blot out, say the Spanish Inquisitors, (m) these words out of *Saints Austin's* Index, to wit, *When God crowneth our merits* (that is, good deeds) *he crowneth nothing else but his own gifts*: and, *The Saints are to be honoured for imitation, not to be adored for Religion*: As also out of *Athanasius's* Index, that *God onely is to be worshipped*, that *the creature is not to adore the creature*. Now all these must be rased out, notwithstanding they be the self-same words, which these Fathers used in the Text (n).

Now this is no good dealing, since these Tables and Indices truly gathered out of the Fathers Works, might have served for a hand to point at the chiefest Sentences in each Authour; but they have either removed, or turned the hand aside, to the great hinderance of those, which upon a sudden occasion are to see what such a Father saith to such a point, and have not the leisure to peruse over the whole book.

Papist.

*We have not purged the Fathers Text, but onely the Index.*

Protestant.

You have put out the very Text it self out of *Saint Cyril*, whose words are; (o) *Now this faith which is the gift and grace of God, is sufficient to purge, not onely them which find themselves somewhat ill, but those also that are dangerously diseased*. Now all this is commanded to be blotted out by the Expurgatory Index of *Spain* (p).

Neither can it be justly replied, that these words are put out of *Cyril*, as not being the Authors words, or not truly translated by our men; for they be *Cyril's* own words faithfully translated, and the copy agreeth with the Originall; yea, this golden sentence thus rased, is still to be found in *Cyril's* Works, set forth by your own man *Gentian Harvet*.

Neither yet hath Gods Book escaped your fingers, witnesse the Bible set forth by your own men: (q) there we read in the Text [*Levit. 26. Chap.*] according to your translation; *Thou shalt not*

(r) Ipsissima verba sunt Augustini; Cum Deus coronat merita nostra, nihil aliud coronat quam munera sua. tom. 2. ep. 105. Et, Hono-  
randi sunt propter imitationem, non adorandi propter religionem, tom. 1. de vera relig. cap. 55. & Quod de ubi or  
propter ubi or. Athanas. orat. 3. contra Arrianos. (o) Cyril. Alexandr. tom. 5. comment. in Esaiam lib. 1.  
cap. 1. Fidei autem gratiam, &c. (p) Ex Dis. Cyrilli Commentariis in Esaiam Laurentio; Humphredo in-  
terprete; ex Textu deleantur illa verba; Fidei autem gratiam, cum his qui valde inquinati sunt, enim etiam  
paulum morbo affectis, satis ad emundationem valituram esse fidem dicit. Index Expurg. per Quirog. Madrit,  
1584. (q) The Bible of Robert Stephens, with the double Text, and Varabius Annotations.

make

make to thy self an Idoll, and graven thing: your Index saith,  
(r) Blot this out of the margent, that graven things are forbidden.

Again, the Text saith, [1 King. 7. 3.] Prepare your hearts to the Lord, and serve him onely; your Index saith, (s) Blot out this glosse, that we must serve God onely. Besides, Christ is noted to be the sacrifice for our sins; now these words, Christ is the sacrifice for our sins, must be dashed out (t). In like sort, they have blotted out these words in Vatablus his Annotations (u); They that believe in God, shall be saved; and they that believe not, shall perish.

Now if these sayings alledged, be to be found in the Fathers and Scriptures, not onely in the same sense, but in the same terms; why do they then blot them out of the Fathers Indices, or the Margents and Concordances of the Bible: they might as well raze them out of the very Text of Fathers and Scripture; but this they durst not openly attempt; and therefore under-hand they wound both Scripture and Fathers through the sides of their Expurgatory and Prohibitory Tables.

Papist.

Your men have published Parsons Resolutions, and Granadoes Meditations, and therein have changed divers Sentences.

Protestant.

Some private men amongst us have dealt so with some late Writers; but withall they professed, that they had changed and altered their words; thereby to shew, that with a little help, your books, (such as tend to godlinesse of life,) might lawfully be read of us; now what You did, you did it secretly, and under-hand, whereas Ours dealt plainly and openly.

Now you work by your Expurgatory Indices; so do you also by your Prohibitory; whereof you make this use, that in case (upon the evidence given in by good Authors) the verdict be like to go on our side; then you bring a Prohibition, and remove the matter to be tryed by Tradition.

But it is no wonder you prohibit our Writers; for you have forbid Gods Book; and called it into the Inquisition; Forbidding the having, or reading of any part of the Bible in the vulgar Tongue, (x) though it be set forth by Catholikes; and, howsoever you wink at the matter where you cannot help it, yet in Countries generally Popish, as in Spaine, and elsewhere, The Bible and each part thereof in the vulgar tongue, is utterly prohibited, as your own Jesuit witnesseth.

And this have divers felt with us in Queen Maries days, and of late Iohn Murrey (z) a Merchant of Aberdeen in Scotland, who having a New Testament in the ship, was accused by the Searchers, brought before the Inquisition, and lost both his goods and life for it.

To close up this point, you have laboured to root out all memory of our Professors: for example sake, Is King Edward the sixth styled (and that worthily) A Prince of admirable towardnesse?

(r) Deletur illud, Sculptilia prohibet fieri. Ind. Expurg. per Quir. rog. Madrit. 1584.

(s) Deletur illa Verba, Serviendum soli Deo.

(u) Psal. 39. lit. B. ad marg. deletur illa verba; Christus hostia pro peccatis nostris.

(t) Ex Bibl. Vatabl. Annot. Esai. 8. nu. 32. deletur; Qui credent in Deum, salvi erunt; qui ver non, peribunt. Ind. Expurg. Madrit. 1612.

(x) Queritur, an expediat sacra volumina in vernaculas linguas converti? Respondeo, Minime, quia inde varia heresum & errorum causa nascerentur.

Azorius Instit. Moral. tom. 1. lib. 8. cap. 26.

(y) In Hispania, in Indice librorum prohib. — Regula sexta sic habet. Prohibentur

Biblia in vulgari lingua, cum omatibus suis partibus. Azorius quo supra.

(z) Episcop. Elenus in Respons. ad Apolog. Bellar. cap. 11. pag. 260.



Is *Frederick Duke of Saxonic* rearmed, *Christianissimus Princeps*, *A most Christian Prince*? This commendation of King *Edward* must be left out in the next impression, and so must the Duketitle of *Christian Prince*: and thus they deale with our Writers. Is *Melanchthon* rearmed *A man famous for all kind of learning*? and *Bucer* surnamed, the *Divine*? doth *Beatus Rhenanus* in his notes upon *Ter-tullian* call *Pellicane*, *A man of admirable learning and holinesse of life*? All these Epithers and Titles, the Romish Inquisitors have commanded to be blotted out (a). Yea, whereas *Oecolampadius* and *Doctor Humfrey of Oxford* have taken good paines in translating some parts of *Cyrils Works*, they are but slenderly rewarded; for *Possevine* (b) saith, that by all meanes their names must be razed out of those Translations. And another Jesuite tells us (c), that *Our names must not be suffered to stand upon Record*: nor Protestant Writers once so much as to be named either in their own Works or others, unlesse it be *per contemptum*, by way of scorne and reproach; and yet you bid us, name our men.

Papist.

*We have purged some books, but not corrupted the Scriptures.*

Protestant.

Your *Trent Councill* makes (d) Traditions of equall credit, and to be embraced with the like godly affection, as the Scriptures are to be revered. Is not this to mingle water with wine, base mettall with good Bullion? and so indeed a corrupting of Scripture?

Besides, you have (which is (e) feareful) detracted from Gods Word, that which was written with his own finger, to wit, the second Commandement, against the worship of Images; and because the words thereof are sharpe, and rip up the heart-strings of your Idolatrie, you have therefore omitted them in your Catechisms, (f) Prayer-Books, and in your Office of the blessed Virgin, set forth by command of (g) *Pius Quintus*; and to salve up the matter, lest thereby we should have no more then nine Commandements, you have cut the tenth into two. You might well have left the words there, that Gods people might know there was such a Commandement, howsoever they had counted it, the first, or the second.

Now, as you have detracted, so you have added to the Rule of Faith, by thrusting into the Canon, the Apocryphall books, which *Hierome* (the best languaged of all the Fathers) (h) reject-ed.

Lastly, you do not only allow, but impose on others a corrupt translation of Scripture, to wit, the vulgar Latine Edition, where-

(a) Pag. 148. Ex Michaelis Eutherii Fastis & Ephemerid. ubi agit de Phil. Melanch-tone, deleantur illa verba, Vir in omni litera-rum genere, clarissimus. Mart. Bucerus Theologus, deleatur verbum Theologus. Fri-deric. Christian-iss. Princeps, deleantur illæ duæ voces, Christianiss. Princeps, &c. Index Expurg. per Quirogam Salmuri, 1601 & Madriti, 1584.

(b) Oecolampadius & Laur. Humphredus aliqua Cyrilli verterunt, in quibus eorum nomen imprimi eradendum est. Possevinus ap-parat. tom. 1. verbo Cyrilli.

(c) Expungen-da sunt nomi-na, nisi in li-bris Catholico-rum hæretici nominentur per ignominiam et contemptum, Azor. mor. Instit. lib. 8. cap. 26.

(d) Pari pie-tatis affectu, &

reuerentiâ veneratur. Synod. Trid. Sess. 4. Decr. 2. (e) Revelat. 22. 18, 19. (f) Vaux Catechisme pag. 31. What is the second Commandement of God? Thou shalt not take the Name of GOD in vain— & pag. 51, 52. he subdivides the Tenth Commandement, and so it is in Ledesmaes Catechisme. (g) Officium B. Mariæ Pii V. Pont. jussu edit. Antwerp. M. D. XC. (h) Hieronym. tom. 3. in Pro-logo Galatæ in Præfat. in lib. Reg.

as wee referr our selves to the Originals. Now surely, we may better trust an originall Record, than a Copie extracted thence; and it is more wholesome to drink at the well-head, than at a corrupt streame. Now the Latine Edition (which you follow, and preferr before all others) it is but a Translation it selfe; but the Hebrew and Greek which we follow, are the Well-springs and Originalls. Is not this now a corrupting of Scripture, to bind all men, as your *Trent Councell* doth (i) that none dare presume to reject this Translation; which by your own men is confessed (k) not to be Saint *Hieromes*, and already shown to be a corrupt one by the learned of our side (l).

(i) *Nemo illam rejicere quovis pretestu audeat. Synod. Trid. Sess. 4.*

(k) *Quamquam eamque passim legitur, D. Hieronymi Germanam editionem haudquaquam esse arbitramur. Sancti Pagnin. pref. suæ interpret. Biblior. ad Clem. 7. Pont.*  
(l) *B. Morions Prot. Appeal. lib. 4. c. 18. Sect. 3.*

In a word, the Vulgar Translation, that goes under *Hierom's* name, it hath been so often changed and translated, that it is like that famous weather-beaten barke at *Athens*, called *Theseus* his Ship, built indeed at first by him, but in processe of time, so often repaired and rigged, that it had scarce a plank remaining, of that it had at the first. Do not you then rely upon fallible grounds?

Papist.

*I look to have you Professors, named.*

Protestant.

Restore us entire our Evidence which you have marred, and made away; returne us our Witnesses which you have chained up in your Vatican Library, and elsewhere, and we accept your challenge. But do you indeed look to have our professors named? and why so? the true Church of God may be visible, though the names of her visible professors from time to time cannot be shewed: there might be thousands of professors in former ages, and yet (haply) no particular authentick Record of their names now extant; or, if extant, yet so as we cannot come by them. Nevertheless (to answer you at your own weapon) I hope to make it cleare, that God hath dealt so graciously with his Church, as that he hath continually preserved sufficient testimonies of his truth, that are ready to be deposed on our side, and that successively from age to age: so that I may say, as Saint *Ambrose* did in the like case; (m) *You may well blot out our Letters, but our Faith you shall never abolish.*

(m) *Et literas quidem potuistis abolere, sed fidem non potuistis auferre. Ambros. rom. 2. de Spirit. Sancto. lib. 3. cap. 11.*

(n) *Tamen in eadem fide conspirantes, non minus Apostolica deputantur pro consanguinitate Doctrinae. Tertullian. de praescript. advers. Haeret. cap. 32.*

Now, in that we yeeld thus farr to their importunitie, we do not this, as if it were simply necessary for the Demonstration of our Church, to produce such a Catalogue of visible Professors in all Ages; but only out of the confidence of the truth of our cause, and partly to stop the mouth of our clamorous adversaries; For it is *Tertullians* Rule, (n) that *A Church is to be accounted Apostolike, if it hold Consanguinitie of Doctrine with the Apostles.*



## SECT. III.

## Of the Estate of the Church.

NOW, that I am to speak of the Church in her severall and successive Centuries and Ages, to give the Reader some Character and touch thereof, I will beginne with the first 600, years next after Christ; wherein ten severall times during the first three Centuries, the Church was persecuted by Tyrants, and almost continually assaulted by Hereticks; yet in the end, Truth prevailed against Error, and Patience overcame her Persecutors. This is the time wherein our learned Bishop Jewell, challenged the Papists, to shew any Orthodox Father, Council, or Doctor, that for the space of those 600 yeares, taught as the present Church of Rome did: the like challenge was lately renewed by my deare friend, that worthy Divine, Doctor Featly of Oxford, challenging (o) the Jesuits to produce out of good Authors, any Citie, Parish, or Hamlet, within 500, years next after Christ, wherein there was any visible assembly, that maintained in general, the Articles of the Trent Council, or such and such points of Popery, as at the Conference he named in particular. Now of this period, the first 300, yeares thereof, were the very flower of the Primitive Church, because that in these dayes the truth of the Gospell was infallibly taught, by Christ and his Apostles, and that in their own persons; as also by others that lived to heare, see, and converse with those blessed Apostles, and disciples of Christ Jesus; and this (haply) made Egesippus, an ancient Authour, call the Church of those dayes, (p) *an uncorrupt and Virgin Church*: and yet was this Virgin Church ill intreated by such as sowed the tares of Errour, which yet the carefull husbandman in time weeded up: neither indeed for the space of these first 300, could those Tenets of Poperie get footing. Their Papall Indulgences were yet unhatched, their purgatory fire was yet unkindled; the Masse was yet unmoulded, Transubstantiation was yet unbaked, the treasury of Merits was yet unminted, the Popes transcendent power was uncreated, Ecclesiasticks were unexempted, and deposing of Kings yet undreamed of; the Lay-people were not yet couzned of the cup, Communion under one kind, was not yet in kind; it was not then known, that Liturgies and prayers were publikely made in a tongue unknown: they did not then worship & adore any wooden or breaden god; they worshipt that which they knew, and that in Spirit and truth; (q) and they called on him, in whom they believed (r): so did they, and so do wee. In a word, in the former ages of the Church; Satan was bound, after the thousandth yeare he was loosed, and after the middle of the second Millenary, about the yeare 1370, he was bound anew. Concerning the

(o) A Treatise entituled, *The Fisher caught in his own net*, in a Conference June 17. 1623.

The estate of the Church, in the first, second, and third Centuries.

(p) *ἡ ἀκατάκλιτος καὶ ἀδολογητὸς ἐκκλησία*. Egesippus apud Euseb. lib. 3. Hist. cap. 32. & lib. 4. cap. 22. edit. Græc.

(q) John 4. 22, 24.

(r) Rom. 10. 14.

the Churches estate in the next five hundred yeares, it grew corrupt: so that of these times we may say, as *Winefridus*, borne at *Kirton* in *Devonshire*, after surnamed *Boniface*, was wont to say, (s) *In old time there were Golden Prelates, and wooden Chalice; but in his time wooden Prelates, and Golden Chalices*; knowledg was now decayed; Princes, Prelates, and others were now more busied in building, or beautifying materiall Temples and Chappels, than in the gathering together of living stones, and re-edifying Gods spirituall Temple: so that in this time of Monkery, many religious Houses were erected, either out of voluntary Devotion, or enjoyned Penance. Now, instead of the right administration of the Word and Sacraments, came in the dumbe guise of the Masse; and the people instead of the pure milke of the Word, were entertained with feigned Liturgies, Legends, and Miracles; and their consciences loaden with a number of unprofitable Ceremonies, and unwarrantable Traditions: now there was great confidence put in holy Graines, hallowed Beades, Agnus Dei's, and the Like Babies; and the honour due to the Creatour, was given to the creature. Now the people made many fond vowes, went many merry Pilgrimages, and beheld many garish Processions; now they were taught that abstinence from meates and drinks was Meritorious; that the *opus operatum*, the work done was sufficient in their Sacraments; and their Devotions, and much of this service performed in an unknown tongue.

The Estate of the Church in the 7, 8, 9, 10, and 11. Age. (s) *Beat. Rhenan. lib. 2. rerum Germania. pag. 98. Bonifacius rogatus an liceret ligneis calicibus sacrificare, respondit, Olim aureos sacerdotes ligneis vasculis uti, nunc versa vice ligneos aureis uti.*

Concerning the Church in the next 500. yeares, even to these our times; the Church began to recover her strength and the light of the Gospell was notably discovered by *Waldus* in *France*, and his followers; *Wickliffe* in *England*; *John Hus*, and *Martin Luther* in *Germanie*. Now also by the benefit of Printing (which was found out in the fifteenth Century,) the Tongues came to be known, knowledge increased, Books were dispersed, and Learning communicated; the Scriptures were perused, the Doctors and Fathers read, Stories opened, and Truth discovered.

The Churches State, in the 12, 13, 14, 15, and 16. Centuries.

The summe of all is this, the Pope having pearkt himself above his fellow Bishops, it grieved him to be subject to Kings and Emperours; Now to exalt himself above them, he distracted both Church and State in the point of *Image-worship*, which occasioned much bloodshed in Christendome; and then having weakned the Empire, he became superior to Kings and Emperours: There being nothing now but the Church in his way, he prevailed over it by his *Lateran* Flatterers, who set the Pope above a Generall Council, that is, above Gods Church; a Generall Councill being indeed the Representative Church of God here on earth, and the Pope himself being the *vertuall Church*; for so *Gretser* confesseth, (d) *That by the Church, they do mean the Pope for the time being*. Now to this heighth the Pope came under pretence of the Churches Government, and the Churches discipline; racking the spirituall censure to a civill punishment; by the Church solemnities in

(d) *Per Ecclesiam intelligimus Pontificem Romanum. Gretf. Dei. cap. 10. lib. 3. de verbo Dei Sect. Jam, & ibid. Ais, non abnuo.*



crowning Emperours; by his Excommunications, Absolutions, and Dispensations, he rose to his greatnesse of state; by the doctrine of works meritorious, Jubilees, Pardons, and Indulgences, he maintained his State.

And now I come to shew out of good Authors, that in Nine severall weighty Points of Religion, the best guides of Gods Church for the space of 1500 years, have taught as the Church of *England* doth.

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THE

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# The First CENTVRY,

FROM

The First Year of Grace, unto the  
year One Hundred.

*Christ Jesus and his Apostles the Pro-  
testants Founders.*

Papist.

**W** Hom do you name in this First Age, that taught the Protestant  
Faith?

Protestant.

I name our blessed Saviour Christ Jesus, and his Apostles; Saint Paul, and his Schollers, Titus and Timothy; together with the Churches which they planted, as that of the *Romanes, Corinthians*, and the rest. These I name for our first Founders and top of our Kin, as also Joseph of Arimathea, that buried Christs body, a speciall Benefactor to the Religion planted in this Land. These taught for substance, and in the positive grounds of Religion, as we do in our Articles, Liturgies, Homilies, and Apologies, by public authority established in our Church of England. Besides these, there were but few Writers in this Age, whose undoubted Works have come to our hands; yet for instance sake, I name that blessed Martyr of Christ, Ignatius Bishop of Antioch, who for the Name of Jesus, was sentenced to be devoured of wild beasts, which he patiently endured, saying, (a) *I am the wheat or grain to be ground with the teeth of Beasts, that I may be pure Bread for my Masters tooth: let fire, racks, pulleys, yea, and all the torments of Hell come on me, so I may win Christ.* Here also, according to the Roman Register, I might place Dionysius Areopagita, whom they usually place in this first Age, as if he were that Denys mentioned in the (b) *Acts*, whereas indeed he is a post-natus, and in all likelihood lived about the fourth Age; for Denys (c) saith, That the Christians had solemn Temples like the Jews, and the Chancell severed, with such and such sanctification, from the rest of the Church;

(a) Euseb.  
Histor. Eccles.  
lib. 3. cap. 33.

(b) Acts 17.

34.  
(c) ἀμαδύων  
ἀδύων. Dio-  
nyf. epist. ad  
Demophil.



Church; whereas the Christians in this first Age, made their assemblies to Prayer, both in such private places, and with such simplicity, as the Apostles (d) did, and as the times of persecution suffered \* them.

(d) Acts 1. 13.  
12. 12. &  
20. 8.

\* Andr. Rivet.  
Critici Sacri.  
lib. 1. cap. 9.  
vat. 6.

(e) Dionys.  
Eccles. Hierarch. cap. 6.

(f) ἡ δὲ ὁδὸς  
ἡ τοῦ μοναχικοῦ  
ζωῆς ἡ.

Chryl. Homil.  
25. in Moral.  
super. cap. 11.

ep. ad Hebr.  
(g) Rhemists  
Annot. on  
Acts 17.

Again, Denys tells us, that when he wrote, Monks were risen, (e) and they of credit in the Churches, and many Ceremonies to hallow them; whereas in the Apostles time, when the true Dionysius lived, Monks were not heard of; yea, Chrysostome saith, (f) That when Paul wrote his Epistle to the Hebrews, there was not then so much as any footstep of a Monk.

Papist.

I challenge Saint Denys for ours; he was (as our Rhemists (g) say) all for the Catholics.

Protestant.

Take him as he is, and as he comes to our hands, he is not wholly yours, but in some things clean contrary to you; as namely in the Sacrament of the Lords Supper, wherein you vary from us most. Besides, he hath not your sole receiving of the Priest, nor ministring under one kind to them who receive, nor Exhortations, Lessons, Prayers, in a tongue which the people understand not; he hath not your Invocation of Saints, nor adoration of creatures, nor sacrificing of Christ to God, nor praying for the souls in purgatory: so that in things of substance, and not of ceremony onely, he is ours, and not yours.

Papist.

Can you prove, that Christ and his Apostles taught as you do?

\* Protestant.

(h) Matth. 26.  
27.

1 Cor. 11.  
23. &c.

(i) 1 Cor. 14.  
15. &c.

(k) Exod. 20.  
4.

Deut. 4. 15.  
(l) Esay 63.  
16.

(m) Apoc. 19.  
10. and  
22. 8, 9.

(n) Rom. 8. 18.

We have clear testimonies of Scripture, (h) which appoint Gods people to receive the blessed Cup in the Sacrament, and to be present at such a divine service as themselves understand (i); we have expresse command forbidding Image-worship (k); against Invocation of Saints it is said, (l) that Abraham knoweth us not, and Isaac is ignorant of us; and the blessed Angel refused all religious Honour and Adoration (m). Likewise against Merit of works, and works of Super-erogation, it is said, (n) that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us; and that we are unprofitable servants, when we have done all that was commanded us, we have but done that which was our duty to do, and the like.

Papist.

You alledge Scripture, and so do we; yea, in some things the Scripture is plain for us; as where it is said, (o) This is my body.

(o) Matth. 26.  
26.

Protestant.

What though it make for you in shew? so doth it for the Anabaptists, where it is said, (p) that the Christians had all things common: you will not hence infer, that because in such an extremity, their charity (for the relief of others) made things common concerning the use, that therefore we should have no property in the

(p) 32 Acts 4.

the goods that God hath given us? It is not the shew and semblance of words, but the sense thereof that imports the truth. Saint Paul sayes of his *Corinths*, (q) *Ye are the body of Christ*; yet (q) *1 Cor. 12* not meaning any Transubstantiation of substance: but hereof anon in his due place.

Papist.

*The Scriptures make not for you, but as you have translated them.*

Protestant.

For any point we hold, we refer our selves to the Originals; yea, we say further, let the indifferent Christian Reader, (who hath but tolerable understanding of the Latine Tongue,) compare our English Translations, with those which your own men, *Pagnine*, *Arias Montanus*, and others have published, and they will find but little countenance for Popery; and namely, for Communion in one kind, and Service in a strange Tongue.

#### Article 1. Of the Scriptures sufficiency.

The Church of England holds, (r) that Holy Scripture containeth all things necessary to salvation: so that there is no doctrine (s) necessary for our everlasting salvation, but that is (or may be) drawn out of that Fountain of truth, as being either expressly therein contained, or such as by sound inference may be deduced from thence: and this is witnessed by Saint Paul, saying, that (t) they are able to make us wise unto salvation, that the man of God may be perfected, and thoroughly furnished unto all good works; which they should not be able to do, if they contained not a perfect doctrine of all such points of faith, as we are bound to believe, and duties to be practised. And if it be said, that S. Paul speaks of the man of God, such an one as Timothy was, it holds in others also: for if the Scripture be so profitable for such and such uses, that thereby it perfects a Divine, much more an ordinary Christian; that which can perfect the Teacher, is sufficient for the learner.

(r) Articles of Religion.  
6. Artic.  
(s) Homily 1: the first part of the exhortation to holy Scripture.  
(t) 2 Tim. 3: 15, 16, 17.

#### ¶ The place to Timothy vindicated.

Papist.

*The Scripture makes wise to salvation; 'tis true, saith Jesuit Fisher; such an one, as Timothie, one instructed aforehand.*

Protestant.

This is not to be restrained to Timothie. I will not leave thee; nor forsake thee, was spoken personally to Joshua, 1. 5. yet it is applied to all the faithfull; Hebr. 13. 5. for particular promises may be generally applied, when the thing promised appertaines to all.

Papist.

*St. Paul saith they are profitable; sufficient, say you.*

Protestant.



## Protestant.

1. The word is *ἰκανα*, they are able, which is equivalent to sufficient; and both Fathers and learned Papists, as namely *Lirinenfis*, *Cyril of Alexandria*, *Anselm*, *Scotus*, and *Gerson* render it, Sufficient.

2. We say the Scripture is sufficient, yet we exclude not other helps, as namely, Gods grace, mans Ministry, Docilitie in the hearer, or reader: The earth is sufficient to bring forth food for man, *Gen. 1. 29*. Yet Husbandmen and Grasiers be necessary.

## Papist.

The Apostle saith, *All Scripture*; now if this *All* be taken distributively, for each parcel thereof, then should every Book, and Chapter thereof; containe all necessities to salvation, which you will not say: If Collectively, for the whole body thereof, then you have not an entire rule; for divers parcels of Scripture are lost, as those many thousand Parables and Verses that Solomon wrote; the Books of the Prophets Nathan and Gad. *1 King. 4. 33. 2 Chron. 9. 29*.

## Protestant.

1. We say, that not only the whole Scripture is perfect, but each part hath it's own perfection, but not the perfection of the whole. The eyes, havenot the perfection of the head, nor the head of the whole body, & yet the eyes, or the head are not therefore unperfect: the Gospel of *St. Matthew*, or *St. John*, are not therefore unperfect: because they contain not in them, all doctrines in particular necessary to salvation; It sufficeth that they together with the rest do it.

2. The Text saith not, that Solomon wrote, but spoke many Parables; now many Verses of the Proverbs, Ecclesiastes, and the Canticles containing three or foure sayings apeece, it may be those Parables and Songs are contained therein.

The Books of *Nathan* and *Gad*, are supposed to be parcels of *Samuel*, the *Kings*, and *Chronicles*; or, these Prophets penned Civil Records, Diaries, or Journals, which without prejudice to Canonical Scripture, might be lost. Some things (saith *Austin*) they wrote as men by way of Historie, others things by divine inspiration, as Prophets; so as those might serve *ad auctoritatem religionis*, for confirmation of truth; and these *ad ubertatem cognitionis*, for plentifulnesse of Knowledge. It stands not with Divine providence, and the Churches care, being *Custos Rotulorum*, the Keeper of Gods Oracles, that any book of Scripture should be lost, *Salmerom prolog. 9. Can. 4*:

## Quest.

Where doth it appeare, saith *Bellarmino*, that the Apostles were enjoined to commit their doctrine to writing? *De verbo non Scripto. l. 4. c. 4. § Secundo*.

## Answ.

1. Their generall Commission of teaching all Nations, was warrant enough. *Math. 28. 19*.

2. St.

See Mr. Purtock's Rejoinder to Friar Malone, touching Traditions, Sect. 1. & Sect. 15.

Sext. Senens. Biblioth. l. 2. Sanctius in prolegom. in lib. Reg. Aug. de Civit. Dei, l. 18. § 38.

2. St. John was eleven times commanded to write, not some secret visions, as Bellarmin would have it, but the doctrine also of the Gospel, concerning the state of the dead, *Revel. 14. 13.*

St. Austin saith, what ever Christ would have us read of his Acts or sayings, *tanquam suis manibus, imperavit* &c, that he commanded his *Amanuenses*, or Secretaries to write the same, as if it had been written with his own hand. *Aug. de Consens. Evange- list. l. 1. cap. ult.*

Papist.

*The Apostles wrote upon particular and incidental occasions, and so as belonged to particular Churches and Persons: had it not been for Ebions Hereje, who denyed Christs Divinitie, we might (haply) have wanted St. Johns Gospel, saith Bellarmin. loc. citat. c. 10. & Respondeo.*

Protestant.

Be it so, that the *αφορμαί*, or the next leading occasions that moved them to write were personal and respective, yet their main scope and intendment, was the Edification of the Universal Church, to give her a certain rule to walk by, *Philip. 3. 16.*

St. John saith, these are written that yee might believe, that Jesus is the Christ, the Son of God, and that believing, yee might have life eternal through his name, *John 20. 21.* Bellarmin would have this place to be meant of Christ's miracles only, and not of Doctrines of Faith. But that miracles alone are not there meant, it hence appeares; for that miracles without doctrine are not sufficient to make us believe, and believing to have life through his name.

Papist.

*If the Apostles had writ purposely, they would, saith Bellarmin, have written a Catechisme, or some such like book. Loc. citat. & Ex.*

Protestant.

1. Moses wrote of the Creation, of the Commandements, and other Doctrinal points; yet not by way of Catechisme but History, as afterwards the Evangelists did.

2. St. Paul in the Epistle to the Hebrews speaks of the first principles of the Oracles of God; and in particular mentioneth, six several Heads of the Catechisme then used; namely, repentance from dead works, the doctrine of Baptisms, and faith on God, laying on of hands, the resurrection of the dead, and eternal Judgment. *Heb. 5. v. 12. Ch. 6. v. 1, 2.*

3. The Rhemists upon this place tell us, he that should be sent to pick his faith out of the Scriptures, would make mad rule, unlesse he were instructed aforehand; As if it were not easier to pick out the doctrine of the Trinity out of them, than out of the Pater Noster, Ave Marie, and Creed, specially being in a strange Tongue.

Object.

*Stand fast, saith St. Paul, and hold the Traditions, which ye have been taught, whether by word, or, by our Epistle: there be then besides the written word, unwritten Traditions alike to be believed, kept and obeyed.*

H

Sol.

*2 Thessal. 2. 15.*



Sol.

1. We grant, they must *hold fast*, not onely what *Paul* wrote, in his *Epistles*, but what he taught them *vir à voce*, by word of mouth. But hence it will not follow, that somewhat was taught as of necessary faith, which was not found in the Scripture. For, were it not found in his *Epistle* to the *Thessalonians*, (those are not all *Paul's* *Epistles*, much lesse all Scripture,) yet in other of his it might; however in Scripture, univervally and Collectively taken, it might, either in words, or sense. For, there be *Moses*, the *Prophets*, and *Evangelists*, that wrote as they were inspired by the Holy Ghost. And this shews the Invalidity of this Inference.

2 Pet. 1. 21.

(u) Necnon traditiones ipsas tum ad fidei, tum ad mores pertinentes — Patri pietatis affectu ac reverentia suscipi, & veneratione. Concil. Trid. Sess. 4. Decret. 1.  
(x) Si quis librum Hester, Danielis, Baruch, Ecclesiastici, Sapientie, Judith. Tobie, duorum Maccariorum libros pro Canonicis non susceperit, Anathema sit. Concil. Trid. Sess. 4.  
(y) The sixth Article of the names and number of Canonical Books.  
(z) Rom. 3. 2.  
(a) Codicem portat Judæus unde credat Christianus; Librarii nostri facti sunt, quomodo solent servi post Dominos codices servare? August. in Psal. 56. to. 8.  
(b) Josephus contra Appionem. lib. 1.  
(c) Luke 24. 44.  
Præfat. in Epist. Jacob. in Edit. Jenens.  
Art. 6. Anno 1562.

2. *St. Ambrose* understands it; that they were to continue, in *Traditione Evangelii*, in the Tradition of the Gospel, that is, in *doctrinâ Evangelii traditâ*, in the doctrine of the Gospel delivered to them.

Papist.

Do you disclaim all Traditions?

Protestant.

We acknowledge Traditions concerning Discipline, and the Rites and Ceremonies of the Church; but not concerning the Doctrine, or matter of Faith and Religion.

You equalize unwritten Traditions to holy Scripture, receiving them, faith your *Trent Councell*, (u) with equall reverence, and religious affection, as you receive the holy Scriptures themselves: we dare not do so, but such Traditions as we receive, we hold and esteem far inferiour.

## Article 2. Of the Scripture Canon.

Concerning the *Scripture Canon*, the *Trent Councell* accurseth (x) such as receive not the Books of *Maccabees*, *Ecclesiasticus*, *Toby*, *Judith*, *Baruch*, *wisdome*, for Canonical Scripture. Now we retain (y) the same Canon which *Christ* and his *Apostles* held and received from the *Jews*, unto whom were committed the *Oracles* of (z) *God*, being, as *Saint Augustine* speaks, (a) *The Christians Library-Keepers*. Now the *Jews* never received these Books which we term *Apocryphall* into their (b) *Canon*: yea, *Christ* himself divided the (c) *Canon* into three severall ranks, into the *Law*, the *Prophets*, and the *Psalmes*; now the *Apocryphall* come not within this reckoning. Indeed, (as *S. Hierome* saith) *The Church* reads these Books for example of life, and instruction of manners; but yet it doth not apply them to stablish any Doctrine.

Papist.

Luther rejected the Epistle of St. James as uncanonicall.

Protestant.

This toucheth not the Church of *England*, which professeth to receive, and accounts as Canonical, all the Books of the New Testament, as they are commonly received. The Books of the New Testament are fitly severed by *Eusebius* into three ranks:

1. Some

1. Some were γνήσιοι καὶ ἀναμφισβήτητοι ἐκδοθέντες καὶ ὁμολογούμενοι, genuine, undoubted of, and confessed at all hands to be Canonical, whose Authority or Authors were never debated.

Euseb. Hist. l. 3. c. 3.

2. Others were ἀντιλεγόμενοι ὑπὸ τινῶν, doubted of (not by the Church so much, as) by some in the Church; and that not always, but for a time; and rather for their Authors, who should be the right Authors thereof, than their Authority; as the Epistle to the Hebrews, the latter of St. Peter, that of Jude, the Apocalypse, as also this of St. James, which was indeed doubted of, because of the uncertainty of the Author thereof; it being doubtful, which James was Author of it.

et l. 3. c. 25.

Orac.

Edit. Lat. c. 22.

3. Others were ἀντιλεγόμενοι ὑπὸ πάντων, rejected by all mens consent, as the Pastor of Hermes, the pretended Gospels of St. Thomas, S. Bartholomew, and the like.

The doubts of the second rank are now long since cleared, and all those Scriptures generally received by all Christians (in these Western parts at least,) and particularly by the Lutherans, (at least, by the best learned among them) who admit the Epistle of St. James (and the rest) as Canonical; as appears by their own Writers, and by name from their learned Doctor, Dr. Gerhard.

Exeges. Plen.

Locor. Lac. 1.

De Scrip.

Sess. 279, 280,

281.

(d) Si quis

dixerit Eccle-

siam non iustis

causis addu-

ctam ut Laicos

sub panis tan-

tummodo specie

communicaret,

aut in eo erras-

se, Anathema

sit. Conc. Trid.

Can. 2.

Sess. 11.

(e) Articles of

England, 30.

Articles of

Ireland, 97.

(f) Matth. 26.

27.

(g) In institu-

tione huius Sa-

cramenti Chri-

stus Imperative

loquitur, Acci-

pite, hoc facite,

Ferus in Joan.

6. cap.

(h) 1 Cor. 11.

28. Lex esum

sanguinis pro-

hibet Evange-

lium præcipit

ut bibatur. Cy-

prian. de Cena

### Article 3. Of Communion under both Kinds.

**I**F any shall say, *The Church was not induced for just causes to communicate the Lay people under one kind, viz. of bread onely, and shall say they erred in so doing, let him be accursed,* (d) saith the Trent Council. Now our Church holds, (e) That both the parts of the Lords Sacrament ought to be ministred to all Gods people: so that according to us, In the publike celebration of the Eucharist, Communion in both kinds, ought to be given to all sorts of Christians, rightly disposed and prepared: and this our Tenet is agreeable to Christs Institution (f) and Precept, (g) who saith expressly and literally, *Drink ye all of this.* It agrees also with Saint Paul's (h) precept, and with the practice of the holy Apostles, (i) and the primitive Church.

Dionysius Areopagita relates (k) the practice of the Church in his time, on this manner; *After the Priest hath prayed that he may boldly distribute, and that all they that are to partake of the Sacrament, may receive it worthily; he breaks the Bread into many pieces, and divides one Cup among all.* Ignatius, who was Scholler to Saint John the Evangelist, saith; (l) *That one bread is broken unto all, and one Cup distributed unto all.*

Papist.

Bellarmino saith, (m) the words of Ignatius are not, as you alledge

Dom. (i) 1 Cor. 10. 21. & cap. 11. 23, 26. (k) καὶ ὁ ἐγκυκαλυμμένος, &c. Dionys. Arcopag. Eccles. Hierarch. c. 3. — καὶ τὸ ἐνιαῖον τῷ ποτηρίῳ πᾶσιν καταμείσει. (l) ὅς ἐστι καὶ ὁ αἶμας τοῖς πᾶσιν ἐθροῦσθαι, καὶ ἐν ποτηρίῳ τοῖς ὅλοις συνεμεῖσθαι. Ignat. ep. ad Philadelph. (m) In Latinis codicibus non habetur, unus Calix omnibus distributus; sed, unus Calix totius Ecclesiae: est enim communis Calix qui pro omnibus offertur Deo. Neq; multum fidendum est Gracis Codicibus. Bellarm. lib. 4. de Euchar. cap. 29.



them; There is one Cup distributed unto all; but there is one Cup of the whole Church, and though the Greek Copies read as you do, yet he saith, That much credit is not to be given to them.

Protestant.

Shall we give more credit to a Translation, then to the Originall? If the well-head be corrupted, how shall the Streame runne cleare? It may be indeed that divers errors are crept both into the Greek and Latine Copies: but for the place alleaged, there is no colour of corruption, inasmuch as the same that Ignatius spake of the Bread, the same are repeated of the Cup according to Christs Institution; and howsoever Bellarmine may produce some Latine Copie, that translateth the words of Ignatius, as Bellarmine sets them down, *Unus Calix totius Ecclesiae*; yet (as D. Featly observes in the *Grand Sacriledge of the Romish Church*) Vitellius, and divers other Latin Copies following the originall verbatim, render them thus, *Unus Calix omnibus distributus*, that is, *One Cup distributed unto all*, and not as Bellarmine, and (\*) *Baronius ad Ann. 109 sect. 25.* would have it; as if Ignatius had said, that one Cup was distributed not *omnibus*, but *pro omnibus*, not to all, but for all, that is, for the behoofe and benefit of all. Howsoever they wrest it, Ignatius tells us of one Cup, and this not the Priests Cup, but the Churches Cup, and this Cup was distributed. But now adays in the Masse, there is no distribution of the Cup.

\* *Et unus Calix qui pro omnibus nobis distributus est.*  
Bar. Annal.  
tom. 1. ad. ann.  
Christ. 109.  
*Ita legit. locum Ignatii Ep. ad Philadelph.*

Papist.

(\*) *Mandatum solis Apostolis datum fuit.* Christ spake these word, Drink ye all of this, only to the Apostles, (n) as they were Priests, and not to the Laitie.

*Bellarmin. de Euchar. lib. 4. cap. 25. Sect. restat.*

Protestant.

By this meanes, you might take away the Bread, as well as the Cup from the Lay-people; for when Christ administred the Sacrament, none were present (for ought we know) but only the Apostles.

Besides, the Apostles were not yet fully ordained Priests, though they had been once sent to Preach; Christ after his Resurrection breathed on them the holy Ghost, and fully endued them with Priestly power. *John 20. 22.*

Againe, the Apostles at this Supper were Communicants, not Ministers of the Sacrament; Christ was then the only Minister in that Action. Now Christ delivered them the Cup as well as the Bread, saying to the same persons, at the same time, and in the same respect, *Drink yee all of this*, to whom he had said before, *Take, and Eat*, giving both alike in charge; so that you must either barr the people from both, or admit them to both: now if neither precept of eating or drinking belong to the Laitie, the Laitie are not at all bound to receive the Sacrament.

(o) *Post panis consecrationem absolute ponitur [hoc facite] post calicem vero idem repetitur, sed cum conditione, Quotiescunque biberitis, id. ibid. Sect. Jam.*

Papist.

Although it be said of Drinking the Cup [Do this in remembrance of me;] Yet the words [Do this] are spoken absolutely (o) of the Bread,

Bread, and ~~but~~ Conditionally of the Cup, namely [as often as yee shall drink it : 1 Cor. 11. 25.] So that these words, *Do this in remembrance of me*, inferr not any Commandement of receiving in both kinds.

*Protestant.*

According to your Tenet, our Saviour saith not, *Do this as often as you Lay men communicate*; but whensoever you receive the Cup & drink, then do it in remembrance of me; as much as to say, As often as you Lay people drink, which needeth never be done by you (according to Romish Divinitie) *Do this*, nothing in remembrance of me: Besides, as there is a *Quotiescunque*, as often, set before the Cup, *As oft as you drink*; so there is a *Quotiescunque* set before the Bread, *As often as you shall eat this Bread*, (vers. 26.) so that *quotiescunque biberitis*, as often as you Drink, cannot make the Precept Conditionall in respect of the Cup, more than of the Bread; it being alike referred to the Bread and to the Cup.

*Papist.*

*We wrong not the Laitie, ministring unto them under one kind only; they receiving the same benefit by one, that they should do by both, Christs body and blood being whole in each; so that the people receive the blood together with the Host, by a Concomitancy.*

(p) Concil.  
Trid. Sess. 13,  
cap. 3.

*Protestant.*

In vaine have you devised Concomitance; to disguise your sacriledge of the Cup taken from the people; as if our Saviour Christ were not sparing enough in ordaining as few outward Ceremonies as might well be; but that he must do that by two, which might have been compassed by one; or as if he would have the Ministers receive his body and blood superfluously; that is to say, both in the Bread, and in the Cup too, which was sufficiently received in either of them. Againe, though the devout Communicant, receiving Christ spiritually by Faith, is thereby possessed of whole Christ crucified, in the inward act of the soul; yet we deny, that the whole is received Sacramentally in this outward act, under one only part of this Sacrament: so that if Concomitance were granted, yet Communion in one kind is not justifiable; for although it deprive not people of Christs blood, as it is a bodily part contained in the veines; yet it depriveth them of the blood of Christ, as it was shed, and offered in sacrifice for them; neither can such manner of receiving shew forth the Lords death, which is one chiefe end of the celebration of this Sacrament, 1 Cor. 11. 28. The breaking of bread representeth not the effusion of blood; this is lively represented by the powring out of the consecrated Wine, and drinking of the Cup; there being a perfecter signification in both kinds then in one.

Lastly, though the people might receive the blood together with the host, yet he that so receives the blood, cannot properly be said to drink: now Christ saith expressly, *Unlesse you drink his blood, you shall not have life in you*, John 6. 53. which place your Papists themselves understand of the Eucharist.

¶ Places



## D. Places Objected Answered.

Ob.

Communion in both kinds is a matter of Practice, and not a point of Faith; why then do you presse us with it?

Sol.

Aug. de Heres.  
c. 25.

(k) 1 Tim. 4.  
1, 3.

(l) Col. 2, 21.

1. The *Taciani*, or *Encratite* their error was about Marriage, and Meates, things practical; but whiles they disparaged Marriage, and disallowed it in those they called their Perfect ones; and whiles they commanded (k), upon pretence of holinesse (l), or conscience, to abstaine from certain meates, as if some were unclean in their own nature, or at least lesse holy than others; their conclusions were heretical, and accordingly censured by the Church.

2. The Church of Rome barrs the Laetie of the Cup, this is practical; and farther adds, (as the Council of Constance did) that it is lawfull to administer in one kind only, this is speculative, and doctrinal.

Ob.

The blood of Christ is not severed from his Body; and consequently, the Laetie take the blood in the Body.

Sol.

(m) Tho. Part.  
3. Qu. 76.  
Art. 2. in  
corp.

1. You seek to maintaine your maimed Sacrament by that fiction of *Thomas of Aquin*, (m) That he which receives the Body of Christ, receives also his blood, *Consecrativè*, and *per Concomitantiam*, by *Concomitancie*, because the blood goes always with the body.

(n) Against  
Jesuite Fisher,  
Sect. 35.  
num. 7.  
punct. 2.

First then (saith the late learned Arch-Bishop of *Canterbury*, Dr. Lawd n) if this be true, I hope Christ knew it; And then why did He so unusefully Institute it in both kinds? Next, if this be true, *Concomitancie* accompanies the Priest, as well as the people; and then why may not he receive it in one kind also? Thirdly, this is apparently not true; For, the Eucharist is a Sacrament *Sanguinis effusi*, of blood shed, and poured out; and so, severed from the body, goes not along with the Body *per Concomitantiam*. Nor will the distinction, that Christ instituted this as a sacrifice, to which both kinds were necessary, serve the turne. For suppose that true, yet he instituted (o) it as a Sacrament, or else that Sacrament had no institution from Christ, which I presume they dare not affirme; And that institution which this Sacrament had from Christ, was in both kinds, (p)

(o) Matth. 26.  
27.

Luke 22. 19.

(p) 1 Cor. 11.  
26.

(q) Si quis  
dixerit, aut  
plura esse Sa-  
cramenta, aut  
pauciora quam  
septem, Ana-  
thema sit. Con-  
cil. Trid.  
Sess. 7.

## Article 4. Of the number of Sacraments.

Concerning the number of Sacraments, the *Trent-Councell* accurseth (q) all such as shall say, that the number of Sacraments

is

is either more or lesse then seven: but our Church holds, (r) that of the Sacraments of the New Testament, there be two ordained of Christ our Lord in the Gospel, that is to say, *Baptisme*, and the *Lords Supper*; and those five, which by the Church of Rome are called Sacraments, to wit, *Confirmation*, *Penance*, *Orders*, *Matrimony*, and *Extream Unction*, are not to be accounted Sacraments of the Gospel (s).

Now that there are and ought to be two Sacraments onely in the New Testament, appeareth hereby, in that there is no promise made unto us of life everlasting in Jesus Christ, which is not sufficiently witnessed, and assured unto us by these two (t) Sacraments. For the summe of all the promises of God in Christ, is reduced unto these two heads: that for his sake we are received into the favour, and household care of God; and that being once received, we shall be continued in the same for ever: the former whereof is sealed unto us by Baptisme for our entrance and admission into the Covenant; and the later by the Lords Supper, for our continuance, growth, and confirmation therein. These two were instituted by Christ; *Hoc facite, Do this in remembrance of me* (u), is our warrant for the one; and, *Go teach and baptize*, for the other; There is deep silence in the rest.

(r) Artic. of Ireland, Art. 27.

(s) 1 Cor. 12. 13. 2. 3. & cap. 12. vers. 13.

(u) Matth. 28. 19. & Luke 22. 19.

#### ¶ 1. Of the Five pretended Sacraments.

1. **T**He Master of the Sentences (x) defines according to St. *Austine*, (y) a Sacrament to be a visible sign of an invisible grace of God; and then, *accedat verbum ad elementum, et fit Sacramentum*, the Word being added to the element, makes up a Sacrament.

(x) Lib. 4. Dist. 1. Lic. 2.  
(y) L. 10. de Civit. Dei. c. 5. et Tract. 8. in Joh.

2. In every Sacrament there must be a Divine Institution; for He onely hath authority to seal the Charter, in whose power it is to grant it: Command of an Element that signifies; of a grace that is signified; of a word that is joyned to that Element; of an holy Act that is joyned to that word. Where these concur not, there can be no true Sacrament: and they are palpably missing in those five adjections of the Church of Rome.

3. They were indeed ancient Rites, but novel Sacraments; All of them have their allowed and profitable use in Gods Church, though not in so high a nature; Except that of *Extream Unction*.

#### ¶ 2. Of Confirmation.

##### Papist.

*Confirmation*, as Bellarmine saith, (z) hath an Element, or matter, to wit, hallowed oyl.

(z) l. 2. de Confirm. c. 8. Sect. Sequitur;

##### Protestant.

1. Chrisme indeed is ancient, but used as an Appendant to Baptisme; as a Ceremony not perpetual, but mutable, at the Churches



Churches discretion, as was kneeling between Easter and Whitsontide, the Love-Feasts, and the like.

(a) ἀλείφεται  
ἁγίῳ ὀί  
ἀθλήται.  
Chrysost. Ho-  
mil. 6. ad  
Coloss. Egressi  
de Lavacro  
perungimur de-  
veteris disci-  
plinā. Tertul.  
de Baptism. c. 7.  
sanctus est quasi  
Athleta Christi.  
Ambr. l. 1. de  
myster. in initand.  
c. 2.  
(b) Act. 8.  
v. 17.  
(c) l. 3. de  
Baptis. contr.  
Donat. c. 16.

2. It was used (as the Ancients say (a), to mind the party baptized, that he was consecrated, as a Champion of Christ, to fight against the Devill, whom in his Baptisme he had renounced; even as Wrestlers and Combatants were anointed before they entred into the Lists or Barriers, to make them more active and nimble in their joynts.

Papist.

*Imposition of hands, was anciently used (b) both in Ordination, and Confirmation.*

Protestant.

The ancient Rite of laying on of hands with Prayer, (which was the old and innocent Ceremony of Confirmation) is by Sr. Austine (c) termed *Oratio super hominem*, prayer over a man; having first examined what progresse the party baptized had made in the Doctrine of Christianity; and then praying, that God would continue them in the faith, increase their gifts of grace, and strengthen and confirm them by his holy Spirit.

### ϕ. 3. Of Pennance.

Object.

*Is not sorrow of heart declared by Confession, together with Prayer, Fasting, and Alms-deeds enjoyned for satisfaction, an outward and sensible element or matter, saith the (d) Answer to Sir Humphrey Lynd's Via Tuta.*

Sol.

Contrition of heart is no sensible, or visible Sign; Confession is sensible, but not visible; that asketh grace, rather than conveys it. Alms-deeds and Fasting are visible; but visible works of piety and charity, not visible Elements in the Sacraments. Imposition of hands on the Penitent, is indeed a visible action, but not any visible Element, nor Instituted by Christ. Absolution is not an Element, nor a visible Sign: For, words are not seen. Indeed we are wont to say, See how well it sounds; but this we say according to our vulgar language; for, in propriety of speech, we should say, Hear how it sounds.

Object.

(e) John 30. 7  
p 3. *In Penance sin is remitted, (e) therefore it gives grace.*

Sol.

1. Where did God institute any Act of Man to be the matter of a Sacrament?

2. When Christ said, *whose sins ye remit, they are remitted*, He did not Institute a Sacrament, but imposed a carefull Ministry upon the Apostles, and their Successors, for remitting sins by publicke Doctrine, and particular application of the promises of the Gospel, or speciall Censures upon the Impenitent.

3. Mi-

3. Ministers forgive sins, not by Sacraments alone, but often without them; as by teaching, by admonishing, and by praying, as *Chrysostome* speaks (f).

(f) ἡ τῶ  
διδασκαλῶν, καὶ  
καθηγουμένων, ἀλλὰ  
τῶ δὲ ἐυχῶν  
βουθεῖν.  
l. 3. de Sacram.  
c. 6.

#### ¶ 4. Of Extream Unction.

Papist.

*Here is an Element, to wit, hallowed Oyl.*

Protestant.

1. If it were an Element in Confirmation, how is it one here? In divers Sacraments, there ought to be divers Elements.

2. The Apostles indeed used Oyl, as an extraordinary sign of their miraculous gift of healing; which being now ceased, to retain the Ceremony thereof now, were as if a blind man should still use Spectacles, *Mark* 6. 13.

Object.

*It hath a promise of health, (g) and pardon of sin; which the Apostles (g) James 5. would not so absolutely have made, if Christ had not Instituted it, as Bel-* *larmine saith (h).*

(g) James 5.  
14, 15.  
(h) Lib. de  
extrem. unct.  
c. 2.

Sol.

1. The raising up of the sick party was Corporall, not any inward grace of a Sacrament; being but the effect, ordinary, or extraordinary of that oyl, or unction.

2. The pardon of sin is promised to the prayer of the Faithfull, not to the annoying.

3. *Cajetan* (i) formally denyeth that *St. James* speaks of Sacramentall unction, or that it can be grounded thereon.

(i) Comment.  
in Locum.

#### ¶ 5. Of holy Orders.

Papist.

Holy Order is given by a visible or sensible Sign, with the effect of grace; *Neglect not the gift that is in thee, which was given thee by prophetic, with the laying on of the hands of the Presbytery* (k).

Protestant.

(k) 1 Tim. 4.  
14.

1. Concerning Orders, we believe, where they are done according to Christs Institution, that Grace is ordinarily given to the party ordained; yet not alwayes *gratia gratum faciens*, not the grace of Justification, which is the grace that Sacraments afford; but *gratia gratis data*, a ghostly power for the good of others.

2. The grace *St. Paul* speaks of was an extraordinary gift, which followeth not alwayes Imposition of hands, in the ordaining of Ministers; And if it did, yet it followeth not, that laying on of hands, (which was specially for a sign of Consecration, and Blessing) should be a Sacrament: For, it must be an Element, and not an externall Action onely, that makes a Sacrament.

Object.

*Is not the Patin with an Host, and Chalice with wine in it (which is*

I

the



the matter in ordaining a Priest) as much an outward Element, as is the  
 (l) Spectacles, Host and wine alone in the Eucharist, saith Jesuite Floid (l) ?  
 Ch. 9. Sect. 4. Sol.

1. When the Patin and Chalice are delivered to the Priest in Ordination, as also the Bible, these are not any Sacramental signs of Divine Grace; but onely tokens of their Functions, or Instruments to be used in their Ministration.

2. Neither doth Christ any where command, that in the Ordination of Ministers, that Rite or Ceremony should be used; Neither doth the Host or Chalice signifie or represent, the Invisible grace, or ghostly power then given.

#### ¶ 6. Of Matrimony.

Quest.

Why is not Matrimony a Sacrament ?

Answ.

1. Because it wants Sacramental Institution from Christ, I say *signantèr* Sacramental institution; For Christ instituted Prayer, Almes, and Confession (*Math. 9. Luke 12. James 5.*) yet none of these be Sacraments.

Matrimonie is indeed an holy Ordinance of God, ancients than the new Testament, and therefore can be no Scale of it; instituted by God in Paradise, not by Christ in the Gospel.

(ll) Bellar. de  
Matrim. Sac.  
L. 1. c. 5. Sect.  
Hic. And the  
Spectacles loc.  
citat.

Yea, but, saith the Jesuit, (ll) though it were before a naturall contract, Christ might exalt it to the dignitie of a Sacrament. He might: but the Question is, what he did? None of the Evangelists relate that he altered the Law, or nature thereof; but that he confirmed it, and honoured it with his presence, and the first miracle that he wrought.

2. It conferrs not any Justifying grace on the married persons.

3. It hath not any outward Element sanctified by the word of promise; for neither the words nor actions used in the solemnization of marriage are Elements.

(m) In lib. 4.  
Sent. Dist. 26.  
Qu. 3.

4. Durand, a learned Schoolman, is of opinion, (m) that matrimony is not a Sacrament univocally agreeing with the other Sacraments; if not univocally, not properly and truly; then but equivocally and analogically.

Ob.

This is a great Sacrament, saith St. Paul, I speak in Christ, and in the Church, Ephes. 5. 32.

Sol.

1. In the Greek it is *μυστήριον*, a great secret, or mysterie; not that of the bodily marriage; but that of the spiritual union betwixt Christ and his Church, as there the Apostle declareth himself.

2. And this is Cajetans observation upon the place; He saith not

not, this Sacrament, but this mysterie; and indeed this blessed union which is betwixt the husband Christ, and the Church his Spouse, is a mysterie not to be searcht out by any understanding whatsoever, but acknowledged by faith.

Ob.

*Marriage hath the promise of eternal Life. The woman shall be saved by generation of Children; if they or shee continue in the Faith.*

2 Tim. 2. 15:

Sol.

1. St. Paul comforts women, that their sorrows laid upon them for a punishment, turn to be offices of their Calling, and exercises of their patience. What she offended in seducing her husband, let her make amends in the good education of her Children, saith *Espencan*.

2. Where St. Paul saith, she shall be saved through bearing of Children, *διὰ τῆς γεννήσεως*; it is the same phrase with that *διὰ πολλῆς θλίψεως*, through much tribulation we must enter into Heaven, *Act. 14. 21*. Tribulation confers not the Kingdome, no more doth bearing of Children bring salvation: it notes only the Order of consecution; how the one makes way to the other.

3. St. Paul speaks by way of supposition, and with limitation; if shee continue in faith, and charitie, she may be saved in the married state; he ascribes not salvation to that state.

4. Every thing that hath a promise of grace annexed, is not *eo nomine* a Sacrament. Prayer and Almes-giving have promises made, (n) *Aske, and it shall be given you. Give Almes, and all things* (n) *Luke 11. are cleane unto you*; yet neither are Prayers or Alms accounted Sacraments.

Ob.

*Bellarmino* (o) makes the *Conjugati*, the married Couple to be *matrimoniale symbolum*; and his *Scholler Flood* (p) puts the like Query: Are not the bodies of a man or woman as much an outward Element in Matrimony, as water in Baptisme?

Sol.

1. Yes surely as much in quantitie; and more too.

2. The bodies of men and their Souls are either the Ministers; or Receivers in every Sacrament; not the Elements, or material part thereof.

3. The parties contracting cannot be the matter of this Sacrament; for by this meanes the same should be the Receivers, and the Signe received, which are two distinct outward parts, as the learned *Chamier* observes in his (q) *Panstratia Catholica*.

Ob.

*Your own men* varie about the number of Sacraments; *Luther*, and his followers admitt three, to wit, Baptisme, the Lords Supper, and Penance: *Melanchthon* admits a fourth Ordination; and so doth *Calvin*, as *Bellarmin* observes (r).

(o) Lib. 1. de Matrim. c. 6. Sect. Qua, et Sect. Si.  
(p) Spectacles, Ch. 9. Sect. 4.

(q) De Sacram. l. 4. c. 27. Sect. 15. Tom. 4.

(r) Lib. 2. de Sacram. c. 23. Sect. Tertia. Sect. Quinta.



Sol.

1. They admit them for Sacraments in a generall Notion, as things are called Sacraments, whereby the general promises of God are applyed to several men; in which respect the Ministerie may be called a Sacrament. It is therefore a fallacy from that which is spoken respectively only, to the same taken absolutely; And this appeares by the Authors own expressions.

(s) In Capti-  
vit. Babylon.

(t) In Apolog.

(u) Institur.  
l. 4. c. 14.  
Sect. 20.

(x) Cap. 19.  
Sect. 1.

2. *Si rigide loqui velimus*, saith Luther; (s) if we would speak precisely hereof; there are only two Sacraments of the Church, Baptisme, and the Bread. *Melanchthon* saith (t), he can well call Order a Sacrament, so it be known from Baptisme, and the Lord's Supper; which verily, and in proprietic of speech be termed Sacraments. *Calvin* saith (u), I am not unwilling that Imposition of hands (that's the word he useth) be called a Sacrament, but *inter Ordinaria non numero*, I do not account it amongst the Ordinary Sacraments of the Church. Yea *Calvin*, when he comes to dispute the number of Sacraments, saith; now I will shew *quomodo falso*, (x) how wrongfully those other five have hitherto been accounted Sacraments.

Papist.

Aphorismi  
Regales.  
Aphorism. 270.

Why stand you so much upon the number of the Sacraments? King James said, that if there were no other quarrel, between the Papists and the Protestants, he would not stand out with them; for, that he held not worth the quarrelling. As appeared by a tale of two friends in Scotland being great in friendship, and falling out in thir Cups, about that subject, the one a great Papist, the other a Protestant, they fought, and were both slaine; A third said, before he would have lost his life in that quarrel, he would have divided the seven Sacraments into three and a halfe.

Protestant.

(y) Synodus  
declarat, per  
consecrationem  
panis & vini,  
conversionem  
feri totius sub-  
stantia panis in  
substantiam  
corporis Christi,  
& totius sub-  
stantia vini in  
substantiam  
sanguinis ejus.  
Concil. Trid.  
Sess. 13. cap. 4.

(z) Remanenti-  
bus duntaxat  
speciebus panis  
& vini. Id.  
Ibid. Can. 2.  
(a) Id. ibid.  
Can. 2.  
(b) 1 Cor. 11.  
26.

1. This is not unlike the Schollers division, who being asked by the Poser, how many Sacraments there were? He said Seaven; Seaven, said the Poser? look what you say; Yes, said he, there be seaven, to wit, two in England, and five beyond Sea.

2. We argue not so much from the sole, or bare numeration of Sacraments; Numbers, are but Ceremonies; and we stand not much upon them; It is the number numbred (which is the thing it self mis-related into that sacred Order) that we stick at.

Article. 5. Of the Eucharist.

THE Trent Council holds, (y) that there is a conversion of the whole substance of Bread and wine into the Substance of Christs body and blood, wrought by the words of Consecration; and that there only remaine, the outward shapes, forms, or accidents of Bread and Wine: yea, the Council accurseth (a) such as affirm Bread and wine to remain in this Sacrament after consecration. And yet St. Paul tells us, (b) that after Consecration it is bread, which is broken and eaten; and it is no lesse than five times so called after the pretended change. Nei-  
ther

ther is it called Bread, because it was bread, but because it is bread, not in name only, but in nature and properties; for after consecration, the Bread and Wine they nourish the body, as before; but the bare formes of Bread and Wine, as the roundnesse of the Host, or colour of the Wine, (such as they say only remain, the substance thereof being abolished) cannot nourish without corporall substance. Now our Church holds, (c) that the change of the substance of the Bread and Wine, into the substance of the body and blood of Christ, commonly called Transubstantiation, cannot be proved by holy Writ, but is repugnant to plaine testimonies of holy Scripture.

(c) Artic. of  
England 28.  
Of Ireland 93.

#### Papist.

How doth it appeare that Christs Body and Blood are not corporally given and taken in the Sacrament?

#### Protestant.

By these reasons: First, we receive the Body and Blood of Christ in the Sacrament, as the Disciples of Christ did in the first Institution of it. Now the Body and Blood of Christ were not corporally received by them, but only spiritually.

Secondly, Christ his Body is ascended and taken up into Heaven, and the Heavens must containe him, (d) till the end of the world.

Thirdly; (e) Christ hath but one body; and that a true body, and such as cannot be in many places at once, and it filleth a place wheresoever it is, and may be both seen and felt. Dionysius Areopagita held not Transubstantiation; For he distinguisheth between the substantiall Signes, and Christ signified by them, saying; (f) that By those reverend Signes and Symbols, Christ is signified and the faithfull made partakers of him. He calleth not the ministration of the holy mysteries the sacrificing of Christ unto his Father, but a Typicall or (g) Symbolicall Sacrifice, that is a figure or signe of that great sacrifice; and the same Denys (as (h) Bellarmine confesseth) calleth the Sacrament an Antitype, and that after consecration; so that according to Saint Denys, the Elements of Bread and Wine in this Sacrament, are Types, Antitypes, and Symbols, that is, Figures and Signes of the body and blood of Christ; and yet not bare, Signes significative, but really exhibiting Christ, for that is Denys his word, to wit, *παρουσία*, that the faithfull thereby partake Christ Jesus.

(e) Matth. 28.  
6, 7.  
Luke 24. 39.  
John 20. 27.  
(f) τῶν σε-  
βασμίων συμ-  
βόλων, δι' ὧν  
ὁ Χεὶρς ση-  
μαίνονται.  
Dionys. Areo-  
pag. Ecclef.  
Hierarch. cap.  
3.  
(g) ὅτι τὸ  
συμβολικὸν  
αὐτῶν ἱερῶ-  
ν ἐκτελεῖται.  
Id. Ibid. cap. 3.  
(h) Immo &  
Dionysius cap.  
3. Ecclef. Hie-  
rarchia Eucha-  
ristiam vocat  
Antitypon.  
Bellarm. lib. 3.  
de Eucharist.  
cap. 19. Sect.  
Sed hoc.

#### Q. I. Of the Exposition of Christs words; This is my Body.

1. **T**He most received Exposition at this day in the Church of Rome, is that of Thomas Aquinas, followed by Bellarmine, (i) who telleth us, that the meaning is, *Hoc, id est, substantia sub his speciebus contenta*, This, that is, the substance contained under these formes, or speices, is my Body: But the Question is still the same; what the substance is that is contained under these formes.

(i) L. 1. de  
Euchar. c. 12.  
Sect. Sed.



(k) Aquin.  
Sum. p. 3.  
Qu. 75. Art. 7.  
Ad. 2.

Forms. The body of Christ (say & they) is not there till the last instant of the words of consecration; and till then, the substance of bread is there. The substance then demonstrated by [this] must necessarily be granted to be bread, as we expound it, because as yet there is no other.

They make it alike to say, this, That is, that which is contained under the forme of bread; as when one shewing his purse should say, This is money, meaning, that which is in his purse; but this is a known Figure Metonymia, *continens taken pro contento*: now they will not admit (l) of a figure in the words.

(l) cont. Trid.  
Sess. 13. c. 1. 5

2. We say, the word [This] signifies this Bread; for that Christ by the word [This] meant that which he held, and that which he gave his Disciples; but our adversaries grant, that as yet he held Bread, and the Gospel assures us, he gave his Apostles Bread. They that have learnt but the Elements of Grammar, know that the Pronoun [This] is set for a Noun; which Noun is drawn from the present action, or the words going before. But in all the words, which goe before in the Gospel, there is no other Noun but Bread. Then his Pronoun [This] signifies this Bread, and by consequent the sense of these words, This is my Body, must be; This bread is my Body: Whence it followeth, that Christ affirming that to be his Body, cannot be conceived to have meant it so to be properly, but Relatively, and Sacramentally, as a Sacrament of his Body.

#### Object.

Christ said not, This signifieth my Body, or 'tis a Sacrament of my body, or my body Sacramentally; but absolutely, This is my Body.

#### Sol.

1. He said not, as you do, This Bread is transubstantiated into my Body. He spake significantly, and emphatically; As if a King bestowing a Castle upon his subject, and reaching unto him the sealed writing containing the Grant, should say to him. Behold, take what I give you, It is such a Castle: putting him thereby into actual possession thereof.

(m) Metonymia  
Tropus est in  
Scripturis fre-  
quentiss. quâ  
Signatum pro  
Signo usurpant  
solet, ut offensâ  
Imagine Her-  
culis, dicimus,  
Hic est Hercu-  
les. Salmero  
Tom. 9. prolog.  
12. Can. 15.

(n) [This is  
my Body,] or,  
This Bread is  
my Body: est  
predicatio Sig-  
nati de Signo  
Sacramentali:  
de Signo pra-  
dicatur Signa-  
tum. Sen, Sig-  
num esse Signa-  
tum dicitur.

2. Neither is this manner of speech ununsual; As for example (m) A man pointing at a Signe hanging before an Inne, and saying, This is Saint George, or saying of the Picture of Hercules, This is Hercules; these are usual, and yet figurative speeches; yea, what is more common than for a man to say of his Testament, This is my will? of his name subscribed, This is my hand? and of the wax sealed, This is my Seale? whereas these are but Symbols, Signes, and Tokens thereof.

2. This is no new Figure, but such as is of common use in speech of Signes and Resemblances, both Sacred and other, wherein by a Trope called a Metonymy, (n) one name is put for another; the name of the thing signified is given to the Signe; and so the Signe is called that which it signifieth. Thus Circumcision is called the Covenant, Gen. 17. 10. because it is appointed by

God

God a Seal of the Covenant. Baptisme is called Regeneration, Tit. 3. 5. Ephes. 5. 26. Bread and Wine in the Lords Supper are called the Body and Blood of Christ, because they are a Sign and Seal thereof. Christ calleth the Cup, the New Testament or Covenant in his blood, that is, the Sign or Remembrance of his blood-shedding; where, by the Cup, is understood that which is contained in the Cup, by an usuall Synecdoche, *Continentis pro Contento* (o).

(o) Luke 22, 20.

Pap. Answer.

You say, St. Paul nameth it Bread; he doth so, he calleth the body of Christ, Bread; for that it had been so, before Consecration, 1 Cor. 10. So the Serpent is called a Rod, when it was indeed a Serpent, Exod. 7. So the wine is called water in St. John 2. for that it had been water before the Conversion, as some of our Divines observes (p).

(p) N. Coffey  
teav against  
Mr. Moulin.

Prot. Reply.

1. You tell us, wine is called Water, because it was made thereof. But what of this? the wine was once water, and the Serpent had been a Rod; but none can be so senselesse (unlesse wine or the Serpent becom him) as to say, that Christ's Body had been Bread, as is well observed by Mr. Waserer in his Apologie for Dr. Featley against the Bishop of Chalcedon, the fifth Section.

2. St. Paul tells us, (q) that after Consecration it is Bread, which is broken and eaten; neither is it lesse than five times so called after the pretended Change.

(q) 1. Cor. 11, 26.

Pap. Answer.

You say, Corpus Christi cannot properly be affirmed of Bread, for that they be substantiæ disparatæ: we answer, That, of common bread it cannot; of consecrated and super-substantiall it may; for these, to wit, *ἡ σῆμα*, super-substantiall bread; and Caro Christi, the flesh of Christ, they are not disparatæ, sundry things, but all one in Substance.

Prot. Reply.

1. This Answer is insufficient. For when the Pronoun [*Hoc*] (which some Papists interpret *hic panis*) is uttered, it must signifie something; but then it cannot signifie *Panem*, *ἡ σῆμα*, or *super-substantiallem*, because according to the generall Tenet of your Schools it is not consecrated, or *ἡ σῆμα*, till after the whole proposition be uttered.

2. Besides, I demand what you mean by *panis ἡ σῆμα*, or *Eucharistatus*, as some call it, either *actu transubstantiatus*, or not; if not *transubstantiatus*, then is it still *communis panis, quoad naturam et substantiam*, though destinated to an holy use; and therefore cannot truly and properly be said to be Christ's Body; If you mean bread actually transubstantiated, then the proposition, *Hoc, id est, hic panis actu transubstantiatus est corpus meum*, is a proposition meerly Identically, and nugatory; and so no way fit for contemplation, or operation: for, in it, *idem numero*, which is *maximè idem, prædicatur de eodem numero*; as Dr. Featley shewes in his Encounter with Dr. Smith (r).

(r) Paragraph.  
13. in fine.

Object.



## Object.

(s) Luke 22.  
20.  
(t) L. 8. de  
missa c. 12.  
Sect. Tertio.

St. Luke saith, as it is in the Original, *τοῦτο τὸ ποτήριον ἐκχυμένον* (s), this is the Cup shed for you: It is not said, as Bellarmine observes (t), This is the blood shed for you; but, This is the Cup shed for you; so as thereby is meant, the blood which was in the Chalice, because wine could not be said to be shed for remission of sin. Now that he said, This Cup is shed, it proveth he meant the blood spoken of, to be shed verily in the Cup, and consequently shed in the Lords Supper, and not onely on the Crosse: And this (as our Rhemists (u) observe,) put Beza to this strange Answer, to say, There was a Solocæphanes, or Incongruity of speech in the words alledged.

(u) Annot. in  
Locum.

## Sol.

(uu) Instit. of  
the Sacram.  
l. 8. c. 1. Sect. 2.

(x) Rodolph.  
Goelenius pro-  
fessor Mar-  
purg. Problem.  
Gram. l. 5.  
(y) Jos. Scal.  
Note in N. T.  
Luc. 22.20.

1. As if (saith the Learned Bishop of Duresme, (uu) a Solocæphanes, which is not an errour in Scripture, but a seeming Incongruity of speech, were a prophanation of Scripture; which (as a Learned Professor hath observed x), the best Orators and Poets, Greek and Latin, have used, as an elegancy of speech.

2. As if this Solocæphanes now objected, were not justifiable; which is defended by the Mirrour of learning, Joseph Scaliger (y), by the Figure Antiphrasis, which is the putting of one Case for another; *ἐκχυμένον*, put for *ἐκχυμένον*, the Nominative for the Dative; and herein (saith he) Beza doth truly expound it.

(z) *ἡ δὲ ἑξήκοντα  
ἐν τῷ αἵματι  
μὲν τῷ ποτήρι  
ὑμῶν ἐκχυ-  
μένον.* Basil.  
Reg Moral. 21.

3. Besides, Basil, a perfect Greek Father, hath anciently explained (z) it, as Beza doth, referring the Participle (Shed) unto the word Blood, and not unto the Chalice; which marreth their market quite.

## Object.

(a) Luke 22.  
19.  
(b) Matth. 26.  
28.  
(c) l. 1. de  
missa c. 12.  
Sect. Præterea.

In the words of Christ's Institution we read thus; This Body which is given (a) and broken; This Blood which is shed (b), all in the present Tense. And hence (saith Bellarmine (c), it followeth plainly, that breaking, giving Christ's Body, and shedding his blood, is in the Supper, and not on the Crosse; which proveth a proper and propitiatory Sacrifice of Christ's Body in the Masse.

## Sol.

(d) Jansen.  
Concord.  
c. 131.

(e) Salmeron  
in 1 Cor. 11.

(f) Sā in  
Matth. 26.

(g) Luk. 22.  
21, 22.

1. The vulgar Translation rendreth the word [Shed] in the Future Tense, [fundetur] shall be shed, as referring to the Crosse; And this by the Figure Enallage, which is the using of the Present Tense for the Future, as is acknowledged by our Learned Adversaries, Jansenius (d), Salmeron (e), and our Countreyman Sā (f).

2. This manner of speech was frequent with our Saviour; as where it is said of Judas, He that betrayeth me (g); and again, Christ of himself, I go my way; both in the Present Tense, but both betokening the Future; because neither Judas, at that instant, being then present, practised any such thing; nor did Christ move any whit out of his place. Even as Christ speaking of his Passion, long before this, said in the Present Tense, I lay down my life (h), spoken of the future time of his Death.

(h) John 10.  
17.

Papist.

Papist.

*The Scripture is plain for us, where Christ saith, This is my Body, Matth. 26. 26.*

Protestant.

Although Christ say, *This is my Body*, yet he saith not (as you do) This is made, or shall be changed into my Body; he saith not, that his body and blood is contained under the shapes or forms of Bread and Wine.

Again, you, that stand so for the Letter, take not Christs words literally; for it is an improper speech to say, *This is my Body*, that is, the thing contained under these forms, is by conversion, and substantiall transmutation, *my Body*; but you Papists maintaining Transubstantiation, expound Christs words in this, or the like manner; therefore in the point of Transubstantiation, you depart from the Letter, and consequently make it figurative.

Papist.

*What reason have you to interpret these words figuratively; This is my body, that is, this bread is a signe of my body, and not plainly and literally as they sound?*

Protestant.

Figurative speeches are oftentimes plaine speeches; now there be no other Figures or Tropes in the Lords Supper, but such as are, and alwaies were, usuall in Sacraments, and familiarly known to the Church. Now Sacraments must be expounded Sacramentally, and accordingly the words alledged must not be taken literally, but figuratively. Christ taking bread, and breaking bread, said of the same, [*This is my body*] now this cannot be properly taken, therefore for the right expounding of these words, we are necessarily to have recourse to a figurative interpretation; and the reason hereof is that common Maxime, (i) *Disparatum de disparato non proprie predicatur*, that is, Nothing can be properly and literally affirmed joyntly of another thing, which is of a different nature. By this rule, Bread and Christs body cannot be properly affirmed one of another; bread being, of a different nature from flesh, can no more possibly be called the Flesh or Body of Christ literally, than lead can be called wood: and this makes us interpret the words figuratively; and we have in Scripture most manifest places, which prove these words, [*This is my Body*] to be figuratively taken and understood, because in Scripture whensoever the signe (as the bread) being called Christs body, hath the name and appellation of the thing signified, the speech is always tropicall and figurative. And this agreeth with S. Augustins Rule: (k) *Sacramenta, le. signes, which often do take the names of those things, which they do signifie and represent: therefore do they carry the names of the things themselves*; thus is the signe of the Passover, the Lamb, called the Passover, *Math. 26. 17. Exod. 12. 11. 27.* the Rock, the signe of Christ in his passion, is called Christ, *And the Rock was Christ, 1 Cor. 10. 4.* Circumcision, the signe of the Co-

(i) Bishop Morton against the Masse, Book 2. Chap. 1. Sect. 4. and Chap. 3. Sect. 6.

(k) Si enim Sacramenta quandam similitudinem earum rerum quarum Sacramenta sunt, non haberent, omnino Sacramenta non essent: ex hac autem similitudine plerumque etiam ipsarum rerum nomina accipiunt. Aug. tom. 2. epist. 23. ad Bonifac.

K

venant,



(l) ut Baptis-  
mus dicitur  
sepulchrum;  
sic, Hoc est  
Corpus meum.  
August. contr.  
Faust. lib. 20.  
cap. 21.

Non enim Do-  
minus dubita-  
vit dicere, Hoc  
est corpus  
meum, cum  
signum daret  
corporis sui.

August. tom. 6.  
contra Adi-  
mant. cap. 12.

— Figura est  
ergo præcipiens  
passioni domini  
esse communi-  
candum. Id.  
tom. 3. lib. 3.  
de Doctr.

Christ. cap. 16.

(m) Non nega-  
mus in verbo  
Calix tropum  
esse. Bellarm.  
de Euchar.  
lib. 1. cap. 11.  
Sect. Respon-  
deo.

(n) The Lord  
Ar. Baron  
num. 42, 43.  
touching some  
mis-allegati-  
ons.

(o) A discharge  
of five imputa-  
tions of mis-  
allegations,  
falsely charged  
upon the (now)  
Bishop of Du-  
resme, by an  
English Baron,  
pag. 133. &c.  
ad num. 42,  
43.

venant, called the Covenant, & Baptisme the signe of Christs Buriall called Christs burial: for so saith S. Augustine, (l) that as Baptisme is called Christs buriall, so is the Sacrament of the Body of Christ called his Body. Now this shew, or semblance of words concludes not, that Christ or the Lamb were really the Rock, the Passeeover, but that these things are meant figuratively, it being usuall in Scripture, specially in such Sacramentally speeches as this is we are now about, to give the name of the thing to that which it betokeneth; and so to call Circumcision the Covenant, because it is a signe that betokeneth the Covenant, and so of the rest. Besides the other part of the Sacrament, to wit, *This Cup is the New Testament in my blood*, Luke 22. 20, is figurative, and not to be literally taken: for you your selves say, (m) that Calix, or the Cup, is there taken for that which is in the cup: so that your selves admit a Trope in the Institution of this Sacrament.

#### Papist.

If these figurative speeches were true, yet I cannot see what argument you can draw from hence; saith our English (n) Baron: for it is a rule in Divinitie, that Theologia Symbolica non est argumentativa, that figurative speeches afford no certaine prooffe in mat-  
ters of Faith.

#### Protestant.

The zealous, Reverend, and learned Bishop of Duresme, Doctor Morton, tells (o) your Baron and his Suggester, that upon the no-proper sense of the words, [*This is my body*] it must follow, that there is no Transubstantiation in your Romish Masse, no Corporall presence, no real Sacrifice, no proper eating, no lawful divine adoration thereof: and as for the rule, that Symbolicall arguments make no necessary Conclusions, he saith, That this makes not against us, touching the figurative words of Christs. *This is my body*, the position maketh only against them, who extract either a literall sense out of a parabolicall and figurative speech, as Origen did, when having read that Scripture, *There be some that castrate themselves for the Kingdom of God*; (which was but a parabolicall speech) he did really, and therefore foolishly, castrate himself: or else, when men turn the words of Scripture, properly and literally spoken, into a figurative meaning; as when Pope Innocent the third, to prove that his Papall authoritie was above the Imperiall, alledged that Scripture, *Gen. 1. God made two great Lights, the Sun, and the Moon*; as if the Imperiall, like the Moon, had borrowed its authoritie from the Papall, as from the Sun: or, as Pope Boniface 8 from those words *Luk. 22. Behold, here are two swords*, argued, that both the temporall and spirituall sword are in the Pope, as he is Vicar of Christ. Now such kind of Symbolicall reasoning is indeed of no force. But by that position was it never forbid, whensoever in Scripture the name of the thing signified, is attributed to the symbol or signe, that then the Sacramental speech should be judged tropicall. But this kind of exposition was al-  
ways

wayes approved of Christ, and his Church: so here, Christ taking bread, and breaking bread, which was the symbol and signe of Christs body, and saying of the same Bread, [*This is my body*] the sense cannot possibly be literall, but altogether figurative; And therefore Bread, being a Figure of *Christs body*, is called *Christs body* Figuratively. And thus farre our learned Bishop of Duresme.

¶ 2. Touching the Real Presence.

Papist.

Do you deny the Real presence?

Protestant.

1. **W**Ee hold (saith our learned (p) Bishop Andrews) a presence of Christs Body in the Sacrament no lesse true than you your selves hold. We dislike not that of Durand, *verbum audimus, motum sentimus, modum nescimus, presentiam credimus*. We deny not the presence: For seeing his Body is therein delivered, received, eaten, as the Scriptures testifie; and that can no way be delivered, received, eaten, which is every way absent; wee believe and professe that Christ is there present; nor yet the real presence, for seeing eating betokeneth our Union and Incorporation with Christ, whereby we are so closely joyned and joyned unto him, that we are members of his Body, of his flesh and of his bones, (q) we hold that the presence is True, and Real, not Imaginarie, and fained.

(p) *Respōd. ad Bellarm.*  
*apolog. cap. 1.*

(q) *Ephes. 4.*  
*16. & 5. 10.*

2. Wee believe (saith a learned (r) professor) Christ to be present divinely, and after a special manner at his Table; Spiritually in the hearts of the Communicants; Sacramentally in the Elements, but not Corporally, either with them by Consubstantiation, or in the place of them by Transubstantiation.

(r) *Amesius id Bellar. Eucr. uato. Tom. 3. l. 4. c. 1.*

By, and with the Elements, though not properly, in, or under them, we believe that we receive the true Body and Blood of our Redeemer.

Under these Vailes (saith a zealous Divine (s) is signified, and more than that exhibited unto us, the Body and Blood of Jesus Christ.

(s) *Mr. Sibbs of Right Reverend.*

When Queen Elizabeth in the time of her persecution was hard pressed by a Popish Priest, to declare her opinion concerning the presence of Christ in the Sacrament, she truly and warily presented her Judgment in these (t) verses.

(t) *Mr. Fullers Holy State. l. 4. c. 15.*

'Twas God the word that spake it,  
He took the Bread, and brake it,  
And what the word did make it,  
That I believe, and take it.

Where if any except at those Termes; [*And what the word did*  
K 2 make



(u) Tertull.  
advers. Mar-  
cion. l. 4.  
6. 40.

make it] wee say, they may receive a favourable construction, being much what like those of *Tertullian*, (u) Christ took Bread, and distributing it to his Disciples, *Corpus suum illum fecit*, he made it his Body; now he made Bread his Body, not by Transubstantiation, but by Sacramentall Consecration.

#### Object.

If you make Christs Body present in the Eucharistical Bread, but as in a figure, then you hold not a true and real presence, but only a presence by Imagination.

#### Sol.

1. As though there were no truth of being in a Signe or figure; which were to abolish all true Sacraments, which are true Figures and Signes of the things which they represent: As though there were not a Truth in a Mystical and Sacramental deliverance of Christs Body, except it were by a corporal and materiall presence thereof; which is a transparent falsity, as any may perceive, by any deed of Gift, which by writing, Seale, and delivery conveyeth any Land, or Possession, from man to man. A mystical presence wrought by the power of the holy Ghost, is as real and true a presence in one kind, as a Corporal and Carnal presence in another.

2. And the same may be said of Truth or veritie, which is twofold; The one of Propriety; and thus Christ's Body cannot be termed Bread, or Meat, to wit in propriety of speech, and according to the letter; the other, of efficacie, worth, vertue and excellencie; in which respect Christ's body, is called Bread more truly than any natural food, or Bread is termed Bread, to wit, so it may be rightly termed in a Theological sense. He feeds our Souls to eternal life more perfectly, than any food or bread that we use, doth to a Life temporall; And so he is called the true Light, *John 1. 9. the true Vine, John 15. 1. His flesh Meat indeed, John 6. 55. and the true Bread, John 6. 32.* not according to the Letter, but in the Truth of Operation, and efficacie, as the learned Bishop of *Duresme* (x) distinguisheth.

3. In a word, we believe a Reall Presence in form and manner exprest, but not in the Romish Sense (y), which makes the Body and Blood of Christ to be truly, really, and substantially contained in the Eucharist; whereby it appears they hold a Corporall manner of Presence, (excepting onely Relation to Place.)

#### Q. 3. Reall presence by Transubstantiation Confuted.

1. **T**He manner of this Conversion is reduced by the Romists to two forms; it is (say they) either by Production out of the substance of Bread; or else by adduction of Christ's Body unto the forme of Bread.

Conversion Productive is that by which one substance is produced

(x) Decis. Controu. de Eucharistia. Part. 2. Class. 4. Cap. 9. Sect. 2.  
(y) Concil. Trid. Sess. 13. Can. 1. Substantialiter  
Greg. de Valent. Tom. 4. Dist. 2. 3.  
Christus Corporaliter sub Specie panis continetur.

duced out of another ; or , whereby one substance is truly and really turned into another , losing the former nature and substance ; as the water was changed by our Saviour into Wine at *Cana in Galilee*.

But it is not by Production. For (as *Bellarmin* (z) truly argueth) conversion by Production is , when the thing that is produced is not extant ; as when Christ converted water into Wine Wine was not extant , before it was produced out of the substance of water ; But the Body of Christ is always extant ; therefore can it not be said to be produced out of the substance of Bread.

2. Conversion adductive is that by which the Body of Christ , continuing still in Heaven is notwithstanding , at the same time under the shapes of Bread on the Altar (a). It is called substantial , because the substance of bread ceaseth to have any being when the Body of Christ succedeth to be under the outward shapes of Bread.

But it is not by Adduction. For translation and adduction of one substance , into the room or seat of another , is not substantial conversion , but alteration of place. If water should be poured upon the ground , or otherwise consumed , and Wine brought from Heaven , as Haile and Snow are , and be placed where water formerly was , here were no substantial conversion ; So likewise , when the substance of Bread and Wine cease , and Christs Body and Blood are brought into the place where these formerly were , no substantial thing is produced , but one substance succeeds in the room of another , \* (as namely the presence of Christ's Body , instead of the presence of Bread) by that which they stile *Ubiation*.

Papist.

*Doth not the Sixth of St. John make for the Reall Presence ?*

Protestant.

Our Saviour speaks not therein of the Eucharist , or Sacramental manducation , but of the spiritual eating of his flesh by Faith. Christ saith , *The bread that I will give , is my flesh* , John 6. 51. therefore his flesh is bread ; the bread of life most true , but not therefore his flesh by Transubstantiation. He saith likewise , verse 55. *My flesh is meat indeed , and my blood is drink indeed ;* that is , truly , but yet spiritually ; for that which is spiritually so , is truly so : Now these words wherewith the simpler sort are commonly taken , though they might carry some shew of proof , that Christs flesh and blood should be turned into bread and wine ; yet have no manner of colour to prove , that bread and wine are turned into the flesh and blood of Christ : but are meant , according to that of *St. Austin* , *Crede , et manducasti ; Believe , and thou hast eaten* , Aug. sup. Joh. Tract. 25.

Ob.

*If Christ understood nothing else by eating his flesh , but believing on him , why said the Disciples , It was a hard saying ? Hereby they intimated , that Christ taught some strange and uncouth matter* , *Bellar. l. primo de Euchar. Cap. 6. 2. Secundò.*

(z) L. 3. de Euchar. c. 18. Sect. secundò , Sect. ex his.

(a) Substantia Panis definit esse , et Substantia Corporis Christi succedit Pani — Proinde Substantia in Substantiam transfit. Talis est Conversio Cibi in hominem , per nutritionem ; nam Anima non producit , sed tantum per nutritionem fit , ut incipiat esse in eà materia , ubi antea erat forma. Bellarm. l. 3. de Euchar. c. 18. Aureol. 4. d. 12. q. 1. art. 3. ubiatio est quando aliquid de ubi non , transit ad aliud ubi.

Sol.



Sol.

1. All the mysteries of Faith are wonderfull to flesh and blood; the point of Regeneration staggered *Nicodemus*, John 3. 4.

(b) *De Doctr.  
Christianâ,  
l. 3. c. 16.*

2. These words of Christ, *Except you eat my flesh, &c.* verse 53. if you take them by themselves, without our Saviours Commentary upon them, mitigating and mollifying them, may rightly be termed an hard and difficult saying; because as *Austin* saith, (b) *Videtur, facinus et flagitium præcipere*, he seemeth to command an horrible and wicked thing: but take them with our Saviours own Exposition, *My words are Spirit and Life*, verse 63. that is, you must understand these things spiritually, and not carnally; and so they are no hard saying.

Object.

By this your Interpretation of eating Christs flesh, the Fathers of the old Law may be said, as truly to eat Christ's flesh as we; and so our Sacraments shall have no prerogative above theirs, saith *Bellarmino*, l. 1. de Euchar. c. 3.

Sol.

Indeed both they and we eat the same spirituall meat, and drink the same spirituall drink, 1 Cor. 10. 3, 4. yet ours exceed theirs in divers respects.

1. Ours are fewer in number, and not so burdensome for observation.

2. Ours have more gracious promises annexed to them.

3. Theirs did foreshew Christ; ours shew forth his death to the life: theirs exhibited his future coming, ours exhibit Christ already come, having a body actually existent, which he had not in the time of the Fathers.

See Append.  
Cent. V.  
Sect. 5.

4. Ours are of longer continuance: theirs lasted till Christ's coming in the flesh; ours to his coming in glory, even to the end of the world, 1 Cor. 11.

Object.

Christ reproved his scrupulous hearers, saith *Mr. Brerely*, not for want of understanding, but of belief; whence it followeth, that Christs promise of giving his flesh was not figurative, but plain and literall for our receiving of him. *Liturgy of the Masse, Tract. 2. p. 3.*

Sol.

(c) Of the  
Masse, l. 5. c. 3.  
Sect. 1, 2.

1. There is (as the learned Bishop of *Duresme* observeth c) a double consideration of truth in every true speech. The one is, *ut sit*, that it is true; the other, *ut sit*, what is the true sense or meaning thereof. To the first is required belief; whereupon *Aristotle* gave this Rule to every Schollar, that intendeth to learn the principles of any Art, *Oportet discentem credere*, A Schollar is bound to believe. The other point, touching the true sense, what it is, is the Object of mans understanding; and between these two there is a great difference in case of Reprehension. As for example, The Master teaching the Definition of Logick, saying; It is an Art of Disputing rightly, may justly reprove his Schollar,

fo

for his not believing it, because his not believing is willfull, so can he not for his not understanding; for that he therefore learneth, because he doth not understand; unlesse it be through his negligence, and affected ignorance that he will not understand.

2. Christ being the Oracle of Truth might justly exact beliefe, that whatsoever he spake to the Sonnes of men, was most true, as it is written, *John 6. 40.* The will of God is, that whosoever believeth in me, &c: to wit, That they must eate his flesh. But his hearers could not understand it, what was the true sense of those words, which caused them to say, *This is an hard saying.* Therefore (like Schollers of Preposterous wits) would they not believe it, namely; That they were true. Hence it was that Christ reproveth them for not believing only, *vers. 64.* and not for not understanding.

3. O but the Capernaits, saith Mr. Brerely, understood Christ's words right well; and yet St. Austin saith, (d) *acceperunt, illud Stultis, carnaliter illud cogitaverunt*, they understood not the truth of Christ's speech, but apprehended it fondly and literally; they understood that carnally, which he spoke in a spiritual sense. But for this of the Sixth of St. John, I referr the Reader, to a disputation, or conference between Dr. Fealy, and Mr. Maskell, a Romish Priest touching Transubstantiation, April. 21. 1621.

(d) *Augustin.*  
in *Psalm. 98.*

Object. The Apostle saith, whosoever eateth this Bread, and drinketh this Cup unworthily; he shall be guilty of the Body and Blood of Christ, not discerning the Lords Body. 1 Cor. 11. 27. 29. Now it could not be so hainous an offence, say our Rhemists, (e) for any to receive a piece of bread, or a Cup of wine, though they were a true Sacrament. Therefore this proveth that Christ is really present in the Sacrament.

(e) *Alen.*  
in *Locum.*

Sol. 1. He is guilty of the Body and Blood of Christ, As the indignitie offered to the Kings Seale, is accounted done to the Kings person. Theodosius the Emperour was highly displeased (f) with the Citizens of Antioch, for their despight wrought upon his Lady Eudoxia's Image, or Statue in throwing it down; yet was shee not personally present therein.

(f) *Theodosius*  
L. 1. *Epist.*  
c. 19.

2. Hierome saith, (g) They are guilty of the Body and Blood of Christ, because they vilifie the Sacrament of so great a mystery; to wit, by their prophane behaviour at the receiving thereof; for that, as Primasius saith upon the place, they take it *quasi cibum communem*, shewing no more reverence at the receiving thereof, than at their ordinary meale, partaking thereof without precedent preparation, or present devotion; such as receive the Body of Christ only *Sacramento-tenu*, (h) that is, according to the visible signe, and not *re vera*, in truth and indeed; As St. Austin saith of Judas (i) not *Panem Dominum*, but *Panem Domini*, contra *Dominum*, such as receive the Bread of the Lord, and not the Bread which is the Lord (or the Lords Body.) Hierom's saying, (k) is

(g) *Hierom.*  
in *1 Cor. 11.*

(h) *De Euchar.*  
Dei. *August.*  
L. 21. c. 29.

(i) *Aug. in Jo-*  
*han Tract. 59.*

(k) *Comment.*  
in *Malact.*  
c. 1.

com-



Comment in  
Malach. cap. 1.

(l) Contr. Ful-  
gent. Donatist.  
c. 6.

common to every Sacrament; when the Sacraments are violated, *Ipse, cujus sunt sacramenta, violatur*, He, whose Sacraments they are, is wronged and vilified.

3. St. Austin (l) parallels Baptisme and the *Eucharist* together; so as he that receiveth Baptisme unworthily, *judicium sibi accipit, non salutem*, he brings Judgment upon himselfe; And yet no real presence in Baptisme.

Object.

St. Denys invoked the Sacrament, even after Consecration, as the Rhemists Annotat, in 1 Cor. 11. v. 29. And Bellarmin observes l. 3. de Euchar. c. 3. ex Dionys. Hierarchia, c. 3. part. 3.

Sol.

1. Denys undertaking to speak of great mysteries, and specially of the Sacrament of the Lords Supper, breaketh out into a Rhetorical Exclamation, or (if you will so have it) an invocation, not so much of the *Signum*, the Signe or Symbol thereof, as the *Signatum*, the thing signified, to wit, Christ, saying; *Αὐτὸς ὁ θεὸς πάντων ἐστὶν ἡμεῖς*, &c: But thou, (O most divine & holy mystery, revealing the covert of dark speeches, which are compassed about thee by signes) shew thy selfe clearly unto us. Where we see manifestly he distinguisheth the most divine mystery, which is Christ him-  
self, from the holy Rites, Signes, and Symbols.

(m) Ambros. in  
Luc. 1. 10. v. 23.

O Aqua, quæ  
lavas omnia,  
nec lavaris.  
Optat. l. 6. contr.  
Pam. O Aqua,  
quæ et purum  
feceras orbem,  
et terram la-  
visti.

(n) ὁ μέγας  
τοῦ μύστα  
ἐσθλῶν. exorat.  
42.

(o) Of the  
Masse. 7c. 3.  
Sect. 4. et 5.

(p) Imagines  
habendas &  
retinendas esse  
utque in debi-  
tum honorum  
ac veneratio-  
nem imperti-  
endam. Bulla

Pii quarti su-  
per formâ Ju-  
ramenti, ad  
calcem Con-  
cil. Trid. &  
Conc. Trid.  
Sess. 25.

(q) Artic. 22.  
(r) Exod. 20.

Levit. 16. 18.

2. It was not then any direct Invocation, but a Rhetorical figure called *Prosopopœia*, which is, when one calleth upon that which hath no sense, as if it had sense, as, *Heare O Heavens, harken O Earth, Isai. 1.* And thus the Ancients called upon the Element of Baptisme, (m) without any conceit of a corporal presence. Oh water that hath washed our Saviour, and deserved to be a Sacrament! O water which once purged the World! So that this of Denys was but a Rhetorical Apostrophe, as his own Greek Scholiast *Pachymeres* observeth; like that of *Nazianzen* (n), to the Feast of Easter; O great and Holy *Pascha*!

3. And indeed how should this be otherwise? seeing *Dionysius* at the writing hereof, was not in any Church, or place where the *Eucharist* was celebrated, but privately contemplating in his mind upon this Holy mystery; as the learned Bishop of *Duresme* hath observed (o).

#### Article 6. Of Images.

**T**HE Church of Rome holds, (p) That Images are to be had and retained, and that due honour, worship, and veneration is to be given to them; The Church of England holds, (q) that the Romish doctrine of Adoration of Images and Reliques, and also of Invocation of Saints is grounded upon no warrant of Scripture, but rather repugnant to the Word of God. And so indeed we find, that the Lord in his Morall Law hath condemned (r) in generall all Images and Idols devised by man, for worship and adoration. And this Precept being

being a part of his Morall Law, it binds (s) us in the state of the New Testament, as it did the Israelites of old: for in all the Apostles doctrine, we do not find that ever this precept was abrogated; so that it binds, Israelites, Christians, and all.

Papist.

If all worship of Images be forbidden, (Exod. 20. ver. 4, 5.) then all making of them is forbidden, for the same precept which saith, Thou shalt not bow down to them, nor worship them; saith also, Thou shalt not make to thy self any graven Image.

Protestant.

Our learned Bishop White hath answered for us: the Ground and Proposition of this argument (saith he) (1) is false; for worshipping of Images is forbidden, as the principall object of that negative precept, and as a thing Morally evill in his very kind: but making them is forbidden, (onely) when it is a means subservient to worship. And because it may be separated, both in his own nature, and in mans intention from that end and use; therefore the one is simply forbidden, and the other is onely prohibited, when it becometh a means or instrument to the other: for we mislike not pictures or Images for historicall use and ornament. Now this distinction and disparity between making and worshipping, is confirmed by the example of the Brazen Serpent, made by Gods own appointment; for when the same was onely made, and looked upon, it was a Medicine; when it was worshipped, it became a poyson, and was destroyed (u).

(1) Decalogi verba ipse per semetipsum omnibus similiter Dominus loquutus est: & ideo similiter permanent apud nos, extensionem & augmentum, sed non dissolutionem accipientia, per carnalem ejus adventum. Ironizans contr. Hæres. lib. 4. cap. 31.  
(2) Doctor White's Reply to Jesuit Fishers Answer. First Point, Sect. 3. p. 266.

(u) 2 King. 18. 4.

Quest.

Is it not lawfull to make the Image of Christ?

Ans.

1. When Christ lived upon the Earth, and was conversant with men (x), he might then perhaps (as Dr. White saith in his Reply to Jesuite Fisher, and the first Point) he might then (perhaps) have been figured according to something which was visible in his humane body; I say, if Divine providence had permitted: Because, for prevention of Idolatry, it (haply) fell out in this case, as in that of Moses's Body (y), whose grave it may be was purposely conceal'd, lest the Israelites should thence take occasion of Idolatry, as the Assembly of Divines conceive of it.

(x) John 1: 14.

(y) Deut. 34: 6. Jude 9 verse.

2. And because this was not then performed either by his own, or his Apostles appointment; we can have no certainty, that the after painting and figuring of him, is a convenient means whereby to honour him, and to cause devotion; or that Pictures and Images whereby he hath been figured in later times, are agreeable to the Samplar.

Object.

Why may not Images be set up in Churches? Moses made (a) Cherubims, and erected the brazen Serpent (b).

(a) Exod. 25: 18.  
(b) Numb. 21: 9.

I

Sol.



Sol.

1. They were made by Gods appointment ; yet was it not lawfull to worship them.

(c) Andr.  
Rivet, in Ex-  
plicat. Decal.  
pag. 51.

2. The Cherubims were not Images, but (as Monsieur Rivet thinks c), Hieroglyphical Emblems, of beautiful Youths, winged, importing the readinesse of those ministring Spirits, the Angels, to go on the Lords Embassie, and Errands.

3. Though the Lord forbad the making of Images, yet he might make his own exception ; For, it belongs to him that enacts the Law, to make Exception from the generall Rule.

Object.

If the Second Commandment were Morall, and now in force, you might not have a Picture in your Chamber, without breach thereof ; and in that sense, it takes hold of you, as well as of us.

Sol.

Qui fingit sa-  
croz auro vel  
marmore unl-  
tus,  
Non facit ille  
Deos: qui Ro-  
gat, ille facit.  
Martial. l. 8.  
Epigram. 24.  
(d) Dr. An-  
drews, Respons.  
ad Bellar. Apo-  
log. pag. 203.  
(e) See Centur.  
7. Art. 6. in  
Gregorie.

1. The making of Images is onely prohibited, and specially, when it becomes a means and Instrument subservient to worship.

2. It followeth not ; the Law forbids all superstitious use of Images, therefore also all Civill ; They may have their use, saith a (d) learned Gamaliel, to wit, *ut ornatui sunt, ut memoria, ut Historia*, for ornament sake, for helps of memory, and for an Historical use (e), to mind us of things done, and past.

Quest.

May not Images be helps of Devotion, and motives to stirre up heavenly desires in us ?

Answ.

1. The occupying of the outward Sense, is found by experience to withdraw the mind ; which made the Lacedemonians permit no Picture in their Senate-house, lest by beholding thereof, their Counsellors minds should be distracted from the present businesse, as Dr. Sclater (f) well observes.

(f) In Rom.  
Ch. 1. vers. 25.

(g) Gal. 3. 1.

2. The Spirit of God, which knoweth best what helps are useful and necessary to elevate our minds to spiritual contemplation hath left us his Gospell, wherein Jesus Christ *apocryphus* is depainted, (g) and evidently set forth before the eyes of our Soul ; As also the holy Sacraments, which are visible Signs and Seals of Grace.

Object.

(h) Annot. on  
Hebr. 11. 21.

(i) Psal. 99. 9.

The Rhemists for proove of the Adoration of Creatures, alleage (h), that Jacob adored the top of his Rod : at, or before the Arke, in old time : and now, at, or before the Crucifix, or Image, Adore yee his footstool, saith David (i).

Sol.

(k) Hebr. 11.  
21.

1. The true reading is, (k) *Israel bowed himself upon the bedshead, or, He worship't leaning upon the top of his Staffe being now weak and aged, unable to stand upright, leaning on the top of his Staffe, and raising himself on the Pillow that in this posture*

sure he might blesse the Children *Ephraim* and *Manasseh*.

2. That of the *Psalmist* proceeds from a corrupt Translation; the true reading, is, Worship at his footstool, for He is holy (l); at his footstool; that is, before his Arke, where he promised to heare, when they worship't him. And as it is said, worship at his footstool; so likewise in the same Psalm it is said (n), Worship ye at his holy Hill. The Arke, the materiall Arke, was not adored, but God himself before the Arke; (o) And ther's difference between the Arke and Images. God was present by grace extraordinary with, and unto the Arke according to his Covenant (p) with the *Israelites*; the Arke was as it were the Chamber of Presence, the Chaire of Estate, whence the Lord uttered his mind, from above the Mercie-seat, between the Cherubins which were upon the Arke of the Testimonie, (q).

3: You say, you worship not the Image, not the Crucifix, no; but Christ, at, or before, the Crucifix or Image. As if it were as lawfull to worship at, or before the Crucifix, Relique, or Image, as it was at, or before the Arke: The one is approved of, the other prohibited.

Papist.

*We disclaime the worship of Images; 'tis not our Churches Tenet.*

Protestant.

There is one, who lived and wrote since the Council of *Trent*, that delivereth your doctrine of Images in this sort, (r) That the Images of Christ, the Blessed Virgin, and the Saints, are not to be worshipped, as if there were any Divinitie in the Images, as they are material things made by Art; but only as they represent Christ and the Saints; For else it were Idolatrie. So then belike according to the Divinitie of this Casuist, a man may worship Images, and aske of them, and put his trust in them, as they represent Christ and the Saints. For, so is Divinitie in them, though not as things, yet as representers. Now I pray might not a Pagan Priest have said as much for his Idolls? doth not the Pagan in *St. Austin* (s), say as much? *Simulachrum non colo*; I worship not the Image, saith He, but the Person, or the thing represented by the Image. The Proposition, (as the learned Arch-Bishop of *Canterbury* observes (t) in his Answer to the Jesuit) the proposition resolved, is this; The Images of Christ and the Saints, as they represent their Exemplars, have Dietie; or Divinitie in them. Now (as the same learned Doctor *Lawd* saith) (u) let the Reader Judge, whether this proposition do not teach Idolatrie? And whether the Modern Church of *Rome* be not grown too like to *Paganism* in this point? For my own part (saith he) I heartily wish, it were not. And so do I.

(l) *Psal.* 99.

5.

(m) *1 Chron.*

28. 2.

(n) *Psal.* 99.

2. 9.

(o) *1 Sam.* 1.

19.

(p) *Exod.* 25.

22.

(q) *1 Sam.* 1.

19.

(r) *Imagines*

*Christi, et San-*

*ctorum non*

*sunt veneran-*

*da ac si in ipsis*

*Imaginibus*

*esset Divinitas*

*secundum quod*

*sunt materia*

*Arte effigia-*

*ta; sed se-*

*cundum quod*

*representant*

*Christum et*

*Sanctos, &c.*

*Sic enim ado-*

*rare, vel petere*

*aliquid ab eis,*

*esset Idolola-*

*tria, Hieron.*

*Lamas Sum-*

*ma, p. 3. c. 3.*

(s) *Austin. in*

*Psal. 113.*

(t) *Seft. 33.*

*num. 13.*

(u) *Idem ibid.*



## Article 7. Of Prayer to Saints.

(x) Sanctos  
una cum Chri-  
sto regnantes,  
venerandos  
atque invocandos  
esse. Bulla Pii  
Quarti quod  
supra. Et Conc.  
Trid. Sess. 25.  
(y) John 16.  
24.  
(z) John 15.  
16.  
Ephes. 3. 12.  
Hebr. 4. 16.  
(a) Ephes. 2. 4.  
(b) Rom. 9. 34.  
Hebr. 7. 25.  
(c) Non credi-  
mus, quia non  
legimus. Hie-  
ron. advers.  
Helvidium.  
Rom. 2.  
(d) αὐτὸν μόνον  
καὶ Χριστὸν καὶ  
τὸν Πατέρα  
ἐν τῇ κοί-  
νῃ. ἡμεῖς  
ἐκείνους ὡς  
ἐκείνους.  
Ignat. in Epist.  
ad Phila-  
delph.

(e) Dominic.  
Baptist. in 24.  
24. 24. 1.  
An. 10.

**T**O Proceed; the Church of Rome holds, (x) that the Saints, *raigning with Christ*, are to be worshiped and prayed unto; but this we hold is not warranted by Gods word, but rather repugnant to it: for we are commanded to invoke God in the name of Christ (y); and our Saviour himself inviteth us, to approach with confidence to the throne of his grace (z); he is *rich in mercie* (a), to such as call upon him; and more compassionate, better able, and more willing to help us than any Saint or Angel; and he is appointed by God to be our Intercessor (b). We read in the new Testament, many examples of people which made supplication immediately unto Christ, but not of one which made intercession to the Virgin Mary, or to the blessed Saints or Angels. And if any question with this our negative concluding from Scripture; Saint Hierome upon occasion did the like, saying, (c) *We believe it not, because we read it not.*

To close up this point with that advice which Ignatius gave the Virgins of his time; not to direct their prayers to Saints or Angels, but to the Trinity (only). *O ye Virgins, have Christ alone before your eyes, and his Father in your Prayers, being enlightened by the Spirit.*

But I chuse rather to discusse this point.

## p. 1. The Point of Saintly Invocation; discussed.

**R**omish Invocation, directed to Saints and Angels, hath neither Precept, Example, or Promise, in the large book of God (albeit the same is plentiful in teaching the duty and forme of Prayer). And some of our learned Adversaries confesse (e), that the doctrine of Invocation of Saints, and worship of Images, *neq. expresse, neq. involute*, is neither expressly, nor infoldedly taught in holy Scripture.

Quest.

How prove you, we must pray to God alone?

Ans.

1. Because he alone is the searcher of the heart, 2 Chron. 6. 30. He heareth the voyce, and knoweth the meaning of the Spirit of prayer, Rom. 8. 27.

2. He hath a distinct and perfect knowledge, particular and general of our qualitie, state, actions, and Condition.

3. He is able to grant whatsoever we demand, Ephes. 3. 20. For his Heavenly Father alwayes heares him. John. 11. 42.

4. He challengeth our Faith and confidence, without which we cannot pray. Rom. 10. 14. Wherefore, seeing he alone heares all prayers, knowes all suitors; hath Love enough to pittie all, and power

power to relieve all our wants, and necessities; to him alone we are to pray, and to no other: and consequently not to Angels or Saints departed.

## Papist.

*We do not make Saints Mediators of Redemption, but only of Intercession; and this is no injurie to Christ, but an Honour to him; and a means to apply, or make his mediation effectual to us, saith Jesuit Fisher. (f).*

## Protestant.

(f) Answer to the second and third Points, Sect. 5.

1. In the Court of Heaven, He which appoints the Supreme, appoints the Sub-ordinate: And as no Creature may assume, so no Creature may yeeld, either Supreme or Sub-ordinate jurisdiction to any, in things of this Nature, besides or without Commission from the Highest. Therefore, the distinction of Mediators into *Supreme*, and *Secondarie*, is; as if a mortall man should imagine subordinate Creators, Inspirators, yea subordinate Gods. For, the Apostle conjoynes these two, as like (g) one God, one Mediator; now as he makes not two sorts of Gods, so he alloweth not of two sorts of Mediators towards God.

(g) 1 Tim. 2. 4. 5.

## Object.

*The Scripture allows, yea commands prayer to living Saints, Rom. 15. 30. as not injurious to Christs mediatorsbip, and why not likewise prayer to Saints defunct?*

## Sol.

1. It followeth not from the living to the dead; A Parishioner may request his Pastour whiles he is living, to instruct him, or absolve him, Ergo, he may desire the like of him when he is deceased.

2. When a man's Office ceaseth, the actions depending thereon (and such is to, pray for others distinctly, and in particular) surcease.

The Scripture commands not Invocation of living Saints, but only the requesting of their Social help and Charity of Prayer, as living and conversant with them; and thereby having meanes to make their desires known to them; but the prostrating of Bodys and Souls to the Saints departed, out of a supposed power they have to know their hearts, that is another thing.

## Object.

St. Gregory saith (h), *Quid est quod non videant, qui videntem omnia vident? they that see him, that seeth all things, see all things.*

## Sol.

(h) Dicit. Gregor. l. 4. Dialog. c. 33. l. 2. Moral. c. 3. Aquinas part. 1. Qu. 12. Art. 8.

1. We find no mention in Scripture of such a *speculum Trinitatis*, that should by reflexion reveale all things, the Angels, that continually behold his face, yet are ignorant of the Day of Judgment. Math. 18. 10.

2. This Glaske, is not a Necessary, or Naturall Glaske, which being once lay'd open, its no longer in the power thereof, to represent, or not to represent the species; but is a voluntary one, which as Aquinas saith (i), *ostendit se cui vult, et quae vult*; it reveal-

(i) In Supplem. Ad Tert. part. Aquin. Qu. 92. Art. 3. Sect. ad Sext.

eth



eth but what it pleaseth, and to whom it pleaseth to manifest it self.

3. Gregorie speaks of the knowledg of things essential to blessedness, of such knowledg as makes *beatum cognitorem*, the beholder happy; And thus Occam and Lombard take (k) Gregorys omnia.

(k) Occam.  
Dial. pa. 2.  
Tr. 1. c. 3.  
Mag. Sentent.  
1.2. Dist. 11.

Object.

The glorious Saints behold the Divine Essence with the infinit perfection thereof, face to face, 1 Cor. 13. 12. & 1 John 3. 2. Ergo, they behold the Secrets of mens Hearts living on Earth.

Sol.

1. The Argument is denyed. For they behold it in a finite manner, according to the Capacitie of Creatures, so far forth only as it pleaseth God, and is sufficient to their beatitude. Then, indeed, they shall know, even as they also are known, even fully, and clearly, but yet still according to the Capacitie of a finite Creature: now *Receptivum recipit ad modum receptivitatis, non ad modum Imprintis*.

2. The Souls of the defunct, saith St. Austin are there, where they see not all things which are done, or happen to people in this life, Aug. De Cura pro Mortuis. c. 13.

Object.

They which know, or see the greater, understand and behold the lesse; But the Saints behold the Essence of God which is the greater, and therefore they understand the Secrets of mens Hearts.

Sol.

If the greater and the lesse be of the same kind, and necessarily represent the lesse, (l) *ad extra*, externally; and he which understands the greater, comprehend the whole perfection and Latitude thereof, Then it holds: but not, if these conditions be wanting. Every one which beholdeth the Sunne, doth not behold every thing which the Sunne effecteth, or enlightneth.

(l) Aquin.  
part. 1. Qu. 12.  
Art. 8. Ad. 2.  
Nisi speculum  
visu suo com-  
prehendat.

q. 2. Places, alleaged for Prayer to Saints, Answered.

Object.

Jacob saith, the Angel which redeemed me, from all evil, blesse the Lords, and let my name be named on them, Gen. 48. 16. therefore saith Eckius, (m) the Saints are to be called on in Prayer. Jacob invocated an Angell.

(m) Enchirid.  
de venerat.  
Sanctor.

Sol.

1. It is an Hebraisme, saith Arias Montanus, Let my name be named on them; that is, let them be named the Sonnes of Jacob.

Montague, of  
Saintly Invo-  
cation.

2. This of Jacob, is not to the Angel, but concerning him; *virtutibus* by way of wish and desire, saith our learned Montague; and not *personis*, by way of supplication; Jacob relates, what the Angel had done for him, all his life long; and wisheth, he would do as much for his grand Children.

3. The

3. The word *Angel* here, must be understood of Christ, (who is called an *Angel*, *Malach.* 3. 1. and *Exod.* 23, vers. 20, 21.) and not of a created *Angel*; for a created *Angel* did not, could not redeem him from all evil, as there he saith, *It was not then an Angel of the Lord, but the Lord of Angels.* And so *Justin Martyr*, and *Athanasius* take it to have been.

Object.

when Abimelech had offended God in taking away Abraham's wife, and Eliphaz in charging Job unjustly, they are sent to Abraham and Job to pray for them. *Gen.* 20. 7. *Job* 42. 8.

Sol.

They did not Invoke *Abraham*, or *Job*, but at most request- ed their prayers, and Sacrifice to God for them, while these Prophets were living, and so Gods Ministers and (n) Priests, ap- pointed by Him to make intercession for themselves, and others.

Object.

Call now, if any will Answer thee, and turne thee to some of the Saints, *Job.* 5. 1. that is, saith Bellarmine, to some of the Angels.

Sol.

This of *Eliphaz* to *Job* (saith *Mariana* the Jesuit (o) is but this; See *Job*; if any of the godly, and Saints upon Earth, be of thy mind, to wit, that God afflicts the Innocent. Mercer (p), and *Vatablus* (q) make it a plaine Ironie, as if he had said, that the An- gels, though inferiour Creatures, would not vouchsafe him, ei- ther Audience or Patronage of his cause.

Object.

If *Moses* and *Samuel* stand before me, yet my mind could not be to- ward this people, *Jer.* 15. 1. Therefore, saith Bellarmine (r), they pray- ed then deceased; otherwise the speech were idle, as if one should say, If my beast intreat for thee, he should not prevaile; because dumb beasts use not to intreat.

Sol.

1. The Consequence is denied; For, such suppositions of these they neither affirme, nor deny, but serve to aggravate the speech; A Conditionall speech proves nothing, unlesse the Condition be first granted; *nihil ponit in esse*, it presupposeth not any veritie of the simple proposition; it considereth only the connexion: the truth or falshood of it depends upon a simple enunciation where- into it is resolved. The truth of a Conditional proposition (as old *Javel* saith) *nihil ponit in Crumenâ*; it puts nothing in a mans purse; no more than when one saith, If I had five thousand pound, I should be a weakhy man: If these hold their peace, the stones would speak, *Luke* 19. 40. If one rise from the dead, and come to them, they will repent, *Luke* 16. 30, 31. It followeth not hence; ther's any inclination in the stones to speak; or that they are wont to arise from the dead, & come to instruct the living.

2. There is a parallel place in *Ezekiel*, (s) where it is said, Though these three men, *Noah*, *Daniel* and *Jobe*, were in it, they

should

(n) Ipse enim (Job) erit Sa- cerdotis loco. Mercer in Job. ult. cap.

(o) Job. Ma- riana in Scho- liis in Locum. (p) Mercer in Job 5. 1. (q) Vatabl. in Minor. Annot.

(r) L. 1. de Sanctis. Be- c. 18. S. 1. ha- bonus, S. 1. d.

(s) Ezek. 14.



should but deliver their own Souls; I would not heare them in behalfe of this wicked people; Now at this time *Daniel* was living and in Captivitie with *Ezekiel*; so as the living and defunct are promiscuously ranked together.

3. However, if these places proved, that the Saints defunct pray for us; yet can it not thence be inferred that we are to pray to them.

Object.

*The Angels rejoyce at a Sinner's Conversion, Luke 15. 10. Must they not know the sinners Heart?*

Sol.

Not only the Angels of God, but holy men on earth rejoyce at the conversion of a sinner, *Luke 15. 24.* likewise, Parents, Ministers, and Friends, and yet they see not the secrets of the heart. *1 Cor. 2. 11.* So likewise, Angels which are Ministring Spirits, *Heb. 1. 14.* may understand by the signes and fruits of true repentance, the conversion of divers sinners, and consequently they may rejoyce, without intuitive knowledge of the Heart.

Object.

*The Saints are like, and equal to the Angels, therefore they have knowledge of our prayers, Luke 20. 36. Math. 22. 30.*

Sol.

1. They are equal to Angels, but when? and wherein? not in the state they are now in, immediately after their resolution, but after the Resurrection, at the day of Judgment: and then, equal to the Angels *in hoc (t)*, in this behalfe, that in that other world, they shall not need Matrimony for preservation of the kind, or food for the *Individuum*; yet they are not like *per omnia*, in every point; for Men and Angels are different Natures, and must therefore necessarily have distinct natural proprieties, qualities, and indowments.

2. God many times reveales to the Angels things present and future, yet not all things, nor always. Now because the Revelation of the Angels which are ministring Spirits, *Hebr. 1. 14.* is not in Scripture committed to the Souls departed, we cannot say, there is any such necessity and certainty, of their knowing our suits.

Object.

(u) *Apoc. 2. 26.*

*The Saints partake with Christ in the government of the world, (u) and then they must know as farr as appertaines to them what is done upon earth; and such are our devotions towards them, saith Jesuit Fisher.*

Sol.

(uu) *in Apoc. 2.*

1. This is (as *Viegas (uu)* thinks) meant of the Saints, living; and if of the defunct, then they shall have this judiciarie power at the last day, when they shall be Assessors with Christ, in Judging the world (x), as *Ambrosius Ansbertus* an ancient Expositor, and others, conceive it.

(x) *Math. 19. 28.*

*1 Cor. 6. 2.*

2. They partake not with Christ as his Coadjutors in the actual

(t) *Alimento et generatione non egent. Jansen. Harmon. Evang. c. 117.*

all government of the world, but as the friends of the Bride-Chamber partake with the Bride-groome, by rejoycing, consenting, and reaping increase of happinesse in his actual Rule and Government.

3. And though they should rule with Christ, as his Assistants; yet it followeth not that they heare and understand the prayers of the Living. It is possible for one to be of the Kings privie Council, and yet not be privie to all the Counsells, and those *arcana Imperii* that are in the Kings Breast: the Spirit of Prayer (y) is a secret best known to the Father of Spirits.

(y) Rom. 8.  
27.

#### Object.

The foure and twenty Elders fell down before the Lamb, with Vials full of odours, which are the prayers of Saints (z): the Saints then (say the Rhemists,) offer up our prayers; so then they know our affaires and desires, saith (a) Bellarmine.

#### Sol.

1. This was a vision; and both Ancient (b) and moderne understand it, of the prayers of the Church militant.

2. It is not expressed what kind of prayers these were, they were not *dirigitivæ*, *petitorie*, *postulatory*, but rather *invocativæ*, *gratulatory Hymnes*, *Laudes*, and praises to the Lord; For they give thanks unto God for their own Salvation, and the Redemption of the Church Militant. It was then a general *Doxologie* of the Saints, not any particular intercession of the defunct, in behalf of some particular persons here on earth; And this appeares, for that they say, Thou art worthy, for thou hast redeemed us to God by thy Blood, out of every tongue and kindred, people and nation *verse 9*. And, Blessing, Honour, Glory, and Power, be unto him that sits upon the Throne, and unto the Lamb, for ever and ever, *verse 13*.

3. In a word, the Saints are there said to offer to God not the Prayers of others, but their own.

#### Object.

The Angel offered unto God, the Prayers of men (c): which he could not have done, but that he knew the men, their actions, and affections.

(c) Apoc. 8. 4.

#### Sol.

1. This proves not, that holy Angels heare the Prayers, or see the actions and affections of men. And for the Angel mentioned, it is expounded by the Ancients, and Romists themselves; not of an Angel by Nature, but of an Angel by Office, to wit, the Angel of the Covenant, Christ Jesus himself. *Blasius Viegas* (d), a Jesuit saith; we may easily perceive that this Angel is Christ, because the things here spoken of Him, can agree to no other but Christ: for who but He can *tantâ majestate* with so great a Maiestie; offer up to God the incense, that is, the Prayers of the Universal Church?

(d) Viegas. in  
Apoc. 8.  
Sect. 2.



2. But suppose it were a created and ministring Spirit; it cannot be proved, that Angels understand the secret cogitations of man's heart farther than the same are manifested by signes. Neither yet is it consequent, that people ought to pray unto them; For Priests offer the Prayers of the Church unto God, and yet no man doth therefore Invoke Priests.

### Article: 8. Of Justification.

(e) Si quis dixerit, gold fide impium Justificari, Anathema sit. Conc. Trid. Sess. 6. Can. 9.  
(f) Si quis dixerit justificati hominis opera bona non vere mereri vitam eternam, Anathema sit. Idem Sess. 6. cap. 16. Can. 32.  
(g) Artic. of England 11. and of Ireland 34.  
(h) Artic. of Ireland 36.

**T**He Trent (e) Council accurseth all such as say, that a sinner is justified by Faith only, or deny that the good works of holy men do truly Merit everlasting life (f), our reformed Churches hold (g), that we are accounted righteous before God, only for the Merit of Jesus Christ, applied by Faith, and not for our works or Merits. And when we say, that we are justified by Faith only, we do not meane that the said justifying Faith is alone in man, without true repentance, hope, charity, and the feare of God; for such a Faith is dead, and cannot justifie (h). Even as when we say, that the eye only seeth, we do not meane, that the eye severed from the head doth see; but that it is the only propertie of the eye to see. Neither doth this Faith of Christ, which is within us, of it selfe justifie us, or deserve our justification unto us (for that were to account our selves to be justified by the vertue or dignity of something within our selves:) but the true meaning thereof is, that although we hear Gods word and believe it, although we have Faith Hope Charity, Repentance, and the feare of God within us, yet we must renounce the Merit of all our Vertues, and good deeds, as farr too weak and unsufficient to deserve remission of our Sinnes, and our justification; and therefore we must trust only in Gods mercie, and the Merits of our only Saviour and justifier Jesus Christ. Neverthelesse, because Faith doth directly send us to Christ for our justification, and that by Faith, given us of God, we embrace the promise of Gods mercie, and the remission of our Sinnes, (which thing none other of our Vertues or works properly doth:) therefore the Scripture useth to say, (i) that Faith without workes, and the ancient Fathers of the Church to the same purpose, that only Faith, doth justifie us (k).

(i) Rom. 3. 28. — 42. &c.  
(k) Homily of Salvation, 2. Part.

### Q. 1. The Terms of Sola Fides, Law, and works, explained.

#### Quest.

How doth Faith Justifie?

#### Answ.

Faith Justifieth, not considered in it self as an Act, or Work. or in respect of the worth thereof, to procure Justification; but Organic, and Correlative, in its Relation to Christ, and Instrumentally, because it apprehends that for which we are justified; namely, the Merit and Righteousnesse of Christ.

Papist.

## Papist.

1. You say, Saint Paul excludes works from Justification; but what works? Ceremonial, as Circumcision, Sabbaths, New Moons, and the like.

2. You say, Abraham was not justified by works. But Abraham's works are of two sorts, as Bellarmine saith (l); Some, præcedentia (l) de Justif. l. 1. c. 19. fidem, going before Faith; some, facta per fidem, done by Faith: the Apostle understands works done before Faith, and Regeneration; not those done in, and by Faith.

## Protestant.

What saith the Scripture? (m) Abraham believed God, and it was counted to him for righteousness. Consider now this Testimony alledged out of Genesis (n), to prove, that Abraham was not justified by works; and it will easily appear, that Abraham was long before this, regenerate and believing, and had many works of Faith, as in following the Lords Call out of his Countrey (o); as also other works of piety and Love, recorded there in his Story (p); And yet the Testimony of Righteousnesse is given him not for working, but for believing.

## Quest.

where have you the particle [Onely] in Scripture?

## Answ.

1. In expresse terms we find it not; but Virtually, and by just Consequence we have it. The Scripture propounding but two means onely of Justification; Faith, and Works: and denying all Justifying vertue to works, affords it us Not the conclusion, by Consequence? we are Justified by Faith [onely], see Rom. 3. 18. (q) Gal. 2. 16.

2. Again, have we it not in a term equivalent? Knowing that a man is not justified by the works of the Law, but by the faith of Jesus Christ (q); as much as if he had said, by faith [only.]

3. Fides Quæ justificat, it is neither Sola, nor Solitaria, but ever accompanied with a train of graces, as Hope and Love, and the like: but fides Quæ, or quatenus justificat, so it is Sola; it is Faith onely that passeth the Act, that doth the godly deed.

## Object.

we are saved by Hope \*; therefore not by Faith alone.

\* Rom. 8. 24.

## Sol.

1. Many things are required to Salvation, which are not so to Justification.

2. Here we have Jus ad Rem, a title to heaven; not yet Jus in re, we have not Livery and Seisin, not as yet possessed of it; not Re, but Spe, in Hope onely; this salvation laid hold of by the power of our hope; so as Hope is necessarily joyned with Faith. In a word, we are saved by Hope, quantum ad complementum salutis.

## Object.

It is said (r), Many sins are forgiven her, for she loved much; therefore Love is the Cause of forgiveness; and not Faith Onely.

(r) Luke 7. 47.

M. 2

Sol.



Sol.

The particle *in*, for, is there *notificativum*, and not *impulsivum*; not Causal, but Rational: Christ alledgeth her Love to God, not as a Cause, but as a certain Consequence, of her sin's Remission: For, where God remitteth great sins, and debts, (as here He did hers) there he also sheddeth abroad great Love in the Converts hearts.

Papist.

(s) Rom. 3. You tell us of that of St. Paul (s), By faith without works; and we with S. James say (t), By works a man is justified, and not by Faith onely.

Protestant.

1. They are reconciled very easily; St. Paul treateth of Justification *in foro Divino*, before God; so it is true, Faith only Justifieth in the sight of God; and James of Justification *in foro humano*, or before men, and so works justify *declarative*, that is, they declare a man to be just.

2. All that St. James saith, is this; That we are justified not by a barren faith, but by such a faith, as is fruitfull in good works.

Papist.

You stand so for Sola Fides, to the sleighting of good works.

Protestant.

(u) Gal. 5. 6. 1. We stand for Faith which worketh by Love (u), and we hold good works necessary to salvation. Now Necessity is two-fold; *Precepti*, and *Medii*.

2. Necessary in the first kind, we call all things that lye on our Conscience by Gods Precept.

3. Necessary as means are whatsoever God hath ordained, as helps and furtherances to obtain the ends, whereunto they are appointed: Good Works are necessary both wayes; they are necessary by way of Precept, as being duties enjoined us, in respect of God, our Neighbours, and our selves.

(x) John. 15. 1. In respect of God, thereby to glorifie him; for herein is God glorified, if we bring forth much fruit (x).

(y) Hebr. 10. 2. In respect of our Neighbour, that by Works of Charity and Mercy, we may edifie others by our Example, (y) provoke them to good works, and win them to Christ (z).

(z) 1 Pet. 3. 1. 3. In respect of our selves, thereby to make our Calling and Election sure (a), as being the Evidences (b) of our Faith, as the Fruit shews the Tree: Consequents of our Justification, Antecedents to Salvation.

(a) 2 Pet. 1. 10.

(b) Jam. 2. 18.

(c) Aug. in Psal. 109.

They are necessary, *necessitate medii*, as the *Via, quâ nos perduciturus est ad finem, quem promissit*, as Austin speaks (c), The way whereby he will bring us to that (happy) end, which he hath promised.

(d) Bern. de libero Arbitrio.

They are, as Bernard saith, (d) *Via regni, non Causa regnandi*, the

the way to Heaven, not the (meritorious) Cause of reigning: Causes (e), if you will, *sine quibus non*; 'Tis not the high road; but my Loco-motive faculty brings me to my Lodging: they are necessary antecedents to salvation, no virtual efficient or procurers thereof unto us; *sequuntur Justificatum, non præcedunt Justificandum*, as St. Austin saith (f).

(e) *Causa sine qua non, ut approximat ligni, sine qua ignis non combureret, ex consequente necessitate infert absolutissimam.*

(f) *De Fide et Operib. cap. 14.*

## §. 2. Of Dispositions to Justification.

### Papist.

Faith justifies not alone, because it disposes not alone to Justification, there being other Dispositions, of Fear, Hope, and Love, and the like foregoing preparations concurring with Faith.

### Protestant.

1. There are preparations, but these preparatives they do not justify: and therefore, for all them, Faith may, and indeed doth, justify alone; without co-partners in the Act, which is *Actus Individuus*, and in *instanti*, as Gods immediat works are all done.

2. We acknowledge, (g) that to the begetting of justifying Faith, preparative dispositions are ordinarily required, in *adultis*, in those who are of yeares; and namely; knowledge of God, and our selves, his Law, and his Judgments; Feare, which as Austin saith (h), is as the needle that draws in the thread, and sticheth up the garment, Hope, Contrition, Love, desire of and purpose for a new Life, and the like; wrought partly, by private Education, and Conference, by the publike Ministry of the Law, and the Gospel, terrifying, comforting, thereby to bring us to Christ, to receive him by Faith, and apply the benefit of his Death and Passion to our selves.

(g) *Eona quidem opera sunt necessaria ad Justificationem, ut Conditiones concurrentes, vel præcursoria; non ut Causa Efficientes, aut Meritoria.*

Jo. Davenant de Justitia Actuali et Habituali.

Cap. 31 Concl. 5.

(h) *Traët. 9. sup. 1. ep. Joan.*

But these are all with, and from Faith, which, in the very Act of Justification, are not Active, though habitually there, then and after. These are not Justification, but rather fruits, effects, Consequents, and Appendants of Justification.

3. Preparations then are acknowledged on all hands; but herein lyeth a maine difference. These beginnings of faith, as Hope, Love, amendment of Life, the Romanists do not acknowledge to be graces infused; but the fruits of Nature, assisted with Gods speciall help, by which they being holpen of God, do prepare and dispose themselves to the grace of Justification, which is given to man according to their own preparative dispositions; whereas indeed these *præcedanea*. These beginnings of faith, and other vertues, are not the fruits of Nature; (for in our flesh dwelleth no good thing (i), and that which is borne of the flesh, is flesh, John 3. 6. the very disposition of our nature being (k) enmitie against God) but *Initialis gratia*, fruits of the regenerating Spirit.

(i) *Rom. 7. 18.*

(k) *Rom. 8. 7.*



## Art. 9. Of Merit.

**F**Or the Point of Merit, it is neither agreeable to Scripture nor reason, for we cannot Merit of him whom we gratifie not; we cannot gratifie a man with his own; now all our good is Gods already, his gift, his proprietie: *what have we that we have not received?* saith the Apostle (l): not our Talent only, but the improvement also is his meere bounty; there can be therefore no place for Merit.

(l) 1 Cor. 4. 7.

## §. 1. Of the term, Merit.

(m) Schol. in Hym. Noſte ſurgentes?

(n) Epiſt. ad Juban.

(o) De Baptiſmo contr. Donatiſt. l. 4. c. 5.

**T**o Mereri, the terme Merit, (as Caſſander ſaith m) moſt what amongſt the Ancients ſignifieth, to obtaine, and is the ſame with τὸ τυγχάνειν, to obtaine, to procure, to find favour, to incur, to impetrate. Where St. Paul ſaith, 1 Tim. 1. 13. ἀλλ' ἐλεήθην, but I obtained mercie; Cyprian (n) rendreth it, and Auſtin reads it, *mifericordiam merui*; but Auſtin (o) in the ſame place expounds it by *mifericordiam conſecutus ſum*, I have obtained mercie; and, not I have merited mercie.

## §. 2. Of Meritum de Congruo &amp; de Condigno.

(p) Agis ſi agaris; et bene agis, ſi à bono agaris, Aug. Serm. 43. de verb. Dom. Facit ut faciamus, quacumq; jubet ut fiant. Id. de prædeſt. Sauttor. c. 11.

**T**Heir Schools aſſign us a twofold Merit; of Congruitie, of Condignitie; That, where Retribution, or reward, is not due; yet conveniency requires recompensation; This, where reward is rightly due, and the denying thereof a wrong unto the party. Before Conversion, they will have Merit of Congruitie, that it beſeemes the goodneſſe of God, *facienti quod in ſe eſt*, when a man doth what he can, that then God ſhould beſtow his grace on him; And then when he is in the ſtate of grace, then he may merit, and that of Condignitie. But how can that be, when as free grace, *omni modo gratuita*, as Auſtin often calleth it, runs along in all? *Adi agimus*, as the ſame Auſtin ſayes, (p) We move, but God moves us: if the gale of his Spirit, which bloweth where it liſteth, breathe upon our Sailes, then we move, and turne, and wheel about.

## §. 3. Of the Conditions of Merit.

1. **A** Work that ſhould Merit, had need be *proprium*, a mans own, and not his of whom he pretends to Merit. To preſent any thing, that belongs unto him, that is not to merit.
2. It muſt be *indebitum*, a free and voluntary work. We do not oblige a man to us by diſcharging a Bond, which under penal- tie we were bound to ſatsfie.
3. It muſt be *perfectum*, perfectly good and not defective, for if we wrong him as much one way, as we pleaſure him another way we Merit not.

4. It

4. It must be *proportionatum*.

Papist.

We do not hold Merit of Condignitie; it is a School-point, which may be disputed of Pro and Con, as not yet determined by the Church. (g) Session 6. c. 16. Can. 32.

Protestant.

The Trent Council accurseth all such as deny, that a justified man doth by his good works *verè mereri vitam eternam*, truly merit eternal life. Jesuit Vasques takes upon him to prove that (r), the good works of just persons are of themselves, without any *Couchants* and acceptation, worthy of eternall Life and Glory; having (as he speaks) *equalem valorem condignitatis*, an equivalent value, to eternall Glory. (r) Comment. in primam 2a. Qu. 114. cap. 5.

So as howsoever some Romists like Snailles, when they are touched, draw in their Hornes; And albeit Bellarmine himself seem to run another course; yet this undoubtedly, is the Tenet of the learned Papists at this day; and this of Merit of condignity, is, as Bellarmine saith, (s) *Communis et verissima sententia*, the common opinion of their Divines, and the truest. (s) De Justif. l. 3. c. 17. cap. 16. Sect. Communis.

¶ 4. Scripture alleged against Merit, and the Text maintained, and vindicated.

1. ST. Paul saith (t), the sufferings of this present time, are not worthy to be compared with the Glory which shall be revealed in us: now if the sufferings of Martyrdom, which is the noblest, and most glorious performance of faithfull obedience, and the same passive obedience, fall thus short of meriting, how much more the best actions of the Saints? And accordingly the Ancient Fathers taught upon this same Text, frequently alleadging it against the Merit of works, and that even in *terminis terminantibus*, as the School speaks. (t) Rom. 8. 16.

To this it is said by the Rhemists (u), that our sufferings, are but short and momentany, and of no account in comparison of the reward in Heaven. But the comparison of Inequality, is not only in respect of the time, but also in respect of the excellency; so as in these sufferings the Merit & dignitie of works is expressly excluded. (u) Rhem. in locum.

2. When ye have done all things which were commanded, say; We are unprofitable servants; we have done but our duty; And therefore whatsoever we do, it is *ex debito*, and not *ex merito*, of duty, and not desert. Luke 17. 10.

Bellarmino (x) here betakes himself to the exposition of the Ancients; to that of (y) Ambrose, that of our selves, and by Nature, we are unprofitable servants; and this we must humbly acknowledge; though by grace we become profitable; and therefore as he saith, *agnoscenda est gratia, sed non ignoranda natura*. But his meaning is, that albeit we be in state of grace, and Children by adoption, (a thing to be thankfully acknowledged, that's his *agnoscenda gratia*;) yet *non ignoranda natura*, we must not forget our natural (x) Lib. 5. de Justif. c. 1. (y) Ambros. in Luc. 18. a. 17.



natural condition; how that we still remaine the Lords Servants and Homagers; *neq te iactas, se bene fecisti, quod facere debuisti*, as there it followeth; And boast not of doing that well, which otherwise thou stood bound to performe.

21. His next Evasion is out of Bede, that we are indeed *Inutiles Deo*, unprofitable to God, but *utiles nobis*, profitable to our selves.

(2) *Tis. de Heres.* But this is controlled by Maldonat, and Alfonso à Castro: Maldonat saith, the Servant profited his Master; for he Plowed his ground, and fed his Cattel. Castro saith, (2) we are *Inutiles nobis*, unprofitable to our selves; for we can no more Merit *ex natura nostrorum operum*, by reason of any good work of ours, than an apprentice can Merit his freedom, by doing of that which *jura servitutis* by his Indentures he was bound to performe.

(a) *In illud, Platum est Cor Qzix. 2 Chron. 26. 16.*

(b) *de Triplis custodia.*

3. He seeks yet another Evasion by that of Chrysostome (a), that the Lord says not, ye are unprofitable Servants, but bids them say so: which is true; but this is answered by Bernard (b); *sed hoc inquit propter humilitatem monuit esse dicendum*: But you will say, that for humility sake he admonisht them thus to say; *Plane propter humilitatem*, no doubt for humilities sake; *sed nunquid contra veritatem* but did he bid them speak against veritie?

(c) *Lib. 5. de Justif. c. 3.*

#### Q. 5. Bellarmine's Scripture-places for Merit;

Answered.

#### Q. 1.

(c) *Lib. 5. de Justif. c. 3.*

His first (c) Argument; for that eternal Life is called *Merces* a Reward; now *Merces* and *Meritum* are Relatives: good works then they merit this reward of eternall life. For *merces* and *meritum* being Relatives, they do mutually the one import the other; great is your reward in Heaven; and, call the Labourers in the vineyard, and give them their hire, Matth. 5. 12. & 20. 8. Eternall life (saith Bellarmine, d) is the day-penny of the Labourers in the vineyard: so is eternall life the just hire of the dayes labour.

(d) *Id. ibid. c. 17. Sect. Tertio.*

(e) *Ambros. epist. 1. lib. 1. Ad Faust. Baptem, 1327.*

(f) *Merces et Meritum sunt Relata inter Nos et Alios, quibus nihil debemus: non inter Hominem et Deum, cui plus debemus, quam possumus prestare.*

(g) *de Vocat. Gent. 1. 1. c. 17.*

1. *Merces*, Reward, is either *debita*, due, as justly deserved; or, *gratuita*, freely bestowed. *Alia est merces Liberalitatis, et Gratie; aliud virtutis Stipendium, et laboris remuneratio*, saith Ambrose (e): There is a Reward given of grace and bounty; another the Recompence and Salary of a man's service. As a Journey-man receives wages according to the tally of his work. In this sort *Merces* and *Meritum* are (f) Correlatives; the other which far exceeds the value of the work, are not Relatives, but a free Guerdon.

2. Now for the Parable, Prosper (g) observes, that God bestowes eternal Life on them that came latest into the Vineyard, as well as upon them that had laboured longer, even the same Recompence;





selves may acquire some preheminance; but Related to God and his Law, they fall far short of Merit.

3. The Fathers are most what for different degrees of glory in Heaven; yet some of our Modern Divines, very learned ones, Peter Martyr (i), and Camero are of another opinion.

(i) Martyr. in  
1 Cor. c. 15.

Joan. Camero  
Scoto-Britan.

Præf. in  
Matth. 18.

v. 2, &c.

(k) Lib. 7. in  
Luc. cap. 15.

(l) Moral. l. 4.  
c. 42.

4. Saint Ambrose (k) saith, they that came early, and others that came late into the vineyard, they both receive an equall reward, *aequalem mercedem vite, non gloria*, an equal reward of eternall life, not alike of glory. Because in this life (saith Gregory l) there is *discretio operum*, a difference of works among men; there shall be doubtlesse in that other *discretio dignitatum*, a distinction of dignities; that as here one exceeds another in merit, so there one surpasseth another in reward. There shall be (as the same Gregory saith) *una beatitudo letitie*, one equall blisse of joyfulness, albeit not *non una sublimitas vite*, albeit some have it in more eminencie than others. Bernard saith (m), that *quantum ad eternitatem et sufficientiam*, in respect of their sufficiency and perpetuity of blisse, it is alike to all; but not so *quantum ad eminentiam et discretionem meritorum*; not so in respect of the superiority and distinction of Merits, that is, of Rewards.

(m) In Psal.  
Qui Habitat.  
Serm. 9.

5. We have heard the Fathers; now if one of their sons may speak. Even as vessels of divers measure being cast into the water, will be filled, but according to their capacity, some contain more then others; so may it be with the Saints in blisse, all filled with happinesse, yet not all endowed with the like measure of glory, but according to their severall capacities; For, *Receptivam recipit ad modum receptivitatis, non ad modum imprimentis*; As it was in the gathering of Manna, he that gathered much, had nothing overplus; and he that gathered little, had no lack, *Exod. 16. 18.* In a word, *Beatorum præmia sunt paria, quantum ad formale vite eterne; Imparia, quantum ad Gradus.*

(n) Christian.  
Instit. l. 3.  
c. 23.

(o) 2 Sam. 7.  
38, 39.

(p) Moral. l. 4.  
c. 42.

Quest. Do not these different degrees of glory breed some Emulation among the Saints?

Ans.

None at all; no more than (as Coster (n) saith) a younger son of lesse stature, on whom the Father bestowes a rich coat, grudgeth at his elder brothers garment; which albeit it be larger, and so more costly than his own, yet he desires it not, his own fits him the better; as David in his duel with Goliath (o), might have had Saul's Armour richer than his own: yet it was unwieldy for his march, and so he betook him to his own, more suitable to him.

In Heaven there is *plenissima charitas*, such a strength of charity in the glorified Saints, *ut quod in se quisq; non acceperit*, saith Gregory (p), *se accepisse in alio exultet*, that what every man hath not received in himself, he shall neverthelesse be glad to have received in, and by another of his fellow Saints.

p. 3.

## Object.

Bellarmin's Third Argument is; *for* that the Reason of Rewards is placed in works; as appears by those Particles, *enim*, *quia*, *ideo*; *for*, *because*, *therefore*, *propter*, *quia*; *propter hoc*, which are all Causal, Matth. 25.34,35. Apoc. 7.14.

Sol.

1. Causal particles, and the Conjunction (*for*) do not always signifie causes properly so taken. For instance sake, Summer is neere; *for* the Fig-Tree sprouteth; the Tree is good, *for* it beares good fruit; this (*for*) shews rather the Effect than the Cause. Her sins are forgiven her, *for* she loved much, Luke 7.47. Love is not here set down *for* the cause of the forgiveness, but *for* a certaine prooffe, and effect thereof.

Particula ista, *propter*, *quia*, Matth. 25.35. et *propter hoc*, Apoc. 7.14. *propter hoc*, non sunt semper causales, sed consecutionis; quia Medium Quo, non Meritum ob quod mercedem consequimur, indicant.

2. In like sort, in the place objected, *For* I was an hungred, the particle (*for*) is there a note of consequence, and Order how one followeth upon another; and not of the Cause, or any meritorious causality: the Reason there rendred, is taken from good works, not as the cause *for* which salvation is given, but as the *Notoriety* of *facti*, the clearest Evidence, according to which God will Judge in *prociūdu orbis terrarum*, in the sight and hearing of Men and Angels.

## Papist reply.

Bellarmin (q) replies, that the word [*for*] is the same in both, and that therefore it must have the same sense in both. Doth not Christ (saith he) speak there in the same manner of the Rewards of the Goodly, and of the Punishments of the wicked? But no man can say, that in these words, *Goe ye cursed*, that the Cause is not rendred, but only the Order and Consequence implied; *for*, the wages of sin is death, Rom. 6.23.

(q) Lib. 5. de Justif. c. 3.

## Prot. rejoinder.

1. We rejoyne, that by the like Fallacie they may plead for Justification by works; Evil works damne, therefore good works save; but most untruely, as appears by that rule in the Topicks; The consequence is of no validitie, where there is not a perfect contrarietie. Now, as Gregorie saith (r), Evil works are purely and perfectly evil, and therefore absolutely deserve death; but the good works are not purely and perfectly good; therefore death is the due stipend of sinne, but eternal Life is the free gift of God. For it is a Ruled Case in Divinitie, *Malum oritur ex quo-vis defectu*; *Bonum non nisi ex causis integris*. Any one defect makes a thing bad; but to make it truly good, no parcel requirable must be wanting.

(r) Moral. l. ult. cap. ult.

2. We deny the ground of his Argument, The word (*for*) being the same in both, must therefore have the same sense in both; In our Saviour words, *Suffer the dead to bury their dead*. Math. 8.22. there is the same word dead twice, but in a different signi-



(s) Augustin.  
contr. Donat.  
l. 2, c. 6.

fication, the first denoting those that were spiritually dead in sin, the second those who were bodily dead, for sin; and were to be buried. In a word, the wicked are justly said to merit damnation. *Hof. 13. 9.* but they that obtaine salvation, do it by the efficacy of Gods grace, according to that of St. *Austin* (s) *Deus in malis hominum, merita eorum debitâ retributione persequitur; bona verò per indebitam gratiam largitur.*

¶ 4.

Object.

*Bellarmin's* fourth Argument is taken from those places, where rewards are said to be given and rendred to good works of Justice; therefore the reward is not only due *ex gratia tantum et pacto*, not out of grace, covenant, and promise, but *ex merito*, out of merit. It is a righteous thing with God to recompence. *2 Theſſal. 1. 6.* St. *Paul* saith, There is a Crown laid up for him which that Just Judg will render him. *2 Tim. 4. 8.* And that the Lord is able to keep his *depositum*, *2 Tim. 1. 12.* Now this, as *Bellarmin* saith, *includit justitiam* includes an act of Justice, *lib. 5. de Justif. c. 3. ¶ Quartum.*

Sol.

(t) De verbis  
Apost. Serm.  
16.

1. The recompence of the righteous is ascribed to Gods Justice, and Justice denotes his fidelitie. He is faithfull and just. *1 John 1. 9. promittendo se fecit debitorem* (t). He should do wrong to himself to forget our work and labour of Love; wrong also to us whom with faire promise he hath led on to endure such hardship in his service. But God is faithfull.

(u) De Grat.  
et liber Arbitr.

(uu) Id. ibid.  
in fine.

2. It is a Crowne of Justice which *Paul* expecteth, *sed justitie dei, non suæ*, saith St. *Bernard* (u), but of Gods Justice, not his own: for it is just that He should render what he oweth, and he oweth what he hath promised. And this is the Justice, whereof the Apostle presumeth, The promise of God. St. *Paul*, as the same *Bernard* observes (uu), calls Gods promise, or that which he promised His *Depositum*, and because he believed the promiser, confidently calleth for the thing promised, *promissum quidem ex misericordia, sed iam ex justitiâ persolvendum*, promised indeed in mercie, but now in Justice to be rendred; So then there is *justitia fidelitatis*, as well as *æqualitatis*.

3. It is but an Allusion to the games in *Greece*, wherein wraſtlers and runners had Judges and Triers appointed, who were to observe those that proved masteries, and for such as did strive lawfully according to their Articles, and wonne the prize, to give just sentence on the Victors and Conquerors side; and accordingly St. *Paul* saith, he expects the prize: he speaks not of the *propter quod*, for which the Crown of eternal Life is bestowed, but of the *per quid*, the meanes how to winne the same, to wit, (as he himself did,) by finishing his course, and keeping the faith, *verse 7.*  
and

and *quales coronantur*, how they must be qualified, that get this Crown, and *quando*, not till that day, not till the Course be done; and then the Crown and Garland.

¶ 5.

Object.

*Eternal Life is promised upon condition of good works; Math. 19. 17. 29. 1 Tim. 4. 8. Jam. 1. 12. therefore they merit it, the promise made with a condition of works, makes the thing promised due.*

Sol.

1. It followeth not; for as it was a reward freely promised, so is it freely given: it is *χρημα τὸ θεοῦ*, Gods free gift.

2. Where the condition is fully performed, there the thing promised is due. But we all faile in the fulfilling: our best works they have their blemishes; their interruptions, the most eminent among the Saints, not daring to present their best works to be judged without mercie.

3. The thing promised is due not by merit, and *debito obligationis*, but *debito fidelitatis*, by promise; now Gods promise was *de gratuito*, and not *de debito*. If a King promise his Subject a treasure hid in the top of a steep and high Mountaine, upon condition that he clime, and dig it out; his climbing and digging is the efficient cause of enjoying the treasure, but no Meritorious Cause of obtaining it, seeing it was freely given.

¶ 6.

Object.

Bellarmin's next reason is taken from those places, wherein mention is made of the dignitie and worthinesse of works: They shall be counted worthy, Luke. 20 35. and, That yee may be counted worthy, 2 Thessal. 1. 5. and Apoc. 3. 4. Now if good works be worthy of eternal Life, then they merit it.

Sol.

1. The places alleaged speak not of any worthinesse of us before God, but worthy; first; by Acceptation, in respect of Christ's worthinesse imputed to us; secondly, Comparatively, unto men that have neglected holinesse. and withdrawn themselves from the Crosse.

Object.

*They shall walke with me in white, for they are worthy, Apoc. 3. 4.*

Sol.

1. They are worthy, for that they are cloathed with the white robes of Christ's righteousness, and not for any inherent sanctitie of their own, which is imperfect, but for that they have washed their Robes, and made them white in the blood of the Lamb.

Apoc. 7. 14.

2. Two



2. Two words there are in the Greeks, *ἀξίτης* and *ἀξίωσις*; two in Latin, *dignitas* and *dignatio* which will cleare this point. It is *dignatio acceptantis*, not *dignitas operantis*. God counts them worthy, and His so counting, makes them worthy; makes them so, for so they are not of themselves, by any dignitie intrinsecal of their own, but by his favour and acceptation, deigning, or dignifying them, vouchsafing them his grace.

*Quamquam sat digni si quos dignatur amare,*

*Qui quos non dignos invenit, Ipse facit.*

(x) *Picus Mirandulan.* Apud Granatens. Tom. 3. Concion. de Temp. (y) In Dedicat. Eccles. Serm. 5.

as two Christian Poets, the one Ancient, the other Modern, *Prudentin*, and (x) *Picus* Earl of *Mirandula* have it. And St. Bernard (y), he hath the selfesame distinction in *terminis*, We are Christs spouse, but how? *non dignitate nostrâ*, not out of our own worth; *sed ipsius dignatione*, but out of his estimation, and gracious acceptation. Even Copper and Brasse upon the Kings Proclamation, may passe for current money.

#### ¶ 7.

##### Object.

(r) Rom. 2. 11. Gal. 2. 6. 3 Pe. 1. 17. AR. 10. 24.

His next Reason is taken from such places where God is said (z) to be a righteous Judge, and no acceptor of persons; It may be thus framed:

*whosoever bestowes Rewards upon others without consideration of their merits, may come to give a greater Reward to one of lesser desert; or a lesser Reward to one that deserves better: And herein he is an acceptor of persons, and to accept mens persons goes against distributive Justice. But God is no acceptor of Persons; And therefore in the Retribution of Rewards, God considers their merits, and accordingly rewards them diversly.*

##### Sol.

(a) Aquinas in 2. 2. ad Rom. Lect. 24.

1. It is a Rule among the Schoolmen, (a) that in *gratuitis*, in that which is free, and meerly of grace, acceptation of persons hath no place; it is opposed to Justice, and hath place onely in things given as of debt.

(b) Matth. 20. 15.

2. Indeed where the wages or hire is to be rendred κατ' ἀφαιρημα; as deserved and earned by the workmens labours, it is to be conferred according to distributive Justice. But where the Reward is free, and of grace, (as here it is), the Rewarder may do with his own, what pleaseth (b) him; God especially, to whom, in all things whatsoever he doth, his will is the Rule of Justice.

#### ¶ 8. Romish Pretences for Merit; voided.

##### Papist.

Good works are wrought by the Holy Ghost rather than by us; and may be reputed Christs, as that of the members is principally attributed to the Head.

Protestant.

**Protestant.**

1. Though they be; yet the Holy Ghost works in them according to a certain degree, and measure of grace, and not according to the fulnesse of power (c). And it is a Rule in Nature and Grace, *Receptum recipit ad modum recepti, non ad modum Imprimenti*; Whatsoever is received, is received, as the Dovee can receive it, and not as the Donour can confer it.

(c) *Agens non perficit passum secundum seipsum, sed secundum aliud quod immittit.* Durand. in 2. Dist. 27. quasi. 2. (d) Vasques in 1a. 2a. Tom. Disp. 214. c. 7. num. 44.

2. The vertuous deeds of men are attributed to Christ, not as the Cause *Elicitive*, or as immediately producing them: for then our works should be *infiniti valoris* (d), as Jesuit Vasques acknowledgeth. The foot of man is united to the Head, and the Head makes Influence into it; yet the whole perfection of the Head is not in the Foot; and the foot doth not understand, because the head understandeth; nor seeth, heareth, or smelleth, although these Senses are found in the Head,

**Object.**

Christ's merits, saith Bellarmine (e), they merited not onely eternall salvation for us, but also *virtutem merendi*, the virtue of meriting.

(e) L. 9. de Justif. c. 3. Sect. At.

**Sol.**

Christ applyeth and imparteth the benefit of his merits to others; he communicates not the power of meriting to any. It is an errour to ascribe any effect to the operations of men, which is proper to the death of Christ; such as he wrought \* *de lauto*, by himself, purging our sins; and † *de lauto*, in himself, triumphing over his enemies upon the Crosse.

\* Hebr. 1. 3. † Col. 2. 14.

**Papist.**

Bellarmino saith, *It is magis honorificum, more for ones honour to have a thing out of merit, (for so Christ had it), than by donation from another.*

Ibid. cap. 3. Sect. At.

**Protestant.**

1. Be it so, that to have life eternall by our own merit, makes more for our honour; yet it is more honour to God to bestow it freely on miserable man lost in himself; and we should respect Gods honour more than our own reputation. It was more honour to St. Paul, that he was a free-born \* Citizen of Rome, than to the Chief Captain that he procured his freedom with a great summe, *Act. 22. 28.* It is more honour to be a native subject, than to be Naturalized to come to a fair estate by Inheritance, than by purchase. It is not necessary for men to receive power of meriting properly, and it is more honourable for God to bestow life eternall freely; *Est dare non dignis res magis digna Deo.*

\* *Pater Pauli insigne Nobilitatis habuit Romanis, et sic Paulus ejus filius natus fuit Ingenitus.* Lyra in loc. et 2 Tim. 4.

2. Besides, to have it by a mans own merit may (haply) occasion boasting; but the Apostle would have all boasting excluded, *Rom. 3. 27.* For, as Bernard saith, † *Dignatio locum non habet, ubi fuerit presumptio dignitatis*; where man presumes on his own worth, there God vouchsafeth not his favour.

† Bern. in Dedicat. Eccles. Serm. 5.

**Papist.**



Papist.

Hofius in Confess. Petric. viii. cap. 73.

*we do not hold any works meritorious, but such as are tincta sanguine Christi, dyed and dyed in the blood of Christ.*

Protestant.

Our sins, and not our Merits are dyed in the blood of Christ, according to that of the Prophet; *Though your sins be as red as Scarlet or Crimson, they shall be as white as wool, as Snow, Iai. 1. 18. being made white in the blood of the Lamb; Apoc. 7. 14.*

Papist.

*Comes it not all to one, to pay a summe for me, and to give it me in my hand to pay for myself? are not both alike beholding to him? what matter is it then, so both ascribe this whole work to God?*

Protestant.

It is true, if it be first proved, that he doth give it us in our hands; for otherwise when we think our selves rich, and venture to purchase a goodly Lordship, if we have not money to pay for it, we may go without it.

Papist.

Self. 16. of Merit.

*By our doctrine of Merit, saith Dr. Bishop in his Treatise against Mr. Perkins, we much more magnifie Gods grace, and Christs Merits, than you do. And why? For the greater the gift is, (saith he) the greater is the glory of the giver.*

Protestant.

The gift is greater, in that Christ giveth himself to be our Merit, and Righteousnesse, than it should be if he enabled us to merit for our selves; the glory of the Donour is then best set forth, when ther's the least shew of ought to be attributed to us; Which is not in their Doctrine, wherein Man by his merits is set on horseback; and those merits are affirmed so to proceed from grace, as that they proceed also in part from his own free-will.

## 7. Ignatius touching Merit.

Object.

(f) Ignat. in Epist. ad Rom.

*Suffer me, saith Ignatius (f) to become the food of wild beasts, that I may thereby Deum promereri, by that means merit and win God.*

Sol.

1. Ignatius wrote in Greek, and could not understand Merit. His word is *θεὸν ἀπολαύειν*, to find, enjoy, or obtain God, and not merit; but Bellarmine works upon a corrupt translation.

2. From Syria, (saith Ignatius) even till I came to Rome, I had a battell with beasts; as well by Sea as by Land, night and day, being bound amongst ten cruell Leopards, (so he called the ten Souldiers that guarded him,) who by benefits became worse; *ἀπὸ τῶν πρὸς ἐμοὶ καλῶν, by their injuries I am instructed, but hereby I am not justified. I am not fit to be named amongst the Pastours of the Church, ὡς ἐπὶ τοὺς ποιμένες, for I am not worthy; and yet ἐλπίσμαι τὴν χάριν, I have found mercy to be some body, ἵνα θεὸν ἀπολαύω, if I obtain God. So far was Ignatius from any conceit of Merit.*

1. I have stood the longer upon this point of Merit, because it is (as Chrysostome (g) speaks in the like case) *ἑστία πολυβύλλων* & (g) Homil: 28. *πανταχοῦ περιεσφαιμένων*. A famous Question, and much in agitation.

2. Besides, this point of Merit, it is abetted with other leading Tenets; as namely, that good works are perfect; that Concupiscence is not properly a sin; that venials are light offences, and the like, serving to lessen man's misery, improve his abilities, and prank up corrupt nature: This of Merit is their main Fort; the other be their out-works, wherein they are very active to maintain them: And it stands them upon to make them as reputable as they can. For they know, that if once good works be not absolute and perfect, (as indeed they are not, Job 9. 29. *Isai. 64. 6.*) If Concupiscence be a sin in the regenerate, (and so St. Paul calls it, Rom. 7. 7.) If venials be not onely besides, but against the Law of God, 1 John 3. 4. If the will of man, being freed by prævenient, and helped by subsequent grace, may indeed produce works that are supernaturall in their kind; yet, this free-will being *Principium vulneratum* (h), an originall root, or beginning of action, wounded with sin; and this faculty thus wounded, in this life cured onely in part (i); so as it still retains some remainders of inborn infirmity; then it will follow, That good works issuing out of this maimed principle of mans free-will, they are not free from stain of sin, not absolute, and perfect; and then they cannot Justifie, nor Merit, nor Satisfie, in condignitie, nor fulfill the Law, nor Super-erogate; and then down goes a great part of the Roman Capitoll:

(h) *Vulnerata est, perditata est. Aug. de Nat. et Grat. c. 35.*

(i) *Ex parte libertas, ex parte servitus; nondum plena libertas, Aug. in Johan. Tract. 41.*

*Quo semel admisso, ruit alto à culmine Roma.*

I have enlarged my self in this *First Age*, being indeed the Primer Age, wherein Christ and his Apostles taught the Church, *ore-tenus*, in their own Persons. I may say of it, as Jacob of his sonne Reuben, *Thou art my first-born, my might, and the beginning of my strength*, Gen. 49. 3. Indeed, for the excellency of power, for Seniority and Eldership, it hath the preheminance above all succeeding Centuries. And good reason it should have it; for as the Philosopher saith, (k) *τὸ πρῶτον*, that which is first, prime, and perfect in each kind, that is *μέτρον ἑκάστων*, the measure and square of the rest of that kind and condition. Thus Man is *Regula viventium*, as Scaliger calls him, the Rule of all living Creatures; inasmuch as he is *μικροκόσμος*, a little World, containing within himself the modell of perfection, that is found in other living Creatures. So is it with this leading Age, it is of great importance; if we be able to take in this, the rest are not likely to hold out. And we have made a fair Essay in this present Age; so as we have good hope, the Roman Forces, in effect, are vanquisht

(k) *Arist. l. 1. 10. metaphysic. cap. 2. μέτρον τὸ πρῶτον ὁνομαζέται μέτρον ἑκάστων.*



vanquish't even in this One, and Single, yet commanding Century.

(l) Petron. Arbitr. in Satyra de Catone.

*in uno victa potestas, Roma. umq; decus. (l)*

**Papist.**

*we hold the ancient Roman Faith.*

**Protestant.**

(m) Rom. 9.

11.

Rom. 11, 5, 6.

(n) Rom. 3.

18.

Rom. 4, 2, & 6.

(o) Rom. 6, 23.

(p) Rom. 8, 18.

(q) Rom. 1, 23,

25.

(r) Rom. 10.

13, 14.

(s) Rom. 7.

7, 8, 10.

\* *Apostolus Con-*

*cupiscentiam*

*peccatum vo-*

*cat; non licet*

*nobis autem ita*

*loqui. Possiv.*

*in Apparat.*

*verbo Patres.*

(t) Rom. 4, 9.

17, 23.

(x) *Variam*

*quidem & om-*

*ni generis do-*

*ctrinam per hac*

*scripta exhibit*

*Apostolus.*

Theodoret.

tom. 2, in ar-

gum. Epist. ad

Rom. Gentiano

Herveto Inter-

pret.

(y) Rom. 1, 8.

(z) *Quantum*

*ad substantiam*

*Articulorum fi-*

*dei, non est fa-*

*ctum eorum*

*augmentum, sed*

*quantum ad*

*explicationem,*

*quia quedam*

*explicitè cogni-*

*ta sunt à poste-*

*rioribus que à*

*prioribus non*

*cognoscebantur*

*explicitè.*

Aquin. 2. 2. 2.

Qu. 1. Art. 7.

That is not so; as may appear by these Instances.

Saint Paul taught (m) his *Romanes*, that our Election is of Gods free grace, and not ex operibus prævius, of works foreseen.

He taught, that we are justified by (n) Faith onely; we conclude, that we are justified by Faith without the works of the Law; which is all one as to say, A man is justified by Faith onely.

He taught, that Eternal life is the gift of God, (o) and therefore not due to the Merit of Works: that, the good works of the Regenerate are not of their own condignity meritorious, (p) nor such as can deserve heaven; and the sufferings there expressed, are Martyrdomes sanctified by grace.

He condemned Images, though made to resemble the true God; and taught, (q) that to bow the knee religiously to an Image, or to worship any creature, is meer Idolatry.

He taught, (r) that we must not pray unto any but unto God onely, in whom we believe: and therefore not to Saints or Angels, since we believe not in them.

He taught, that (s) Concupiscence is a Sin, even in the regenerate: and \* *Possivine* the Jesuit confesseth, that Saint Paul called it so; but, saith he, we may not call it so.

He taught, (t) that the Imputed righteousness of Christ, is that onely that maketh us just before God.

Thus taught Saint Paul, thus the ancient *Romanes* believed; from this Faith our latter Romanists are departed.

Here then let the Reader judge, whether it be likely that Saint Paul, who (as Theodoret (x) saith) delivered doctrines of all sorts, and very exactly handled the Points thereof, should neverthelesse (writing at large to the *Romane Church*) not once mention those main points, wherein the life of Popery consists; namely, the Popes Monarchicall Jurisdiction, Transubstantiation, Communion in one kind, Service in an unknown tongue, Popes pardons, Image-worship, and the like, if the Church of Rome were then the same that now adayes it is.

Now if these Points mentioned, were no Articles of Faith in the ancient *Roman Church*, in Saint Paul's dayes, when their Faith was spoken of throughout the whole World; (y) then they be not Articles of Faith at this day, but onely Additions to the rule of Faith, such as the corruption of the Times hath patched up: for it is a ruled case in the (z) Schools, That the body of Religion may grow in respect of farther Explanations, but it cannot increase

in

in Substantiall points; even as a child (as *Vincennius Lirinensis* (a) faith,) though he grow in stature, yet hath he no more limbs; when he becometh a man, then he had when he was a child; so the Church hath no more Parts, or Articles of Faith in her riper age, than she had in her infancy.

And herein we challenge our Adversaries to shew the body of their Religion perfected in this First and purest Age, what time the Church was in her vigour, and the Scripture Canon finished and consigned. And we willingly put our cause to be tryed by that Honourable and Unpartiall Jury of Christ and his Twelve Apostles, and the Evidence that shall be given by the testimony, and voice, of holy Scripture; but they turn their backs, and fly from this Tryall.

But I proceed, and come to *Joseph of Arimathea*, whom I named for one of our Islands special Benefactors; it was this *Joseph* (as our best Antiquaries say *c*), that together with twelve other Disciples his Assistants, came out of *France* into *Britain*, and preached the Christian Faith in the Western part of this Island, now called *Glastenbury*; which place in ancient Charters, was termed the Grave of the Saints, the Mother Church, the Disciples foundation: whereby it is very likely, that our Land was first converted by *Joseph of Arimathea*, being sent hither by *St. Philip*; and not from *S. Peter*, and that not from *Rome*, but from *Arimathea*, which was not far from *Hierusalem*, so that *Hierusalem* is the Mother of us all, as both *Hierome* (*d*) and *Theodoret* (*e*) say. And this is the rather probable, because that upon *Austin* the Monks coming into *England*, the *British* Bishops observed their Easter, and other points of difference, according to the Greek or Eastern Church, and not after the Roman Western Church, which makes it probable, that our first Conversion came from the Christian converted Jews, or Grecians, and not from the Romans; but howsoever it were, or whence-soever they came, we bless God for the great work of our Conversion.

(a) Imitetur  
animarum Re-  
ligio rationem  
corporum, que  
sicut annorum  
processu nume-  
ros suos evol-  
vant & expli-  
cent, eadem ta-  
men que erant  
permanent ;  
que parvulo-  
rum artus, tunc  
virescent. Viri-  
congru Hæref.  
cap. 29.

(a) Rom. 8. 28.  
(b) Rom. 8. 28.  
(c) Rom. 8. 28.

(c) *Gildas in the Life of Aurel. + Ambrosius*; and *William Malmesbury and Camden in Belgae or Somerset.*

(d) *Is Hieru-  
salem primum  
fundata Ecclē-  
sia, totius orbis  
Ecclesias semi-  
navit. Microni-  
tom 2. in Uni-  
cap. 2. [ex  
Sion Lex exi-  
bit, & verbum  
Domini ex  
Hierusalem.]*

(c) Μαρτυρῶν  
ἀπαρῶν τῶν  
ἐκκλησιῶν  
ἐν ἱεροσολύ-  
μοις. Theodo-  
r. Hist. Ec-  
cles. lib. 3.

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# The Second CENTURY

FROM

## The Year of Grace, One Hundred, to Two Hundred.

Papist.

**W** Hom do you name in this Age?

Protestant.

In this Age lived *Hegeſippus*, of the Jewish Nation, afterwards converted to Christianity. *Melito* Biſhop of *Sardis*: *Juſtine Martyr*, who, of a Philoſopher, became both a Chriſtian and a Martyr. Now alſo lived *Irenæus* Biſhop of *Lyons* in *France*, ſometimes Scholler to *Polycarp*, and both of them Martyred for the name of Chriſt; of this *Polycarp*, Biſhop of *Smyrna* it is recorded, (a) that being urged by the Roman Deputy to deny Chriſt, he ſtoutly replied on this manner: *I have ſerved him theſe fourſcore and fix years, and he hath not hurt me, and ſhall I now deny him?* Now alſo lived *Clemens Alexandrinus*, who was Scholler to one *Pantænus*, theſe two ſeem to be the Authors of Universities and Colledges, for they taught the Grounds of Religion, not by Sermons and Homilies to the people, but by Catecheticall doctrine to the Learned in the Schools.

(a) *Euseb. lib. 4. cap. 15.*

(b) *Irenæus lib. 1. cap. 2, & 3.*

(c) *Regula est autem Fidei, ut jam hinc quid credamus profiteamur, illa scilicet quod creditur unum omnino Deum esse, &c. Tertul. de præſcriptione ad- verſ. hæret. c. 13.*

Now that in point of doctrine we conſent with the Worthies of this Age, it may appear by the teſtimony of *Irenæus*, a Diſciple of thoſe that heard Saint *John* the Apoſtle, for he (b) layeth down no other Articles of Faith, and Grounds of Religion then our ordinary Catechiſme teacheth: beſides, he ſheweth, that in the unity of that Faith the Churches of *Germany*, *Spain*, *France*, the *East*, *Egypt*, *Libya*, and all the World, were founded, and therein ſweetly accorded: as if they had all dwelt in one houſe, all had had but one ſoul, and one mouth. The like doth his contemporary (c) *Tertullian*, he gives the fundamentall points of Religion, gathered out of the Scriptures, and delivered by the Churches, the ſame which our Church delivereth, and no other for the *Rule of Faith*.

Article

## Artic. 1. Of the Scripture's Sufficiencie.

1. IF whatsoever be taught in the Church, ought to be confirmed by Scripture; then must the Scripture be held sufficient for the doctrine of salvation; the consequent is cleare, and the antecedent is proved by our Clement (d); It is not meete, saith he that we should ἀπλῶς simply give heed to the assertions of men, with whom we may equally contest, but we must confirme the τὸ ζήτημα, that which is called in question, we must confirme it, τῷ Κυρίῳ φωνῇ, by the voyce of the Lord, which is the readiest demonstration, μᾶλλον ἢ μὲν ἀπὸ ἀνθρώπων, or rather the only demonstration. To this it was answered by Gautier the Jesuit, to our learned Chamier (e), that by the voice of the Lord, was meant not only the Scripture, but especially the Churches Tradition; but Clemens his whole context there, is against him; For, when it was objected, that the Christians had no meanes to end their controversies; Yes, that we have, saith Clemens: for we must of necessitie come to this search, and Inquisition, and we must learne it ἀποδιδιταῖς demonstratively, ἡ αὐτῶν οὐκ ἔστιν ἄλλῃ, from the Scriptures themselves.

(d) Clem. Alexandr. Stromat. l. 1.

(e) Panbrake Cathol. l. 8, c. 2. Sect. 6.

2. Irenaeus saith (f); *Scripturae quidem perfectae sunt*, The Scriptures are perfect, as spoken and dictated from the word of God, and his Spirit.

(f) Iren. advers. Hares. l. 2, c. 47.

3. We know not (saith the same Father g) *dispositionem salutis nostrae*, the dispensing of our salvation, from any other, than from them by whom the Gospell came to us, which they first preached, and afterwards by the will of God delivered it over to us in the Holy Scriptures, to be *fundamentum et columnam fidei nostrae*, to be the Foundation and Pillar of our Faith. Now if the Apostles wrote what they taught, and withall taught us the disposition of our salvation; then there is enough written therein for our salvation without any help of unwritten Tradition.

(g) Iren. l. 3, c. 1.

To this Bellarmine (h) answereth, that they wrote what they held necessary for all, as namely the Creed, the ten Commandements, and the like, but *cetera seorsim perfectioribus tradiderunt*, other matters they delivered severally; and apart to the perfecter sort, as to Prelats and Priests; But we must 1. not understand (saith Aquinas i) that there were any secret doctrines concealed from the little ones that believed, which were in secret revealed to the great ones; but all points of faith were propounded before all the faithfull. It is true indeed they delivered their doctrine, according to the capacitie of their hearers; some, like Children, were fed with milk (k), a food easie of digestion; and others with stronger meat; some were taught the principles of Religion, and others a more full and ample Institution in the mysteries of the Gospell; But, as Aquinas saith, *fides Catholica est omnibus praedicanda*, the Catholike Faith is to be propounded to all; and are

(h) De verbo non scripta, l. 4, c. 11. Sect. His.

(i) Nulla necessitas est, ut aliqua secreta doctrina doceantur fidelibus parvulis, seorsim dicenda Majoribus. Aquin. in 1. 2. cap. Jo. in vers. 12. Paris. Ed. 1566.

(k) Hebr. 5. 12.

not



not these *secreta doctrine*, these reserved doctrines touching the Churches government, and the Sacraments, as *Bellarmin* counts them, are not they parcels of the Catholike Faith? The Fathers indeed were carefull that the mysteries of Religion, and Sacraments should not be treated, or disputed of *intempestive*, that is, before Heathens which were not at all instructed in the Principles of Religion (l); nor in prophane places or Auditories; but it doth not appeare they had any such close reserves of doctrine, as *Bellarmin* speaks of.

(l) Dionys.  
Hierarch. c. 7.  
ὁ δὲ θεὸς καὶ  
ἐκκολληθεὶς τῷ  
αἵματι τοῦ  
ἀγίου ὁ  
ἀποστόλου.

(m) 1 Tim. 3.  
16.

(n) Ephes. 5.  
32.

(o) 1 Tim. 3.  
15.

(p) Rosin. An-  
tiquit. Rom. l. 8.  
c. 2. Alexand.  
ab Alexandro  
Genial. Dierum.  
l. 6. c. 23.

2. Besides, what do they tell us of concealed doctrines? what greater mystery can there be than that of the Trinity? the wonderfull union of the two natures in one person? and yet is Christ declared by the Scripture to be a great mystrie (m); so is the mysticall union of Christ and his Church a great mystery (n); and yet these mysteries are revealed to all.

3. *Irenæus* speaks worthily of the Scripture; which he calleth the Foundation and Pillar of Faith, as *St. Paul* called (o) the Church, the Pillar and Ground of truth. The Church is in respect of men called the Pillar of truth, for that by it's faithfull maintenance and profession, it sustaineth and beareth up the true Religion of God, it supporteth it as a Pillar, and maketh it openly known to others; even as Magistrates used (p) to hang and affix their Orders and Proclamations upon Pillars, or other places of strength, and firmnesse. They are both Pillars, the Scripture is a principal Pillar, and the Church a ministerial Pillar, because it deduceth truth from the Scripture, and proposeth it to others: the Scripture is a Pillar *ἀποβρινῶς*, and the Church a Pillar *ἀστυργικῶς*; the one authentically, the other ministerially.

Object.

(q) de verbo  
Dei non script.  
l. 4. c. 7. Selt.  
*Irenæus*.

(r) *Irenæus*, l. 3.  
c. 2. 11.

(s) *Id. ibid.*

(t) *Tit. 1. ch.*  
v. 9, 11.

*Irenæus* telleth us, saith *Bellarmin* (q), that Hereticks cannot be convinced by Scripture.

Sol.

*Irenæus* saith (r), that when Hereticks are convinced by the Scriptures, they begin to accuse them: It is not the Scriptures insufficiencie, but the Hereticks obstinacie, that stayes their conviction: Besides, they likewise oppose Tradition; and, as *Irenæus* saith (s), they will neither yeeld to Tradition, nor Scripture: yet the Word is able, as *St. Paul* saith (t), to convince the gainfayers, and to stop their mouths, to wit, either by solid confuting their errors, or by suspension and Ecclesiasticall censures.

Object.

(u) *Irenæus*, l. 3.  
c. 3.

*Irenæus* (u) reckons up the Bishops of Rome, from *St. Peter* to *Eleutherius*, who sate in his time; thereby to shew, that there was a continued succession of Bishops, which preserved Apostolical Traditions.

1. The Church of Rome preserved Traditions, but not such as are now observed in that Church.

2. They

2. They might preserve them uncorrupt to Irenæus his dayes, who was *vir Apostolicorum temporum*, one that prick neere to some of the Apostles time. But, There was, doth not prove that, There is. Rome was once famous for her faith (uu); but *quantum* (uu) Rom. 1. 8. *mutatur ab illo Hæthore, qui quondam.*

Object.

Irenæus saith (x), what if the Apostles had not left us the Scriptures, ought we not to follow the Order of Tradition?

Sol.

1. This is spoken upon supposition, if it had been so, which is not so, nor could be so. What if the Scripture should be consumed, so that not one coppie thereof should be extant? which is possible, saith Fryar Malone? To which *quid si* of his, we returne the like, *quid si cælum ruat*? the Fryars supposition (saith Mr. Puttock y) is absurd and impossible; the Sunne may as well be pulled out of the Heavens, and the skies fall, as the Scriptures perish; if it should, God himselfe must faile in his providence, saith Stapleton contr. whitak. de Authorit. Scriptur. l. 2. c. 1. sect. 7.

2. If the Apostles had left no Scriptures, we must have been contented with Tradition; and the Lord would have given such a blessing, as sometime before the Law he did, that the doctrine should (in some hands) have remained uncorrupt. Now they have left us the Scriptures, and our Romanists are not contented, unlesse they may have Traditions to boot.

Object.

Irenæus saith, that the Barbarous Nations had salvation written in their hearts, and not with Ink and Letters, but keeping the old Tradition, l. 3. c. 4.

Sol.

He meaneth of such persons, as learned the Articles of their Faith, or Creed, (for he speaks especially thereof z) as learned it of their pastours (as many unlearned ones do at this day, whiles they learne the Catechisme without Book;) and not that there was any such since Christs time, which never had the Scriptures, either of the Old or New Testament, or that continued any long time without them, for though the people newly converted had not (haply) the written word, yet their first converters had it; and so upon the point, the converted learned the truth out of the Scriptures; he that drinks of the brook, drinks the same water that comes from the Fountaine, though he never were at the head of the Spring.

#### Article 2. Of the Scripture-Canon.

**M**elito Bishop of Sardis, in an Epistle to Onesimus, recorded by Eusebius in his Church-Story (d), numbred the Books of the Old Testament, wherein he placeth not *Judith*, *Tobias*, *Ecclesiasticus*, nor the *Machabees*.

Here-

(x) Iren. l. 3.

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(z) In unum

Deum creden-

tes fabricato-

rem cali et ter-

ra, Id. ibid.

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(e) De verbo  
Dei, l. 1. c. 20.  
Sect. Ad alte-  
rum.

1. 102 (44)  
8.

(h) διδασκῶ  
ἐν τῷ ἵερῷ  
ταλασίῳ ἐν  
εὐχαριστίᾳ  
τοῦ αἵματος  
τοῦ κυρίου  
ἡμετέρου  
Ἰησοῦ. Just. Apo-  
log. 2. in fine.  
p. 162.

(i) καὶ οὗτοι  
ἐν τῷ ἵερῷ  
ταλασίῳ ἐν  
εὐχαριστίᾳ  
τοῦ αἵματος  
τοῦ κυρίου  
ἡμετέρου  
Ἰησοῦ. Id. ibid.

(k) Respondeo,  
illa verba Ju-  
stini, ubi com-  
memoratur  
Christi præ-  
ceptum, non  
pertinent ad  
Communione-  
m, sed ad conse-  
crationem. Bel-  
larmi. lib. 4.  
de Euchar.  
c. 26. Sect. Re-  
spondeo.

(l) καὶ τὴν  
εὐχαριστίαν  
τινὲς διαιρί-  
σαντες (ὡς  
ἔθος) αὐτοῦ  
ἰδίᾳ καὶ τὴν  
ἀλλήλων τῶ  
ἀλλήλων τῶ  
μυστηρίῳ ὁρί-  
σται. Clem.  
Alexandr.  
Stromat. lib. 1.  
pag. 94.

(m) ἢ δὲ ἀμ-  
φοτέρωθεν αὐτοῖς  
καὶ οὗτοι ποτὶ  
τὸ καὶ ἄλλῃ  
εὐχαριστία  
κίχλονται.  
Idem Peda-  
gog. lib. 2.  
cap. 2. pag. 35.  
† Soto in 4.  
Dist. 12. Qu. 1.  
Art. 2.

Hereunto Bellarmine answereth (e), That many Ancients, and namely Melito, followed the Hebrew Canon of the Jews, and not the Greeks, or Christian's Canon.

To this we Reply, They do reckon the Jews Canon, but so as the same was allowed and approved by the Christians, and the Christian Church; as our learned Chamier saith, l. 5. De Canone, c. 15. §. 4. Tom. 1.

### Article 3. Of Communion under both Kinds.

1. Justin Martyr saith, (h) They which are called Deacons among us, give to every one that is present, of the consecrated Bread and wine: adding withall, (i) as Christ commanded them: now these words which mention Christs Commandment, (k) Bellarmine would have to belong to the Consecration only, and not to the Communion; whereas Justin extends Christs precept to both, both being enjoined in that precept, *Do this in remembrance of me*: so that we have both Christs precept, and this Ages practice for our Communion in both.

2. Clemens Alexandrinus wrote a Book against the Gentiles, which he calls Stromata (as ye would say) Tapestryes woven after the manner of Coverings, mixed with the Testimonies of Scriptures, Poets, Philosophers, and Histories; and therein he hath these words: (l) When they distribute the Holy Eucharist, as the custom is, they permit every one of the people to take a part or portion thereof: and what he meaneth by Eucharist, himself explaineth, saying, (m) The mingling of the drink and of the water and of the word, is that which we call the Eucharist: so that according to him, not Bread onely, but Bread and Wine is the Eucharist, and of this every one of the people participated in his time, and therefore all drank of the Cup.

#### Papist.

You speak for the practice of the Chalice, we bid you shew a Precept for it. Justin Martyr saith, ἐν τῷ ἵερῷ ταλασίῳ ἐν εὐχαριστίᾳ τοῦ αἵματος τοῦ κυρίου ἡμετέρου Ἰησοῦ. Jesus commanded them, saying; Do this in remembrance of me. Christ indeed commanded them to do this, to wit, to Consecrate in both kinds; but he commanded them not to Distribute in both kinds.

#### Protestant.

It is confessed then, that *Hoc facite*, Do this, is a Command; or else as Soto † saith, The Church hath no ground for the Priest that Consecrateth, to celebrate in both Kinds. Do this, then, is a Mandate; now what were they enjoined to do? why, sure to do as Christ had done to them; they to do to their Flocks and People, as Jesus Christ had done to them: now he distributed to them in both kinds: Do this, then, binds them to give it to the People in both kinds; A Precept then it is.

## Article 4. Of the number of Sacraments.

**J**ustin Martyr, in his Apologie for the Christians, (a) specifies no other Sacraments, than Baptisme, and the Lords Supper; and yet in that Treatise of his, he was justly occasioned to mention the Sacraments of the Church; for there he relates the manner of their Church-service, Liturgies, and Communion, so that there had been a fit place for him to have named those other five, if the Church had then known them.

Bellarmino saith, Justin mentioned onely two Sacraments; for what he there treated on, required no more; he being to clear the Christians of those multa turpia, those many foul abuses, wherewith the Jews and Pagans charged the Christians, in the administration of their Baptismes.

Now it would be asked of Bellarmine, what turpe, what foul dishonest Rite, the Heathen charged the Christians withall in the administration of Baptisme. And yet Justin treateth there purposely, and at large of Baptisme.

## Article. 5. Of the Eucharist.

**T**hat the substance of Bread and Wine, remaineth in the Sacrament after the words of Consecration, albeit the use of the elements be changed, is clear by the Fathers of this Age.

1. Justin Martyr saith, (a) That the elements of Bread and Wine in the Sacrament of the Supper, are made flesh, and the blood of Jesus, in that same manner that the eternall Word of God was made flesh: but so it is, that the substance of the Divine nature, neither evanished, nor yet was changed into the substance of flesh: and in like manner, the Bread made the Body of Christ, neither by evanishing of the substance thereof, nor yet by changing it into another substance.

Justine Martyr telleth us, that the Bread and the Wine, even that (p) sanctified food wherewith our Blood and Flesh by conversion are nourished, is that which we are taught to be the Flesh and Blood of Jesus incarnate.

2. Our Lord, saith Clemens of Alexandria, (q) did blesse wine, when he said, Take, drink, this is my Blood, the Blood of the Vine. Irenæus saith, (r) that our Lord, taking Bread of that condition, which is usuall among us, confessed it to be his Body: and (s) the Cup likewise containing that creature which is usuall among us, his Blood: so that in their construction, it was Bread and Wine which Christ called his Body: it was Bread in substance, materiall Bread, and the Body of the Lord in signification, and Sacramentall Relation. The Lord called Bread his body: now since Bread could not be his body substantially, it must needs be, it was only his body Sacramentally.

(a) Justin.  
Apol. secundâ.

Bellar. de Es-  
sent. Sacram.  
l. 2. c. 27.  
Sect. Vmo.

(a) Justin.  
Apolog. 2.

(p) ἐν ᾧ  
ἐκείνῳ τῷ  
φύλῳ, ὅτι  
αἶμα καὶ σὰρκα  
καὶ μεταβολὴ  
καὶ τρεῖς ὁμοῦ  
ἡμεῖς, ἐκείνῳ  
συνεχόμενοι  
τοῦ Ἰησοῦ καὶ  
σὰρκα καὶ αἶμα  
ἰδιόμοτον  
εἶναι. Justin.  
Apolog. 2. in  
fine.

(q) καὶ ἐκείνῳ  
ὅτι καὶ τὸ σῶμα  
ἐκείνου καὶ αἵμα,  
πίστευον, ὅτι καὶ  
ἐκείνῳ τῷ  
αἶμα καὶ σὰρκα  
καὶ. Clem.  
Alexandr.  
Pedagog.  
lib. 2. cap. 2.

(r) Quomodo  
autem fuisse Do-  
minum, si alie-  
rius Patris  
existit, huius  
conditionis qua  
est secundum  
nos, accipient  
panem, suum  
corpus esse con-  
fitebatur. Iren.  
lib. 4. c. p. 37.

(s) Et calicem  
similiter, qui est  
ex ea creatura,  
qua est secun-  
dum nos, suum  
sanguinem con-  
fessus est. Id.  
ibid. lib. 4.  
cap. 32.



## Object.

The Gentiles charged the Christians with eating Man's flesh in the Sacrament; Now this suspicion arose from the Catholiks doctrine which professed their eating of Christ's Body in the Eucharist; which proveth they held a Corporal presence of Christ in the Eucharist.

† Bellar. 2. 3.  
de Euchar. c. 7.

† Iust. of  
the Sacrament,  
l. 1. cap. 10.  
Scilicet. 2. 6.

† Iust. of  
the Sacrament,  
l. 1. cap. 10.  
Scilicet. 2. 6.

† Gabriel Epif-  
top. Albaspin.  
c. 1. observat.  
18.

† Apolog. 2.

† Iust. of  
the Sacrament,  
l. 1. cap. 10.  
Scilicet. 2. 6.

† Iust. of  
the Sacrament,  
l. 1. cap. 10.  
Scilicet. 2. 6.

† Iust. of  
the Sacrament,  
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the Sacrament,  
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† Iust. of  
the Sacrament,  
l. 1. cap. 10.  
Scilicet. 2. 6.

1. The learned Bishop of Duresme \* produceth divers ancient Fathers and modern Romanists, which witness, that this lewd slander cast upon Catholick and Orthodox Christians, was originally occasioned from the impious practise of Heretical and fanatical Christians; such as were the Montanists, the Cataphryges, and the Gnosticks, who did indeed and really eat Man's flesh.

2. Besides, were there any such sacrificing of an infant, their learned French † Bishop cleareth the Christians herein. For he is of opinion, that this their eating the flesh of a Child, was not practised in the Feast of the Lords Supper, but at their Love-Feasts, called *Agape*.

In a word, the Emperours rescript alleaged by \* Justin, clear-eth them, saying; none of these Crimes and Impieties wherewith the Christians were charged, could be proved against them.

## Object.

Justin Martyr saith, we take not these *Common Bread and wine*. Apolog. 2. Irenæus saith, *Jam non est panis communis*. l. 4. c. 34.

## Sol.

This proves the Corporal presence of Christ's Body in the Eucharist, no more than the like equivalent speeches of the Fathers touching the Sacrament of Baptisme, do the real presence therein; Chrysostom saith of the Font-water, we are to look upon it not as *Common water* in Psal. 22. Homil. 16. not as simple and bare water not as *Common water*, saith Cyril of Hierusalem; ther's more in it than so, Catech. 3. But of this see more, Cent. 4. Art. 5. et nono.

## Artic. 6. Of Images.

1. Concerning the use of Images, we find that in these best and ancient times, Christians were so far from bringing them into their Churches, that some of them would not so much as admit the Art it self of making them, so jealous were they of the danger, and carefull for the prevention of deceit, whereby the simple might any way be drawn on to the adoring of them: we are plainly forbidden, saith Clemens Alexandrius, (†) to exercise that deceitfull Art; for the Prophet saith, *Thou shalt not make the likeness of anything, either in the Heaven, or in the Earth beneath.* (u) Moses commandeth men to make no Image, that should represent God by Art, (x) for in truth, an Image is a dead matter, formed by the hand of an artificer, but we have no sensible Image made of any sensible matter,

† Iust. of  
the Sacrament,  
l. 1. cap. 10.  
Scilicet. 2. 6.

† Iust. of  
the Sacrament,  
l. 1. cap. 10.  
Scilicet. 2. 6.

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the Sacrament,  
l. 1. cap. 10.  
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l. 1. cap. 10.  
Scilicet. 2. 6.

† Iust. of  
the Sacrament,  
l. 1. cap. 10.  
Scilicet. 2. 6.





## Article 7. Of Prayer to Saints.

Concerning Prayer to Saints, *Iustine Martyr*, *Clement Alex-  
andrianus*, and *Tertullian* have reported the publike formes of  
Christian Service; and Religious exercises of the Primitive  
Christians: and yet make no mention of Prayer to Saints, or An-  
gels, but onely of Prayer directed to God in the name and media-  
tion of Christ alone.

1. *Irenaeus* tells us, (d) that in his dayes the Church, per uni-  
versum mundum, throughout the whole world, doth nothing by incoca-  
tions of Angels, nor by Incantations, nor any wicked curiosities: but de-  
cently, comely, and manifestly, directeth her Prayers to God, which hath  
made all, and calls upon the name of our Lord Jesus. *Irenaeus* saith not  
(as (e) *Peccardentius*, and the Papists now a dayes would teach  
him) that the Heretikes called upon false and imaginary Saints  
and Angels, and the Church upon the true Saints, and holy An-  
gels: but this he saith, that the Church called upon God in Christ  
Jesus.

Papist.

You say, *Irenaeus* denied that the Church prayed to Angels; It is  
true; they did not Invoke evil Angels.

Protestant.

1. In *Irenaeus*, the Angels are absolutely named, now evil Spi-  
rits are not wont to be absolutely named, or termed, Angels.

2. Besides; *Irenaeus* makes an opposition, telling us whom the  
Church invokes, to wit, God the Father, and the Sonne.

*Eusebius* in his *Storie*, setteth down Verbatim a long Prayer  
used by *Polycarp* the Martyr, at the time of his suffering; wherein  
if invocation of Saints had been reputed any part of Christian de-  
votion in those dayes, he would undoubtedly in so great perill  
and at his death, have recommended himself to God by the Prayers  
and Merits of Saints: but his forme of Prayer is, Protestant-like,  
tendered to God himself only, by the mediation of Christ, con-  
cluding his Prayer in this manner: (f) therefore in all things I praise  
thee, I Blesse thee, I Glorifie thee through the eternall Priest [of our  
profession] Jesus Christ thy beloved Sonne, to whom with thee, O Father,  
and the Holy Ghost, be all Glory, now and for ever, Amen.

3. When the people of the Church of *Smirna* desired to have  
the body, or bones of their Martyred Bishop *Polycarp* to buriall;  
the Jewes perswaded the Governour not to grant it, for that then  
the Christians would leave Christ, and worship the body of *Pol-  
ycarp*: to which surmise they returne this answer: (g) we can ne-  
ver be induced either to forsake Christ, which hath suffered for all that  
are saved in the world, [οὐτε ἀποστρέψομεν] or to worship any other  
for him being the Sonne of God [αὐτὸν θεοῦ] we adore him: but the  
Apostles and Disciples and followers of the Lord [ἀποστόλοι καὶ μαθηταὶ τοῦ κυρίου] whom  
we love worthily. Now when they say, that they cannot worship any  
other:



other: our learned and divine Antiquary Doctor Usher (b) observeth, that the Latine Edition of theirs, which was wont to be publickly read in these Churches of the West, expresseth their meaning in this manner: (i) *we Christians can never leave Christ, who did vouchsafe to suffer so great things for our Sins, nor impart the supplication of Prayer unto any other.*

Papist.

Irenaeus termeth the blessed Virgin (k) the Advocate of Eve.

Protestant.

Indeed Bellarmine (l) cryeth up this place with a quid Jarius? What can be said more plainly? and Evarientius, answerable to his name, falls hot upon Gallatius about this place. Now Irenaeus his meaning (as elsewhere he expresseth himselfe, m) is this, and no more, that as by Eva Sinne came into the world, and by Sinne death; so by the Virgin's means, life and salvation instrumentally (n), in that she was that chosen vessel of the Holy Ghost, to beare Him in her wombe, who by taking flesh of her, redeemed us from the curse of death. And thus she was the Advocate or Comforter of Evah and her Children, by bearing Christ; and not because she was invocated, as a mediatur, after her death by Evahs Children.

### Artic. 8. Of Justification by Faith only.

1. Justin Martyr saith, *πιστι μόνῃ ἰδὲν οὐρανὸν ὁρῶμεν*, To see God, it is granted men, by faith alone. And what alone we see God by, by that alone we are justified.

2. Irenaeus, whom I find cited and approved by Augustine, saith, \* Men can no otherwise be saved from the stroke of the old Serpent, but by believing in Christ: † Even as the Israelites, who were bitten by the fiery Serpents, could no otherwise be healed, but by looking on the Brazen Serpent.

3. Clemens Alexandrinus, saith, \* *Μία καὶ ἡ αὐτὴ τῆς ἀνθρωπίνης σωτηρίας πίστις*, Faith alone is the Catholicke salvation of Man-kind. And again, † The power of God alone without demonstrations is able to save *ἡμᾶς διὰ τῆς πίστεως*, by Faith alone.

### Artic. 9. Of Merit.

THE Fathers of this Age, the most of them, alleaged (if not all) wrote in Greek, and could not understand Merit. And Polycarp the Martyr in his Prayer above mentioned, useth the terme *ἀξίως*, not for to deserve, but for to attaine, procure, or find favour. I thank thee O Father (saith he p) *ὅτι ἡμεῖς, οἱ ἁπλοῦς*, that thou hast graciously vouchsafed this day and this houre to allow me a porti-

(b) An Answer to the Jesuits Challenge Of Prayer to Saints, p. 446.

(i) *Namquam Christum reliquere possumus Christiani; neque alteri quam precem orationis impendere.* Es. Pillionario.

Dis. vii. Kalend. Febr. in Bibliotheca Ecclesie Sarisburiensis. D. Roberti Cottoni.

(k) *Sanctae virginis hujus virgo Maria, fidei Advocata.* Iren. lib. 5. c. 16. Edm. Gallat. c. 19. Evarient.

(l) Bellarm. lib. 2. de Sanctis. c. 19. quid clarior.

(m) *Sicut homo, & bestia, & aves, & bestiae, & omnia animalia, & omnia genera humana causa facta est mortis, sic & homines, & omnia genera humana causa facta est salutis.* Iren. lib. 3. cap. 33.

(n) *Causa salutis causa pro organo exteriore accipitur.* Nicol. Gallat. in loc.

Irenaeus, l. 4. c. 5.

Augustin. advers. Julian. l. 1. c. 3.

Prologus. l. 1. c. 6.

Stromatum lib. 3.

(o) *Mihi vendum satis liquet Graece ne scripserit, an Latine, etiam si magis arbitror Latine scripserit.* Etal. Phras. ejus [Irenaei] *Gracissimum redolens.* Bellarm. de scriptor. Eccles. l. 2. c. 13.



on among the number of Martyrs. Now surely had the doctrine of Merit been Catholike in his dayes, he would doubtlesse, being now in *extremis*, and upon his fiery tryall, have recommended himself to God by the Prayers and Merits of Saints; but he neither pleads his own, nor others Merits, none but Christs.

(q) Euseb. hist. lib. 5. cap. 21, 22, 23.

(r) ut omnes Ecclesie Asia ab eodem Victor Romano excommunicate fuerint. Bellar. de verbo Dei, lib. 3. cap. 6. Sect. secundo.

(s) Quod Victor sententiam suam mutaverit, nusquam legimus. Bellar. lib. 2. de Pont. c. 19.

At obicit.

(t) Euseb. c. 23.

(u) Euseb. cap. 22.

(x) Quoniam ergo Papa videtur illam diversitatem de Paschate adferre secum Haresin. Bellar. de Rom. Pont. lib. 2. cap. 19. Sect. Quoniam.

(y) Hae Epistola communiter habetur inter leges Divi Edwardi. Antiquitat. Britan. pag. 5. in Margine.

(z) Habetis penes vos in regno vestro antiquam paginam; ex illis Dei gratia per Concilium regni vestri sumere potestis legem, vicarius vero Dei estis in regno. Antiquitat. Britan. pag. 5.

(a) Bellarminus lib. 2. de Rom. Pont. cap. 19. probare nititur primum Papae ex ferendis legibus, & censuris.

(b) Dicitur, Dean of London, a Manuscript in the Kings Library ad ann. 178. alledged by M. Speed's History of Great Britain, Book 6, cap. 9, Sect. 18.

(c) Dicitur, Dean of London, a Manuscript in the Kings Library ad ann. 178. alledged by M. Speed's History of Great Britain, Book 6, cap. 9, Sect. 18.

(d) Dicitur, Dean of London, a Manuscript in the Kings Library ad ann. 178. alledged by M. Speed's History of Great Britain, Book 6, cap. 9, Sect. 18.

(e) Dicitur, Dean of London, a Manuscript in the Kings Library ad ann. 178. alledged by M. Speed's History of Great Britain, Book 6, cap. 9, Sect. 18.

(f) Dicitur, Dean of London, a Manuscript in the Kings Library ad ann. 178. alledged by M. Speed's History of Great Britain, Book 6, cap. 9, Sect. 18.

(g) Dicitur, Dean of London, a Manuscript in the Kings Library ad ann. 178. alledged by M. Speed's History of Great Britain, Book 6, cap. 9, Sect. 18.

(h) Dicitur, Dean of London, a Manuscript in the Kings Library ad ann. 178. alledged by M. Speed's History of Great Britain, Book 6, cap. 9, Sect. 18.

(i) Dicitur, Dean of London, a Manuscript in the Kings Library ad ann. 178. alledged by M. Speed's History of Great Britain, Book 6, cap. 9, Sect. 18.

(j) Dicitur, Dean of London, a Manuscript in the Kings Library ad ann. 178. alledged by M. Speed's History of Great Britain, Book 6, cap. 9, Sect. 18.

(k) Dicitur, Dean of London, a Manuscript in the Kings Library ad ann. 178. alledged by M. Speed's History of Great Britain, Book 6, cap. 9, Sect. 18.

(l) Dicitur, Dean of London, a Manuscript in the Kings Library ad ann. 178. alledged by M. Speed's History of Great Britain, Book 6, cap. 9, Sect. 18.

(m) Dicitur, Dean of London, a Manuscript in the Kings Library ad ann. 178. alledged by M. Speed's History of Great Britain, Book 6, cap. 9, Sect. 18.

(n) Dicitur, Dean of London, a Manuscript in the Kings Library ad ann. 178. alledged by M. Speed's History of Great Britain, Book 6, cap. 9, Sect. 18.

(o) Dicitur, Dean of London, a Manuscript in the Kings Library ad ann. 178. alledged by M. Speed's History of Great Britain, Book 6, cap. 9, Sect. 18.

In this Age Polycrates Bishop of Ephesus, and other Eastern Bishops in Asia, withstood the Pope about keeping the Feast of Easter; (q) they proved their custome to be received from Saint John, and that it was practised and continued by Polycarp the Martyr, and others. This did so vex Pope Victor, as that he excommunicated the Churches of Asia (r): neither did he revoke his (s) censure for ought that Bellarmine can find: and yet Irenaeus, a godly Bishop of Lyons in France, sharply rebuked (t) the Pope for troubling the peace of the Church: yea Polycrates stood at defiance with the Pope, and contemned his threats, (u) to wit, excommunications.

Papist.

This was no great difference.

Protestant.

If it were a matter of small weight, why then would the Pope excommunicate so many famous Churches for dissenting from him therein? Besides, Bellarmine saith, (x) That the Pope conceived that this difference might breed heresie; Belike then he thought it a matter of consequence.

Howsoever by this opposition to the See of Rome, we may observe; that had those ancient Churches of Asia acknowledged the Popes Supremacie, they would not have thus opposed his Constitutions, nor sleighted his Censures.

In this Age also I find, that when Lucius a Christian Prince in this our Britain, sent to Pope Eleutherius, to receive some Lawes thence, the Bishop returned him this Answer, as appears by a Letter or Epistle usually inserted (y) amongst the Lawes of Saint Edward the Confessor: (z) There are already within your own Kingdome the Old and New Testament, out of which by the Councell of your Kingdome, you may take a Law to Govern your people; for you are the Vicar of God within your own Kingdome. Whence you may observe, that (howsoever the Papists now adays labour to prove (a) the Popes Supremacie, by his giving of Lawes, and inflicting his Censures on others, yet) in these ancient times, even by the Pope's own acknowledgment, the King was held to be Supream Governour within his own Kingdome.

Papist.

Belike then, Britain was now Converted to the Faith.

Protestant.

It was converted before this time, for in the Raigh of this Lucius, (b) lived those two learned British Divines, Elvanus of Gloucestre, and Iudoc of Hereford, who were both of them Bishops of their respective Churches, and were both of them Martyrs. (c) Dicitur, Dean of London, a Manuscript in the Kings Library ad ann. 178. alledged by M. Speed's History of Great Britain, Book 6, cap. 9, Sect. 18.

Stenbury,

stephury, and Medwinus of Wells; and these two were sent by King Lucius to the Bishop of Rome, to desire a supply of Preachers to assist the Britains; and with them returned Faganus and Damianus, and these joyntly with the Britains, preached the Gospel, and Baptized amongst the Britains, whereby many were daily drawn to the Faith of Christ; and the Temples of the Heathenish Priests, their *Flamines* and *Archflamines* (as they termed them) were converted into so many Bishop's and Archbishop's Sees; as the Monk of Chester, Ranulphus Higden (c) reports. Neither yet is this to be called a Conversion of our Island, but rather a new supply of Preachers; for John Capgrave a Dominick Friar, (one whom (d) Parsons commends for a Learned man) reports, that Elvanus the Britain, had dispersed thorow the wild fields of Britain, those seeds of the Gospel, that Joseph of Arimathea had formerly (e) sown, and that the Pope made Elvanus Bishop in Britain, and Medwinus a Doctor to preach the Faith of Christ throughout the whole Island; which sheweth, that when they were sent Ambassadors to Eleutherius Bishop of Rome, they were then no Novices, but Learned and practised Divines, as one of their own Historians (f) calleth them.

(c) Polychronic. lib. 4. cap. 16. pag. 163.

(d) Conversion of England, 1 Part. Chap. 1. num. 25.

(e) Joseph ab Arimathea anno ab Incarnatione 63. cum decem sociis in Britannia fidem Christi pradicabant. Nova Legenda Anglie pag. 127. columna 4.

(f) Lucius Britannorum Rex literas per Elvanum et Medwinum viros rerum divinarum peritos ad eum mittebat [Eleutherius] Ricardus 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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# The Third CENTVRY

FROM

The Year of Grace, Two Hundred, to  
Three Hundred.

Papist.

**W** Hom name you in this Age?  
Protestant.

In this Age there flourished *Tertullian*, *Origen*, and Saint *Cyprian*; now also lived *Minutius Felix*, a famous Lawyer in Rome, *Arnobius* and his eloquent Scholler *Lactantius*. *Tertullian* was a man of a quick and pregnant wit; he wrote learned and strong Apologies in the behalf of Christians; *Cyprian* read daily some part of his writings, and so revered him, that he used to say to his Secretary, (a) *Da Magistrum*, help me to my Tutor, teach me my Master; meaning *Tertullian*: Afterwards through spite of the Roman Clergy, he revolted to the Montanists, and was taken up with their idle Prophecies, and Revelations.

*Origen* was in this his age, a mirrour of piety, and of learning of all sorts, both divine and humane; he conferred the Hebrew Text, (b) with the Greek translations, not onely of the Septuagint's, but also the translations of *Aquila*, *Theodosion*, and *Symmachus*; he found out other editions also, which he set forth and called them *Octupla*, or *introbula*, because every page contained eight columnes, or severall translations, such as were then in estimation: he was of so happy a memory, that he had the Bible without-book (c); and could at the same time dictate unto seven severall Clarks or Notaries (d): he was of such esteem, that divers would say, (e) *Malle se cum Origene errare, quàm cum aliis vera sentire*; That they had rather erre with *Origen*, than think aright with others: He exhorted others to Martyrdome, and from his child-hood was himself desirous of the honour thereof; but in the seventh Persecution under *Decius* he fainted, and his heart was so over-set with fear to have his chaste body defiled with an ugly *Ethiopian*, that he chose rather to offer incense to the Idoll, then

(a) *Ad notarium dicere consuevit, Da Magistrum, Tertullianum videlicet designans. Hieron. in Catal. Scriptor. Eccles.*

(b) *Euseb. l. 6. cap. 16.*

(c) *Scripturas memoriter tenuit. Hier. ad Pammach. & Ocean.*

*Novum et vetus Testamentum velut alter Esdras memoriter noverat. Trithem. de Scriptor. Eccles.*

(d) *Septem Notariis potuit dictare, Trithem. lb.*

(e) *Vincent. Lirinens. de Hæres. cap. 23.*

than to be so filthily abused; for this cause he was excommunicated by the Church of *Alexandria*, and for very shame fled to *Judea*, where he was not only gladly received, but also requested publikely to preach at *Hierusalem*: But so it was, (f) falling upon that place of the Psalmist; *Unto the ungodly, saith God; why dost thou preach my Laws, and takest my Covenant in thy mouth? whereas thou hatest to be reformed, and hast cast my words behind thee: [Psalm. 50 16, 17.]* These words so deeply wounded his heart with griefe, that he closed the book, and sate down and wept, and all the congregation wept with him. In expounding the Scriptures, he was curious in searching out of Allegories; and yet falling on that place *Math. 19. 12. Some have gelded themselves for the Kingdom of Heaven*, he took those words literally, and gelded himself, to the end he might live without all suspicion of uncleannesse: (g) whereas he expounded almost all the rest of the Scriptures figuratively. He held a fond opinion, concerning the paines of Devils, and wicked men, after long torments, to be finished. It is usually said of him, *Ubi bene scripsit, nemo melius; Ubi male, nemo pejus*: where he wrote well, none better, so that we may say of him, as *Jeremy of his Figs*, *The good, none better; the evil none worse, Jer. 24. 2.* *Cyprian*, was a learned godly Bishop, and glorious Martyr, he erred (indeed) in that he would have had, such as had been baptized by Hereticks, if afterwards they returned to the true Church, to be rebaptized: yet he was not obstinate in his error; he was as *Austin* saith of him, (h) not only learned, but docible, and willing to be taught; and that (i) he would most easily have altered his opinion, had this question in his life time been debated by such learned and holy men, as afterwards it was: So that *St. Austin* makes this observation touching *Cyprians* error; (k) he therefore saw not this one truth touching *Rebaptization*, that others might see in him a more eminent and excellent truth; to wit, his humilitie, modestie, and charitie.

#### Artic. 1. Of the Scriptures sufficiencie.

1. **T**ertullian, though he stood for Ceremoniall traditions unwritten, and for Doctrinall traditions which were first delivered from the Apostles by word of mouth, and afterwards committed to writing; yet dealing with *Hermogenes* the Heretick in a question concerning the faith, (whether all things at the beginning were made of nothing?) presseth him with an Argument *ab Authoritate negativæ*; whether all things were made of any subject matter, I have (l) as yet read nowhere (saith he) Let those of *Hermogenes* his shop shew that it is written: if it be not written, let them feare that too which is allotted to such as adde or take away: but for himself he professeth, that (m) he adoreth the fulnesse of the Scripture. And why may not we also argue negatively, touching divers Tenets of Poperie? that from the beginning it was not so, *Math. 19. 8.*

(f) Epiphanius contra Hæreses 64. lib. 2. tom. 1. in edit. Lat.

(g) Amore castitatis, ut mulieribus secum auderet praedicare, se castratus fecit. Trichem. de Scriptor. Ecclesiast.

(h) Non solum doctus sed etiam docibilis. August. l. 1. de Baptis. cap. 9.

(i) Satis facile limè ostendit se correcturum fuisse sententiam suam, si quis ei demonstraret. Id. ibid. lib. 2. cap. 4.

(k) Propter non vidit aliquid, ut per eum aliud super eminentius videretur. Id. Ibid. lib. 2. cap. 18.

(l) An autem de aliqua subjacenti materia facta sint omnia, nusquam adhuc legi; Scriptum esse doceat Hermogenis Officina. Si non est scriptum, timeat ut illud adjicientibus aut detrahentibus destinetur. Tertul. advers. Hermog. cap. 22.

(m) Adoro Scripturam plenitudinem. Id. Ibid.

2. In



(a) In quibus  
liceat omne  
verbum quod  
ad Deum perti-  
net requiri et  
discuti; atque  
ex ipsis omnem  
rerum scientiam  
capi. Si quid  
autem super-  
fuerit quod non  
divina Scrip-  
tura decernat,  
nullam aliam  
debere tertiam  
Scripturam ad  
authoritatem  
scientia susci-  
pi. Orig. in  
Levit. Homil.  
5. tom. I.

2. In the two Testaments (saith Origen) every word that appertaineth to God may be required and discussed; and all knowledge of things out of them may be understood: but if any thing do remaine, which the booke of Scripture doth not determine; no other third Scripture ought to be received for to authorize any knowledge.

¶ I. The former Testimonies vindicated.

Papist.

**B**ellarmin saith, Tertullian speaks of one point only, to wit, that God made all things of nothing, and not of any preexistent matter, as Hermogenes thought. Now because this point was so expressly contained in Scripture, he saith, he adoreth the fulnesse of the Scriptures, quantum ad hoc, in respect of this point, Bellar. de verbo non scripto. l. 4. c. 11. ¶ Profert.

Jesuit Malone in his Reply to Bishop Usher's Answer saith, what if Tertullian presse the Heretick in one point, as authoritative negative, must it follow that therefore he thought all points must be proved in the like manner? An Inference Universal is absurdly deduced out of particular premises.

Protestant.

1. It is a particular point Tertullian handleth, but it depends upon this Universall proposition; That which is not written, is not to be believed. This is not written, Therefore.

2. Nor could Tertullian fitly have termed it the fulnesse of Scripture, had his reference been only, to some one parcell of Scripture, no more than one can properly call one a whole man that wants some of his integrall part, as a Leg, or an Arme.

Papist.

We say with Origen, that in the two Testaments, every word that appertaineth to God may be discussed, and all knowledge of things out of them may be understood either immediately or mediately, by the help of unwritten traditions, whereto the Scripture expressly sends us, and directs us.

Protestant.

1. The Scripture sends us not to unwritten Traditions, to learne the knowledge of God; since that in it, every word that appertaineth to God, may be required, and discussed, as Origen saith: that which the Scripture leaveth to the Churches Tradition, is either the delivery of ritual traditions unwritten, or the explanation of doctrinall Traditions.

2. Malone's distinction of containing things mediately, and immediately, is indeed their *apocrypha*, their usuall refuge in this case; but this *goodly parquade*, this fine plaister is too narrow. One may, (saith Mr. Puttock in his Rejoynder to Malone touching Traditions) one may as well say, that the Samaritan Woman (in the fourth Chapter of St. John's Gospel) was able to make all the Samaritans wise unto Salvation, because she sent them to Christ.

Papist.

## Papist.

Tertullian de *Coronâ Militis*, cap. 3. et. 4. *reckoneth up*, (and Cyprian doth the like) many Christian customs, whereof he concludeth; Of such and such if you require the Rule of Scriptures, you shall find none; Tradition shall be alleadged for the Author, Use and Custome the Confirmer, and Faith for the Observer of them.

## Protestant.

1. Tertullian indeed was an Advocate for Traditions, but Ritual Traditions, as appeareth by those he nameth; as to be thrice dipt in Baptisme; to fast upon Sundayes; the frequent use of the Crosse. If these be Doctrinal Traditions and points of Faith, why then do you not use them? Why is aspersion used instead of immersion, sprinkling instead of dipping?

2. Cyprian indeed (*lib. 1. Epist. 12.*) makes Chrisme or the anoynting the party baptized a Tradition; but Cyprian held not Chrisme to be *de necessitate sacramenti*, any thing essential to Baptisme, but speakes of it as a Rite, or Ceremonie thereof.

Peter Lombard makes the Word and the Element to be of the essence of Baptisme, *cætera ad solennitatem pertinent*, other things belong to the solemnity thereof.

In a word, Cyprian allowes of Tradition so as it descend *de Dominicâ, et Evangelicâ autoritate*, so as it descend from the Evangelicall, or Apostolicall authoritie; He would have recourse to the Fountaine. Cyprian *Epist. 74. ad Pompeium.*

*Lib. 4. Dist. 3. d.*

## Article 2. Of the Scripture-Canon.

Origen in his exposition upon the first Psalm, (as Eusebius witnesseth) saith; There are two and twenty books of the Old Testament after the Hebrews, according to the number of the Letters of their Alphabet. And as Origen (according to Eusebius) received the Canon of the Jewes, so likewise, he rejected those six books which we terme Apocryphall with the Jewes. The words in the original are these, *ἔξω τῶν ἑστέων ἐστὶ τὰ Μακκαβαίων*, that is, the books of the Macchabees are without these. Now which are those? why surely those that are there mentioned in the Catalogue; and those were such as on all sides were held Canonically: the books then of the Macchabees, as that learned Frenchman Chamier proves in his *Panstratia Catholica*, his generall Warre with the Adversarie, they are *ἔξω, extra*, without the pale of the Canon.

(o) Euseb. l. 6. Hist. c. 24.

*Panstratia Catholica, Tom. 1. l. 5. c. 14. Sect. 8.*

## Article 3. Of Communion under both Kinds.

1. Tertullian speaking in generall of Christians, saith, (p) *the flesh feedeth upon the body and blood of Christ, that the soul may be fattened, as it were, of God*: he speaks of the body and blood of Christ as distinct things; saying, *Corpore & sanguine*; and else-

(q) *Caro corpore et sanguine Christi vescitur, ut & anima de Deo saginetur. Tertul. de Resurrect. cap. 3.*

Q. 2.

where



(q) De cuius manu desiderabit? de cuius poculo participabit? Tertul. lib. 2. ad Uxorem cap. 6.

(r) Populus in usu habet sanguinem bibere. Origen. Hom. 16. in Num.

(s) Respondet, Habet in usu, non in præcepto. Bellar. de Euchar. lib. 4. c. p. 16.

(t) Quomodo ad Martyrii poculum, id est neos facimus, si non eos prius ad bibendum in Ecclesia poculum Domini iure communicationis admittimus? Cyprian. Epist. 54. tom. 1. lib. 1. epist. 2. in aliter.

(u) In calice Domini sanctificando, & vobis ministrando, non hoc faciunt, quod Jesus Christus sacrificii huius auctor et doctor fecit, et docuit. Id. Epist. 63. lib. 2. ep. 3. Bellarm. 4. de Euchar. c. 24. Sect. Secundus.

where he mentions the Cup given to a Lay-woman, saying, (q) *from whose hands shall she desire the Sacramentall Bread, of whose Cup shall she participate?* he speaketh of a Christian woman married to an Infidell, and sheweth the inconvenience of such a Match; whereby the faithfull wife was like to be debarr'd of the comfort of receiving the Sacrament, and drinking of the Lords Cup.

2. Origen maketh this question; (r) *what people is it, that is accustomed to drink blood?* and he answereth, *The faithfull people.* Hereunto Bellarmine saith; (s) *the people did drink, but they had no command so to do;* where he grants us, that communicating under both kinds, was the Agend or Church practise in this age: besides, Origen in this very place alleadgeth Christs præcept for the Cup, out of the sixt of John.

3. Cyprian speaking of such as in time of persecution, had lapsed and not stuck to the truth, and thereupon were barred from the Communion, he desires that upon their repentance they may be admitted, and he gives this reason: (t) *How shall we fit them for the Cup of Martyrdom, if before we admit them not by right of Communion to drink of the Lords cup in the Church?* And againe; (u) *Because some men out of ignorance, or simplicity in Sanctifying the Cup of the Lord, and ministring it to the people; do not that which Jesus Christ our Lord and God, the Authour and Institutour of this Sacrifice did and taught:* Where, albeit the maine scope of the Epistle be, to prove the necessity of administering the Sacrament in Wine, and not in meere water, as the *Aquarij* did; yet on the bye he discovers the practice of the Church for both kinds; and saith expressely, that the Cup was ministred, or delivered to the people.

#### Object.

*It was, saith Bellarmine, the custome of the ancient Church, to carry the Sacrament home with them, and there to keep and reserve it; and to take it at some seasonable time. Now at home they communicated in one kind only; in as much as the only forme of bread was given into their hands, the blood being wont to be drunk out of a Chalyce; now as Athanasius saith, There were no Chalices in Laymens Houses. Besides, the Ancients sometimes administred the Communion to Infants, but under one kind only, dipping into their mouth something of Christs Blood; they being not able to take any solid sustenance.*

#### Ans.

1. They might (haply) when the Communion was finished in the Church, carry part of the consecrated bread home with them; it being not required of them to consume the whole quantitie of bread that was ministred to them in the Church, and they might likewise carry home with them part of the consecrated Wine in Glasses or bottles.

2. And for that of Infants, it was an abuse of the Sacrament; in as much as against the Apostles rule, they admitted them to the Communion, who had not knowledg to discern the Lords body, nor discretion to examine themselves.

#### Object.

## Object.

The sick, received under the only forme of Bread, as appears by the Historie of Serapian, related by Eusebius.

Sal. He received both Bread and Wine. For the Ladde which brought the portion of the Eucharist, was commanded by the Priest, which sent him, to sop the Bread into Wine, and being moistned, to put it into the old mans mouth, and this was accordingly performed: the words used in the storie, are *consistat, immixtus, excoctus*, to wet, to moisten, to insule, which are not properly spoken, but of some liquid matter.

## Artic. 4. Of the number of Sacraments.

**T**ertullian, in divers places (x) of his works acknowledgeth the same Sacraments with us, to wit, Baptisme, and the Lords Supper: and Beatus Rhenanus in his notes upon Tertullian, observes the same, and for this he is brought under the Spanish Inquisition, (y) and roughly entertained for his paines, as appears by a Censure passed on him, and extant (z) in the latter end of Tertullians Works.

## Object.

Cyprian saith, † that then they become the Sonnes of God, si sacramento utroque nascantur, if they be borne of both Sacraments, to wit, as Bellarmin saith, of Baptisme and Confirmation. de Confirm. l. 2. c. 6.

## Sol.

1. Cyprian's *utrumque* is but *unum*, both his Signes make up but one Sacrament.

2. And this is evident, by the like dialect of the Fathers, namely, \* Austin, and his followers; who make one Sacrament of the consecrated Bread, and another of the Chalice, one of his Body, and another of his Blood; Two, of one and the same.

3. Cyprian makes but one Sacrament of Both; for he attributes one and the same effect to both, to wit, Regeneration; si nascantur: if they be borne a new of both Sacraments; whereas a grounded Romanist would have changed his Note, and said, If they be borne anew of the one by Baptisme, and of the other by Confirmation.

Confirmation, is not to be made a Sacrament, or Corroboration to Baptisme; as if without it, it were of no validity: But an examination of Children, if rightly Baptised, to confirme them; if amisse, to instruct them.

## Article



## Artic. 5. Of the Eucharist.

**T**ertullian disputing against *Marcion*, who denied that Christ had a true Body, confuteth him by a reason drawn from the Sacrament of the Supper, in this manner.

A Figure of a Body, presupposeth a true Body; for of a shew or phantasie there can be no Figure:

But Christ gave unto his Disciples a Figure of his Body.

Therefore Christ had a true Body.

(a) *Acceptum panem & distributum discipulis, corpus suum illum fecit, Hoc est corpus meum dicendo, id est, Figura corporis mei: figura autem non sufficit, nisi veritas esset corpus: ceterum vacua res, quod est phantasma, figuram capere non possit. Tertul. advers. Marcion, lib. 4. cap. 40.*

(b) *Rhemist. Annot. on Matth. 26. chap. Sect. 9.*

(c) *J. Massey Fisher in D. White's Reply 6. part. pag. 400, 401.*

(d) *Sic enim Deus in Evangelio revelavit panem corpus suum appellans. Tertul. cont. Marcion, l. 3. c. 19.*

(e) *Venite mittamus lignum in panem ejus. Jerem. 31. utiq; in corpus sic enim Deus in Evangelio, panem corpus suum*

*appellans, ut & hinc jam eum intelligas corporis sui figuram pani dedisse, ejus retrò corporis in panem Prophetes figuravit. Tertul. l. 3. advers. Marcion. c. 19.*

*disp. 6. de presentia Christi in Euchar. quest. 2. enunf. 1.*

*(f) Greg. de Valent, in Sum. Aquin. tom. 4.*

*Object.*

*Others expound Tertullians words in this sort: (e) The figure of my Body is my Body, or This Bread which under the Law, was a figure of my Body, is now my Body.*

But Tertullian both here, and in divers other places, (d) makes Bread the Subject of the proposition, *this is my Body*, now the Accidents and shape of Bread, are not Bread.

In a word, Tertullian sheweth that Christ called Bread his body, in saying, *this is my Body*, as the Prophet *Jeremie* (e) called the body Bread, in saying, *Let us put wood upon his Bread*, meaning his Body; shewing them both to be spoken equally in a figurative sense.

For although Tertullian say; that the Bread of the Old Testament was a figure of Christs body, yet he denyeth not thereby, that it is so in the new.

The truth is, Tertullians exposition is so full for us, that *Gregorie Valence* rejects it (f).

Others there are, that seek to void it by several Evasions; but the learned on our side, Bishop *Morton*, Dr. *White*, and Dr. *Featley* in his encounter with Dr. *Smith*, have vindicated him from the exceptions of the Adversary.

(f) *Greg. de Valent, in Sum. Aquin. tom. 4.*

## Object.

Yea but Tertullian saith, *Christ took Bread, et corpus suum illum fecit, and made it his body, to wit, saith Bellarmine, by a real change of bread into his body; de Euchar. l. 2. c. 7. p. Respondeo.*

## Sol.

Bellarmin's Argument drawn from those words of Tertullian, *Panem corpus suum fecit*, proceeds (as is well observed by that learned German, Dr. Gerhard) *a non distributo ad distributum, or a genere ad speciem affirmativa*; now it holds not, Christ made bread his body, *ergo*, by Transubstantiation; for there be other wayes, namely by divine benediction and Sacramentall consecration.

## Object.

The Ancients saith Bellarmine, would not have given such Caution of heed-taking, lest any parcel of the Host should fall to the ground, if they had thought the bread of the Eucharist, to be no otherwise Christ's body, but representative, by representation. 1. 2. de Euchar. l. 5. et 7. And Tertullian saith, *we are much affected with it, if any portion of Calicis aut panis eriam nostri, if any portion of our Cup, or our bread fall to the ground: this is also objected by Bellarmine.*

## Sol.

Albaspine the learned Bishop of Orleans in France, and Pamelin, are both of opinion; that this place of Tertullian, was not spoken of the bread and wine in the Eucharist, but of Common and Ordinary bread and wine, such as was in their private houses, *Gabr. Albaspin. de veterib. Eccles. Ritib. l. 2. Observat. c. 35. in lib. Tertul. Ad uxorem; et in Notis ad Tertul. de Corona Militis. Pamelinus in locum.*

Besides, (to retort their own Argument) if the Ancients used such Caution to prevent the spilling of the Chalice, upon conceit, as Romists say, of Christ's real presence therein: How is it that the good Bishop Exuperius, (whom notwithstanding Hieron commends) *sanguinem portat in vitro*, that he carried the blood in a Glasle? And Zepherinus an ancient Bishop, of Rome ordained that the Masse should be celebrated in Chalices of Glasle? Surely, as the learned Bishop of Durham saith, that Age being a faithfull preserver of Divine worship, would never have committed the Sacrament to such brittle and fraile Vessels, if ever they had but once conceived Christ to have been corporally contained therein. *Decisio Controvers. de Euchar. part. 2. Class. 6. Cap. 4. Lett. 1. by Dr. Morton.*

Cyprian in the third Epistle of his second book, saith, (g) *we find that the Cup which the Lord offered was mixed, and that that which he called blood was wine.* So that if we ask Cyprian, what consecrated thing it was which Christ had in his hands, and gave to his Disciples? he answereth, (h) *It was Bread and wine; and not absolutely that, which he gave up to be crucified on the Crosse by Soldiers, (namely) his Body and Blood.* If again we demand of Cyprian, why Christ called the bread which he had in his hand, his body?

De Sacra Co.  
ad. c. 12.  
num. 128.

Hieron. ad  
Rustic. c. 4.

Apud Gratian.  
de Consecrat.  
Dist. 1. cap.  
vafa.

(g) *Vinum fuit,  
quod sangui-  
nem suum dixit  
(h) Dedit Do-  
minus noster in  
mensa propriis  
manibus pascere  
& vinum; in  
cruce vero ma-  
nibus militum  
corpus tradidit  
mactandum.  
— ut signifi-  
cantia & sig-  
nificata eisdem  
vocalibus  
consecratur*  
Cypr. lib. de  
unctione num.  
7.



he readily answereth, saying, *The things signifying (or signs) are called by the same names, whereby the things signified are termed.*

Object.

Cyprian saith, that *this bread is changed, not in shape, but in nature, natura mutatus (i), and by the omnipotency of God, is made flesh: now omnipotency is not required to make a thing to be a sign significant (k).*

Ans.

Bellarmino saith, (l) Cyprian was not the Author of the Book *De Cœnâ Domini*; and he saith well, for these Sermons are extant (m) in *All-Souls Colledge Library in Oxford*, in an ancient Manuscript under the name of *Arnoldus Bonavillacensis*, and Dedicated not to Pope *Cornelius*, (as these are pretended) but to *Adrian* the fourth, about the year 1150, the same time that *Saint Bernard* lived, and wrote an Epistle to this *Arnoldus*.

But to let it passe for Cyprian's; it followes not, *the Bread is changed in nature*, therefore it is Transubstantiated; for every change of nature is not a change of substance; nature implyes qualities and properties, as well as substances: an evill man changeth his nature when he becomes a good man, yet is he not Transubstantiated; bread is changed when of common it becomes consecrated to an holy use; and omnipotency is required to make the dead and corruptible elements, a bit of bread and a draught of wine, not onely *significative*, but truly *exhibitive seals* of the body and blood of Christ; and to elevate them so high, as to be channels and effectuell instruments of Grace.

Besides, the Author by the words *natura mutatus, changed in nature*, understood not a corporall change; for in the same sentence he declareth himself, (n) by the example of Christs humanity; which being personally united to the Deitie, is changed, but not so as that it loseth his naturall form and substance.

### III. Origen against Christs Body going into the Draught.

To proceed, Origen saith, (o) *That meat which is Sanctified by Gods Word and Prayer, as touching the materiall part thereof, goeth into the belly, and is voided into the draught; but as touching the Prayer which is added according to the portion of Faith, it is made profitable; neither is it the matter of bread, but the word spoken over it, which profits him that doth not unworthily eat thereof; and these things I speak of the Typicall and Symbolicall body.* Here we see Origen distinguisheth between the Spirituall bread, which is the reall body of Christ, and the bread Sacramentall, saying, *That not that body, but this*

(i) Panis iste non effigie, sed naturâ mutatus omnipotentia verbi factus est caro. Cyp. de cœnâ Dom. num. 6.

(k) Omnipotentia non requiritur, ad faciendum ut res aliquid significet. Bellar. lib. 2. de Euch. c. 14.

(l) Bellar. de Scriptur. Eccl. & lib. 2. de Euchar. c. 9. Sess. Extet.

Et de confirmat. lib. 2. cap. C.

(m) Doctor James of the Bastardy of Fathers. Part. 1. pag. 12.

(n) Et sicut in personâ christi, Humanitas videbatur, & latebat divinitas; ita Sacramento visibili, ineffabiliter divina se insudit essentia.

Cyp. de cœnâ Dom. num. 6.

(o) Ille cibus qui sanctificatur per verbum Dei, perq; obsecrationem, juxta id quod habet materiale, in ventrem abit, & in secessum ejicitur; ceterum juxta precationem qua illi accessit pro portione fidei fit utilis: nec materia panis, sed super illum di. Eius sermo est, qui prodest non indignè domino comedenti illum: & hæc quidem de Typico Symbolicoque corpore. Origen in Math. cap. 15.

bread

bread goeth into the draught or seege, which no sanctified heart can conceive of Christs body.

Now whereas Bellarmine saith, (p) that the *Accidents onely* are called by Origen, the *materiall part*: we answer, That it was never heard that meer *Accidents* were called (which are Origen's words in this place) *either meats or materialls*.

The truth is, this place of Origen touching the typicall and symbolicall body, is so clear for us, that Sixtus Senensis growes jealous of it: To speak my mind freely (saith he, q) *I suspect this place to be corrupted by Hereticks*.

#### Artic. 6. Of Images.

**C**oncerning Images, Origen replyeth thus to Celsus the Philosopher; That (r) it is not a thing possible that one should know God, and pray to Images; and that Christians did (s) not esteem these to be Divine Images, who used not to describe any figure of God, who was invisible, and without all bodily shape, nor could endure to worship God with any such kind of service as this was. In like manner, when the Gentiles demanded of the ancient Christians, (t) why they had no known Images? Minutius Felix returns them, for answer, again: (u) what Image shall I make to God, when man himself, if thou rightly judge, is Gods Image? And again, (x) we neither worship, nor wish for Crosses: these holy Images which vain men serve, want all sense, because they are earth. Now who is there that understandeth not, that it is unfit for an upright creature to be bowed down, that he may worship the earth? which for this cause is put under our feet, that it may be trodden upon, not worshipped by us, (y) wherefore there is no doubt, that there is no Religion, wheresoever there is an Image: (z) Thus far Lactantius.

Tertullian stood not onely against adoration of Images, but also against the very making of them; (a) as formerly Clemens Alexandrinus had done.

To that of Lactantius (b), doubtlesse ther's no Religion, *ubique simulachrum*, wheresoever ther's an Image, Dr. Bishop (c) in his Treatise against Mr. Perkins, saith, that we mis-translate it; It should be, where Idols are for Religion, ther's no Religion; why, then let Mr. Bishop render that of Lactantius, who saith (d); It is not fit, *ut simulachrum hominis, à simulachro Dei colatur*; it is unfit, that the Image of man should be worshiped of man, who is God's Image; And then see how it runs, Its unfit, that *Simulachrum*, the Idol of man should be worship't by the

(p) Bellar. lib. 2. de Euchar. cap. 8. Sect. ult. tertium.

(q) Ego, ut libere pronunciem sententiam meam, suspicor hunc locum fuisse ab hereticis depravatum.

Sixt. Sen. Biblioth. Sanct. lib. 6. Annot. 66.

(r) ἡ μὲν δύναμις τοῦ θεοῦ ἀφανὴς καὶ ἀόρατος, καὶ τοῦ σώματος ἀφανὴς καὶ ἀόρατος. Orig. contr. Celsum. li. 7. pag. 386.

(s) οὐδὲν ἔστιν ἡμῶν λατρεύμενον, ἀλλὰ τὰ ἀνθρώπων ἔργα, καὶ τὰ ἀνθρώπων ἔργα, καὶ τὰ ἀνθρώπων ἔργα, καὶ τὰ ἀνθρώπων ἔργα. Id. ibid. pag. 387.

(t) Cur nullas aras habent, templa nulla, nulla nota simulachra? Min. Felix in Octavio. pag. 27.

(u) Quod enim simulachrum Deo fingam, cum, si recte existimes, fit Dei homo ipse simulachrum? Id. ibid. pag. 104.

(x) Cruces etiam nec colimus, nec optamus. Id. ibid.

pag. 97. (y) Ipse imagines sacras, quibus vanissimi homines serviunt, omni sensu carent, quoniam terra sunt: quis autem non intelligat, nefas esse rectum animal curvari, ut adoret terram? quia idcirco pedibus nostris is subijcitur, ut calcanda nobis, non adoranda sit. Lactan. Divinar. Instit. li. 2. cap. 18. (z) Quare non est dubium, quin Religio nulla sit, ubicumque simulachrum est. Id. ibid. cap. 19. (a) Idolum tam fieri quam coli Deus prohibet. Tertull. de Idolatr. cap. 4. & 5. (b) Lactantius, lib. 2. Instit. cap. 19. (c) Of Merits, Sect. 6. (d) Loc. citat. c. 18.



(e) *Etymolog.*  
l. 8. c. 11. Idol of God. *Isidore* derives (e) the word *Simulacrum*, a similitudine, from a resemblance, or a simulando, from resembling and imitating the Samplar.

Object.

(f) *Lib.* 2:  
c. 9. Bellarmin (f) alleageth that of Lactantius, (g) *Flecte genu, lignumque Crucis venerabile adora, Kneele down, and worship the venerable wood of the Crosse.*

Sol.

(h) *Apparat.*  
*Sacer verbo*  
*Lactant.*

Be it, that Lactantius the Oratour, and this Poet, were one and the same, which yet Jesuit *Possevine* (h) doubteth of; this is but a poetical fiction, *Cerne manus*, saith he, *clavis fixas, lacerosque laertos*, behold my hands pierced with the nailes; And so he goes on; And then cometh in, this *flecte genu*; bow the knee; In all which ther's nothing but a poetical straine; which usually takes liberty to it selfe, and such as differeth much, a loquendi more presso, et theologico, from the strict manner, and language of Divines and grave Oratours.

Object.

(i) *De pudicia*,  
cap. 9.

(k) *De Imaginib.* l. 2. c. 9.

*Secl. Secundo.*

(l) *De Scriptor.*  
*Ecclesiast. Se-*  
*culo 3.*

Tertullian (i), as Bellarmin observes (k), tells us, that Christ was pictured upon a Chalice, in the forme of a Shepherd carrying his stray sheep on his shoulders to the Fould.

Sol.

1. Bellarmin (l), when he is out of the heat of disputation, saith, Tertullian wrote this when he was lapsed into the errour of *Montanus*.

2. However, this was but an emblem of Christs Pastorall Office, as we picture vices and vertues; as Envie is drawn leane, Pride swolne and puffed up, Justice with a sword, and a payre of ballance. But say it were an Image, it was not erected in the Church *per se*, but accidentally only; as a Bird may be said to be set up in the Church, when it perches upon a Statue in the Church.

(m) *lib.* 3. c. 1. 3. Lastly, had they intended his Picture for Adoration, they (as Mr. Dallet (m) in his Treatise *De Imaginibus* observes,) they would have placed it in some more eminent and conspicuous seat, or shrine.

Object.

(n) *De Imaginib.* l. 2. c. 12.

(o) *In Apologet.*  
l. 16.

The Pagans, saith Bellarmin (n), charged the Christians, to be *Religiosi Crucis*, religiously devoted to the Crosse; and Tertullian

(o) denys it not.

Sol.

1. 'Tis true, that in time of persecution, and afterwards in better times and peaceable, the Christians, specially such as lived among the Heathen, that scorned the Crosse, they used the Signe of the Crosse, in token they were not ashamed of the Crosse of Christ; yet without adoration.

(p) Answer to  
Petron.

2. Tertullians Authoritie is too rank, saith Dr. Andrews (p);  
For,

For, no Papist now, makes a Crosse every time he puts on his shoes nor at every step he goes, nor upon his stoole every time he sits down, as *Tertullian* (q) saith, the Christians were wont to do.

Papist.

You have alleaged divers Testimonies against Image-worship; they make indeed against Idols, not against Images; or against Heathen, not against Christian Images. We know, say they in *St. Paul* (r), that pretended out of Christian Liberty, to eat of meats sacrificed to Idols, we know that an Idoll is nothing; nothing formally, or representatively; for there is no such Deity, as it represents; though it may be something materially, as wood, or stone, silver or gold. But for Our Images, they are the representations of something truly existent in Nature, as of the three Persons, Angels, and Saints departed.

Protestant.

1. Idol and Image they signifie the same thing. *Tertullian* (s) saith, that *ἰδωλον*, *Idolon* the Diminutive, a little form or fashion, comes from *ἔἰδος*, *Idos*, a Sign or Representation. *Cicero* saith, (t) *Imagines, quæ Idola nominantur*; Images, which are called Idols. Every Idol is an Image, but every Image is not an Idol; but every Image worship't, turns Idol; whether the Image be worshipt for God, or God by the Image, or the Image with God.

2. Many of the Idols of the Heathen, as *Baal*, *Diana*, *Dagon*, were Images of things truly existent in Nature: For, *Baal* was the Image of the Sun; *Diana* or *Lucina* of the Moon; and *Dagon* of a Fish, or a Meer-maid rather.

3. Now for that in *St. Paul*, (u) 'Tis true, an Idol is nothing, *ἰδὼν ἐν κόσμῳ*, nothing in all the World; no part of Gods first Creation; onely an Invention, and phansie of Man: a Creature, as *Dr. Hammond* saith (x) of man's creating: wicked men *πονηρῶν δαιμόνων καὶ πλαστῶν καὶ μυσαρώσιν*; wicked men (as *Gregory Nazianzen* saith) were the first formers of them, and then became the worshippers of their wicked Deities. *Chrysostome* saith, (y) *οὐκ ἔχει τινα ἰσχύν*, they have no power in them; *Esay* saith, (z) they are profitable for nothing; and *Jeremy* saith, (a) *They can neither do good, nor ill.*

#### Article 7. Of Prayer to Saints.

Concerning Saintly Invocation, *Origen* saith, (b) we must endeavour to please God alone, and labour to have him propitious unto us, procuring his good will with godlinesse, and all-kind of vertue. And if *Celsus* will yet have us to procure the good will of any others, after him that is God over all, let him consider, that as when the body is moved, the motion of the shadow thereof doth follow it; so in like manner, having God favourable unto us, who is over all, it followeth, that we shall have all his friends, both Angels, and Souls, and Spirits loving unto us. And whereas *Celsus* had said of the Angels, That they be



long to God, and in that respect we are to pray unto them, that they may be

(c) *Ἀγγέλων δὲ* favourable to us. To this Origen answereth in this manner: (c) *ἄλλοι δὲ* Away with Celsus his Counsel, saying, that we must pray to Angels; for *ὁ μόνος θεός* we must pray to him alone who is God over all; and we must pray to the *ὁ μόνος θεός* word of God, his only begotten, and the first born of all creatures, and *ὁ μόνος θεός* we must intreat him, that he as high Priest would present our Prayer *ὁ μόνος θεός* (when it comes to him) unto his God, and our God.

Object.

Jesuit Fijber saith, (d) That Origen in his writings upon Job (e) and Numbers (f) taught Invocation of Saints.

Answer.

Bellarmino saith, (g) that Origen was not the Author of those books upon Job: for therein is mention made of the Homonians (so the Arrians called the Orthodox believers). Now the Arrians rose not till after Origen's time.

Origen indeed upon the Canticles saith, (h) It is not inconvenient to say, that the Saints pray for us; And in his Homily upon Josuab he saith, (i) I do think thus, that all those Fathers who are departed this life before us, do assist us with their Prayers. And in another place he saith, (k) If the Saints that have left the body, and be with Christ, do anything, and labour for us; let this also remain among the hidden things of God, and mysteries that are not to be committed unto writing. Now we yield, that the Saints pray for us in generall; yet hence it followeth not, that we should direct our prayers to them. Besides, Origen's if, and, as I suppose, and it is not inconvenient to say so; these are but faint affirmations, shewing, that he speaketh doubtfully, as one not fully resolved that it was so; and in conclusion determineth; si laborant pro nobis, if in particular, upon particulars, they do labour for us, yet it is amongst Gods secrets, and a mystery not to be committed to writing.

Object.

It appeareth by Saint Cyprian, (l) that the Faithfull used to covenant in their life-time, that whether of them went to Heaven before the other, he should pray for his surviving friend.

Sol.

Concerning Saint Cyprian's conceipt, That the Saints after death remembred their old friends here, as having taken fresh and particular notice of their severall states, votes, and necessities; it followeth not thence, that other Saints unacquainted with our particular desires and exigents, do in particular, and by their merits, intercede for the living; and though they should make sute on our behalf, yet we have no warrant to pray to them.

Tertullian, Cyprian, Gregory Nyssen, with others, have written

(k) *ἡμεῖς δὲ* si etiam extra corpus positi sancti, agunt aliquid, & laborant pro nobis, habeatur hoc quoque inter occulta Dei, nec charitatis committenda mysteria. Id. lib. 2. in epist. ad Rom. cap. 2. (l) Si quis nostrum prior divine dignationis celeritate præcesserit, perseveret apud eum nostra dilectio pro fratribus & sororibus apud misericordiam Patris non cesset oratio. Cypr. lib. 1. epist. 1. vel. (ut in aliis edit.) epist. 57. ad Cornel. & de Discipl. & habitu. V. g.

set Treatises *de oratione*, of Prayer, and therein they deliver nothing touching this Saintly Invocation: but teach us to regulate (m) all our prayers according to that perfect pattern prescribed by our great Master; wherein we are required to direct our Petitions unto our Father which is in heaven, *Matth. 6. 9. Luke 11. 2.*

These things (saith Tertullian (n) in his Apologie for the Christians in his time) I may not pray for from any other, but from him of whom I know I shall obtain them; because both it is he who is alone able to give, and I am he unto whom it appertains to obtain that which is requested, being his servant, qui cum solum observo, who observe him alone.

2. In his Treatise of Prayer, he saith, \* It is very requisite that our Religious service (and such a work is prayer) should be made *Ei soli*, to him alone, who we are well assured every where sees us, and hears us.

*Pap. Reply.*

You alledged Origen against Saintly Invocation; He indeed and other Fathers writing against the Heathen, avoided occasion to speak of the Churches prayersto Saints, lest the Gentiles might think there were some appearance of conformity, (though but false and *equivoca*) betwixt the Churches practise herein, and that of the Heathen to their Idols; and thereby might take occasion (though upon no just ground) to retort upon their own practise, saith Cardinal Perron.

*Prot. Answ.*

1. This shews where the Cardinal is pinched.

2. Besides, (as Bishop Andrews in his Answer to the XX. Chapter of Perron's Reply, observeth) Origen, and the Fathers are much beholden to him, that makes them dissemble many things in Religion, as if otherwise they could not have maintained it.

3. The Fathers not only when they wrote against the Heathen, but when they instructed Christians also, deliver the like speeches.

*Pap. Reply.*

Be it, that Tertullian, Cyprian, Nyssen, writing set Treatises of Prayer, deliver nothing touching Prayer to Saints; the Reason hereof was, because they treated onely of prayer Absolute and Sovereign, and not of Prayer Relative and subaltern.

*Prot. Answ.*

By this confession in this point, the cause is gained: For, if divers of the Fathers, writing divers books of Prayer, none of them had the grace once to remember, prayer Relative, transitory, or subaltern, it is a sign they made cold account of it. For, whence are these points best resolved on, but out of such books of the Fathers, as they wrote positively and dogmatically, *de Oratione*, touching Prayer.

Object.

(m) *Aliter orare quam Christus docuit, non ignorantia sola est, sed & culpa.* Cyp. de Orat. Dom.

(n) *Hec ab alio orare non possum quam a quo me scio consecuturum, quoniam & ipse est qui solus prestat, et ego sum cui impetrare debetur.* famulus ejus, qui cum solum observo. Tertul. in Apolog. cap. 30.

*Ei soli Religionem suam offerret. Id. de Orat. c. 1.*

*Ne prius de la de retorquet contre eux (bien qu'a faussetes en signes) l'usage de l'Eglise.*



## Object.

Pope Cornelius in an Epistle of his touching the translation of the Apostles Corps, saith, Beseeching God and our Lord Jesus Christ, that his holy Apostles interceding, he would purge out the stains of our sins, Bellar. de Sancto. Beat. c. 19.

## Sol.

De Scriptor.  
Ecclesiastic.

1. Bellarmine, elsewhere, will not acknowledge this Epistle otherwise than for a Counterfeit.

2. However, the prayer that is made, is to Jesus Christ, and no Saint: there is mention of Intercession, but without invocation. And yet no other intercession, but such as the redeemed in Heaven make unto God, for their Brethren yet on Earth.

3. And even that intercession is not enlarged unto all, but confined unto the Apostles alone, St. Peter, and Paul, because the present occasion touched them alone.

4. The most that can be made of it, is this; that God would be pleased, to apply the generall intercession of those Apostles in and with the Church Triumphant unto this part of the Church Militant, that at the present did this honour unto those Apostles.

## Artic. 8. Of Justification by Faith Only.

Origen l. 3. in  
Epist. ad Rom.  
c. 3.

De Justif. l. 1.  
c. 25. Sect. Re-  
spondeo.

**O**Rigen speaks fully to the point; the Apostle saith, that the Justification which is by Faith alone is sufficient; so that a man believing only, is justified; and he gives instance in the examples of the penitent Theefe, Luke 23. and of the penitent woman, Luke 7. both which were justified by Faith alone; and in that place Origen useth the exclusive particle, *Sola*, several times. To this Bellarmine answereth, that Origen only excludes external works, when power and occasion is wanting, as in the Theefe upon the Crosse.

Aug. ad Sim-  
plician. l. 1.  
q. 2.

Sermon. Contr.  
omnes haeres.

But we reply; that it is evident, that as St. Paul, so also Origen speaks of works in generall: and that in the penitent Theefe, and the Woman, good works were not wanting; for the good Theefe, he reproveth his fellow, confessed his own fault, acknowledged Christs innocencie, professed Christ in his most dishonourable estate, when his own Disciples fled, prayed unto Christ to remember him, when he should come into his Kingdom. St. Austin saith, that albeit he was fast bound, hands and feet to his Crosse, yet what part was left free, that he gave to God; for, with the heart he believed to righteousness, and with the mouth he confessed to salvation. Rom. 10. 10. Athanasius, or one that goeth under his name, saith; This good Theefe was a great plunderer, of others in his life-time; and at his death, of the Kingdom of Heaven, *ἡ ἐμολογία*, by making a good confession. And for the woman, she stood behind Christ weeping, washed his feet with her teares, wiped them with the haire of her head, kissed

kissed his feet, and anointed them with costly Oyntment; by which actions she testified her faith in Christ, her repentance for her sinnes, and her Love to her Saviour.

Yea, but saith *Bellarmino*, *Origen* doth not exclude Love and Repentance.

*Reply.* No more do we, from the subject, that is, the party justified, but from the Act of Justification.

#### Artic. 9. Of Merit.

*Origen. l. 4. in Epist. ad Rom. c. 4.*

**C**ONCERNING Merit, *Origen* saith; I can hardly perswade my selfe, that there can be any work, *quod ex debito remunerationem Dei debeat*, which may require the reward of God by way of debt: seeing this very thing it selfe, that we are able to do, or think, or speak any thing, we do it by his gift and largesse: whereof the reason being, because they are the gifts of God, proceeding from his grace, which precedeth our good works; it is idle (as Bishop *Downe* observeth) which Jesuit *Malone* answereth; to wit, that *Origen* speaks of such works, as are done by the sole power of mans free will without grace.

#### Object.

*Origen* saith, that God gives to every man according to his Merits; *Orig. in Rom. And Clemens Alexandrinus; in the fourth of his Stromata hath the like.* *2. l. 2.*

#### Ans.

1. *Bellarmin* against the evidence both of the *Basil* edition, as also the last at *Paris*, works upon a corrupt Translation, reading *pro meritis*, instead of *pro operibus*, yea he goes against the text it self upon which *Origen* writes, *Rom. 2. 6.* for there it is, *κατὰ ἔργα*, God rendreth to every man according to his deeds; and not *pro meritis*, for his merits, or deserts.

2. The place also in *Clemens* relies upon a wrong translation of *Gentian Hervet*, rendring it thus, *Deus omnia distribuit omnibus pro meritis*, God distributeth to every man for his merits sake; whereas in the Original it is *κατὰ ἀξίαν*, according to his worthinesse, or as he is accounted worthy in Gods acceptance; *Secundum dignitatem* imports not Merit, but may be conceived to be the same with, *κατὰ ἔργα*, according to the quality of works; to the evil doers, punishment; but to such as continue in well doing, eternal life.

#### Object.

Did not *Origen* and *Tertullian* hold Purgatory?

#### Ans.

*Bellarmino* indeed alledgeth (q) *Tertullian's* Book *de Animâ* for proof of Purgatory; but it is well known (r) that he was led with the spirit of *Montanus* the Heretick when he wrote that book; and for *Origen*, *Bellarmino* (s) confelleth, he was one of those who approved so much of Purgatory, that he acknowledged no other pains after

(q) *Bellar. lib. de purgat. cap. 4. Sect. tertio.*  
(r) *Hoc etiam Paraclet. commendavit. Tertul. de Animâ. cap. ult.*  
(s) *Non desuerunt, qui purgatorium adeo probarint, ut nullas penas nisi purgatorias post hanc vitam agnoverint, ita Origenes sensit, qui & Demonibus tandem salutem pollicetur. Bellar. ibid. c. 2. Sect. Perid.*

this



this life, but Purgatory penalties onely; so that with him Hell and Purgatory were all one.

q. 1. Of Indulgences.

Object.

(t) Cyprian  
lib. 3. epist. 15.  
Tertullian de  
Pudicitia.  
cap. 22.

In Saint Cyprian's time, (t) the Martyrs intreated the Church for mitigation of penance imposed upon some offenders; so that the satisfactions and suffering of Martyrs were communicated to others, and thereby their indulgence or pardon was procured.

Ans<sup>r</sup>.

In those times of Persecution, when many weak ones fell away from the open profession of the truth, and sacrificed to Idols, the Church sought by all means to honour Martyrdom, and encourage Christians thereunto; so that upon the request of imprisoned Confessors, and designed Martyrs, the Bishops were wont to release sometime the Canonically censure enjoined by the Church: but these Martyrs did not hereby think that they had made satisfaction for the temporall pain of Sin. Besides, this was spoken of living Martyrs, and not of Martyrs defunct; and of releasing censures, forgiving faults in this world onely, and not in Purgatory.

q. 2. Of Appeals.

Papist.

Did not Cyprian hold Saint Peter's Supremacie?

Protestant.

(\*) D. James  
of the corrup-  
tion of the Fa-  
thers. part. 2.  
M. Bedell in  
his Letters to  
M. Wadsworth  
pag. 101.

B. Wilson.  
Difference of  
Subject on  
and Rebel-  
lion. First part  
pag. 89.

(x) Hoc erant  
utique & ce-  
teri Apostoli,  
quod fuit Pe-  
trus, pari con-  
sortio praediti  
& honoris &

poteſtatis—sed exordium ab unitate proficiſcitur. Cypr. de unitate Ecclesiae. (y) Nam cum statutum sit omnibus nobis, ut unusquisque causa illic audiat, ubi est crimen admissum—oportet utique eos quibus praesumimus non circumſcribere: sed agere illic causam suam, ubi & accusatores habere, et testes sui criminis possint; Cyprian, lib. 1. Epist. 3. in edit. Pamelii epist. 55.

He might do much with Pamelius his help, who hath taken the Marginall glosse, *Petro primatus datur*, and put (u) it into Cyprian's Text; whereas Cyprian in the self-same Treatise saith, (x) *the rest of the Apostles were even the same that Peter was, being indued with the like fellowship of honour and power.* Cyprian indeed revered the See of Rome, yet would he have her keep within her bounds, as appears in the case of *Fortunatus*, and others; for so it was, Cyprian having censured them, and fearing lest they should flie to Rome, and there seek favour and protection from that See, and so work distraction between Rome and Carthage, makes a decree to prevent Appeals to other places, or Claims of other Bishops: and this Synodall Epistle is sent to Pope *Cornelius*, perswading him not to admit of their complaints: Seeing that it is decreed of us all (saith S. Cyprian, y) *that it is meet and right that every man's cause be heard where the crime is committed; and every Pastor hath*

committed

committed unto him a portion of the Flock (of Christ) which he is to govern, and whereof he is to give an account unto God; and they who are under our government ought not to gad and wander, but they should plead their cause there, where both Accusers and Witnesses may be had; except some few desperate and naughty fellows think the authority of the Bishops of Africk, which have already judged and condemned them to be lesse, meaning lesse then that of Cornelius, to whom they fled.

Here we find opposition made to the Sea of Rome by that Catholicke (z) Martyr Cyprian, and others, even in the weighty point of Appeals: for so Bellarmine (a) makes appealing to Rome, and not appealing from thence, a main proof of the Popes Supremacie.

Now to close up this Age, and to look a little homeward; all this time the Christian Religion flourished quietly in Britain, till in Dioclesian's dayes (which made up the Tenth Persecution) their Churches were demolished, their Bibles burnt, their Priests and their flock murdered: for now was Saint Alban beheaded (b) at the City Verulam, now called after him Saint Albanes, of whom Fortunatus Presbyter, an ancient Poet, saith:

*Albanum egregium secunda Britannia profert.*

*Fruitfull Britain bringeth forth,  
Alban, a Martyr of great worth.*

He was the first that in Britain suffered death for Christ his sake; whereupon he is called our Stephen, and the Proto-martyr of Britain. In like sort his Teacher, or Instructor Amphibalus, (c) was cruelly Martyred at the same place, being whipped about a stake, whereat his entrails were tyed; and thus winding his bowels out of his body, was at last stoned to death; so also was Julius and Aaron (d) Martyred at Leicester; and in Lichfield so many, that the place became another Golgatha, or field of dead corps, for which cause the City doth bear a field charged with many Martyrs diversly tortured; they bear it for their Seal of Arms, even unto this day, as Master Camden hath recorded. Now these Martyrs, they suffered for that truth which we at this day hold; and not for Popish Tenets, which then were not in being.

We have now Surveyed the Fathers Faith, and practice of the Church, for the first three hundred years next after Christ; and by this particular, (as Hercules whole body was measured by the breadth of his foot) the Reader may proportion what were the Churches Creed, and her Agends generally and constantly taught and practised in these times, and I doubt not but he shall find, that for substance of Religion they held as we do, and not as the modern Papists do; so that in comparison of Originall, and Primitive Antiquity, Popery is but novelty; and this hath

(z) Cyprianus  
semper est ha-  
bitus in nume-  
ro Catholico-  
rum. Bellarm.  
lib. 2. de Con-  
cil. cap. 5.  
Sect. Altera.  
(a) Appellatio  
est certissimum  
Argumentum  
Principatus.  
Bellarm. lib. 2.  
de Rom. Pont.  
cap. 21.  
(b) Math.  
Westmon. ad  
annum 303.

(c) Math.  
Westmon. Ibid.

(d) Master  
Speed's Histo-  
ry, lib. 6. cap. 9  
Sect. 19.



been already shewn, when as we drew the Character of the Three first Centuries.

**Papist.**

See Cornel.  
Jansenius Lo-  
vanienf. apud  
Voetium.

You are not to presse us to shew consent of Fathers, for these three first Ages. For 1, in those times of persecution, they had not leisure and abilities to write; 2, Many of their writings are perished. 3, Besides they were most what employed in confuting of Jewes, Gentiles, and Heresies of those dayes, so as we must look for the Churches practice and Tenets in the fourth and fifth Age. And yet those Primitive times rejected not our profession, as you do; how then can your reformed Church, be the same with the Ancient Church?

**Protestant.**

Gilbert. Voet-  
tius Professor  
ultrajectin. in  
Desperata Cau-  
sa Papatus.  
l. 3. Sect. 2.  
c. 4.

I Answer with that able professor Doctor Voetius.

1. There is a twofold disclaiming, the one expresse, the other virtual & implicate: those primitive Ages rejected Popery virtually and implicitly, to wit, whiles they professed salvation by that one and only Faith, which they then positively delivered disclaiming all other as unnecessary to salvation; so as in effect, they disavowed the things we do, albeit not known then by the name of Popery.

2. They renounced Popery expressly, as namely, worship of Images, Invocation of Saints and Angels, and the like, as is already shown.

Aristot. de  
Anima l. 7.  
Text. 83.

3. The three first Ages being the flower of the Primitive Church, abutting on the Apostolicke times, they set forth the Royal Standard of the Word, whereby the truth and falshood of present and after-times might be discovered; for, *Rectum est Index sui et obliqui*, the rule and square being rightly applyed, will serve to meet out and try both truth and falsitie.

Bellar. l. 4. de  
Pontif. c. 12.  
et in Chrono-  
log.

4. And now that you are wont to aske, Where was our Faith and Religion in some obscure Ages of the Church, as namely in the tenth or eleventh Age (for Bellarmin himself calls the tenth Age, an obscure one and unlearned, and so indeed it was;) you have furnish't us with an Answer; so as we may say, We must seek for it in the twelfth and thirteenth Centuries, in the Speeches, Acts and Writing of Berenger, the waldenses, and wiclevists, for, as for the tenth and eleventh Ages, they were troublesome times and there were but few writers in *Diebus illis*, in those dayes; and their writings not come to our hands but kept close Prisoners in the Roman Libraries, so as we cannot come by our Evidence.

5. Now albeit the first 300 yeares were the fairest flower of the primitive Church, and therefore the fittest for triall of ancient Truth's; yet we confine you not to that period; but enlarge it to the next 300; to the time of Gregory the great; of whom it may be said (as Martial did of Labulla) that He was *ultimus bonorum, et optimus malorum*, that he was the last, the worst of the good; and best of the bad Popes. And this is a large field for us to walk in, into the Easterne and Western Church; and pray Consultation  
with

with the Greek and Latin Fathers: With sententious *Tertullian*, grave *Cyprian*, resolute *Hierom*, flowing *Chrysostome*, Divine *Ambrose*, and devout *Bernard*: to converse with *Athanasius*, the Pillar, as it were of the Church, and *Augustin* the great Mall and hammer against *Hereticks*; with *Basil* the great, called, the Light of the World, the Christian *Demosthenes*; *Lactantius*, the Divine *Ciceronian*; and *Prudentius*, the Christian Poet; with *Gregory Nazianzen* who was, by a phrase of excellencie, firnamed the Divine; with *Gregory the Great*, *Moralizing*; *Origen*, *Allegorizing*; and *Cyrill of Hierusalem*, *Catechizing*: with *Irenaeus*, a great opposer of the Heresies of his time; with whom he grappled *solis Scripturarum praesidijs*, only with the strength of Scripture, as *Erasmus* observeth him; he was indeed a true *Irenee*, and, as his name boded peace, (for *εἰρήνη*, signifieth peace) so was himself an *εἰρηνοποιός*, a blessed peace-maker; one that was employed by the Church of *Lyons* in *France*, to go to *Rome* in the time of *Eleutherius*, for the composing of some differences, that then were raised in the Church. In a word, there we shall meet with *Justin Martyr*, the Jewes Antagonist, and the Christian's Apologist; one that was, *uir Apostolicorum temporum*, one that pricke neere to the Apostles time, if he saw not some of them in the flesh; and so to ascend up to the Apostles dayes, and there resolve with *St. Paul*, *ὁ τῶν πατέρων πατήρ*, the Father of the Fathers, as *Justin Martyr* elegantly styles him. Now in all these, that is verified, which *St. Paul* saith is another case; Every man, I may say every Father, hath his proper gift of God, one after this manner, *1 Cor. 7. 7.* and another after that.

See Erasmus  
his Epistle be-  
fore Irenaeus  
his works.

Quaest. et Resp.  
ad Orthodox.  
Qu. 119.

1 Cor. 7. 7.

### §. 3. Of Indulgences.

I will now only give instance in the point of Indulgences, and shew, that in these best and ancient times, there were no such Popes pardons, as afterwards were marted. For in latter times we find it recorded in the *Salisbury Primer*, (e) that *John* the two and twentieth, for the mumbling over of some short Prayers, granted a Pardon of no lesse, than a million of yeares. Besides, these three Prayers be written in the Chappel of the holy Crosse in *Rome*, who that devoutly say them, they shall obtaine ten hundred thousand yeares of Pardon for deadly sinne, granted by our Holy Father, *John* the two and twentieth, Pope of *Rome*: and of another Prayer to be said as one goes thorow a Church-Yard, the same book saith, as followeth: (f) Pope *John* the twelfth granted to all that shall say the Prayer following, as they passe by any Church-yard, as many yeeres of Indulgences, as there have been bodies there buried since the Consecration of the said Church-yard. In the same book, there is power given to one little prayer, beginning with *O bone Iesu*, to change the pains of Hell into Purgatory; & after that again, the pains of Purgatory, into the joys of Heaven. This Prayer is written in a Table that

(e) *Hortus & vir-  
ginis Mariae ad  
Sariseniensis  
Ecclesiae ritum  
cum Orationi-  
bus & Indul-  
gentiis. Paris.  
1529.*

(f) *Joannes  
Papa 12. con-  
cessit omnibus  
dicentibus ora-  
tionem sequen-  
tem transeundo  
per Cameterium  
tot annorum  
Indulgentias,  
quot fuerunt  
ibi corpora in-  
humata a con-  
secratione ipsius  
Cameterii. Id.  
quod supra.*



ed at Rome, in Saint Peters Church, neere to the high Altar, there, as our holy Father the Pope is wont to say Masse; and who so that devoutly with a contrite heart daily say this Orizon, if he be that day in the state of eternall damnation, then his eternall paine shall be changed him into temporall paine of Purgatorie; and if he haue deserved the paine of Purgatorie, it shall be forgotten and forgiven, through the infinite mercie of God. Now sure I think that Antiquitie cannot parallel such presidents as these.

**Papists reply.**

Lib. 1. de Indulg. c. 9.

It is true indeed, and as Bellarmin saith, *non est negandum*, it is not to be denyed, but that by the old Penitential Canons, some might be bound over to penance of thousands of yeares: for if, according to those Canons, there be to every mortal sin penance enjoined for some three, or seaven yeares space; who can reckon the penitential yeares that ought to be imposed on such as have gotten a custome and habit of forswearing and blaspheming, almost every moment? on such as frequently commit Murders, Theft, Sacrilege, Adultery, and the like? And doubtlesse the Bishops of Rome, if any of them granted such Indulgences for ten, or twenty thousand yeares, they had reference hereunto. But even as in this life, the penance due for many yeares, may be done within an houres space, in case the penitent party by the force of his charity, and depth of his sorrow, make satisfaction answerable to the length of time his penance should otherwise have endured: so may it be, that in Purgatory, such as were bound over to endure the paines for twenty thousand yeares, yet neverthelesse through the bitternesse of their suffering, may expiate their offence in a farr shorter space, suppose in two or three hundred yeares, saith the Author of the Answer to Sir Humfrey Lynd's, *Via tuta*. p. 8. num. 8.

**Protestants Answer.**

Gerson. Considerat. decima, Tract. 34. de Indulg.

1. Gerson saith, that this case of granting Indulgences for so many thousand yeares, it is *difficulus saluabilis*, a difficult case; for that a man ought not to be enjoined a longer penance, than for terme of life, and no one man can live a thousand yeares; and *nemo ad impossibile obligatur*, none is bound to that which is impossible for him to performe.

2. Besides, Penance continues no longer than Purgatory paines; Purgatory ends with the World; and the World is not like to last so many thousands of yeares, as the terme of some of their Indulgences runs.

3. Neither doth that they say, satisfie Chancelour Gerson; for his Argument is drawn *ab impossibili*, and not *a merito*, from the impossibility of the thing, not from the merit or desert of the sin. Gerson did not, (neither do we) deny, but the abovesaid sins of Perjurie, Murder, Sacrilege and the like, deserve the long and lasting paines of more then an hundred thousand yeares, as being committed against a God of infinit Majestic. He, I say, denyed not, but that they deserved such temporall paines in Purgatory (in case there were such a place) for he knew very well, (and we

acknow-

acknowledge the same with him) that they deserve, to wit, in their own nature, eternal pains in Hell. But that which he denyed (and we with him) is this; that any such penance could possibly be imposed, that any such penance ought to be inflicted; that ever any Penitentiary enjoined, or Penitent undertook such a thousandary penance.

## Object.

*A man falleth into some one sin, for which he betakes himself to a state of Penance all his life long, leading the same in great austerity of Fasting and Praying, and in the exercise of all vertues; And it may be, having first obtained pardon of the fault it self, by hearty contrition, and humble confession, by those works obtaineth also remission of the temporall punishment, within the space of seven, or ten years; he then leading the same life still thirty or forty years more, as many have done; what shall become of all that satisfaction which is over and above for that sin, or sins, which he committed before? It doth not perish, nor passe without fruit, though not of Him, yet of others at least, to whom (as Members of Christ's mysticall body with him) it may be communicated; saith the Author of the Spectacles.*

*Spectacles, m.  
Chap. 9. Sect. 8.*

## Answ.

1. There are no humane satisfactions Compensant to Divine Justice, and God's infinite Majestie.

2. The Saints have no such super-abundant Satisfaction; their greatest vertues, and sharpest pressures were necessary, or expedient to set forth God's glory, to edifie the Church of God, \*by making them Lights and Examples to others; and to make themselves better capable of that extraordinary blisse and glory, and the augmentation thereof above others, *Matth. 19. 28.* which God hath prepared as a Coronet for such as excell and transcend others in vertue.

*\*Necessaria tribulationis tentatio, vel ad per-  
ficiendam, vel  
ad confirman-  
dam, vel ad  
probendam vir-  
tutem. August.  
contr. Faust.  
l. 21. c. 20.*

3. If there were such Satisfaction, yet they were not Communicable to others; but as the Sin of the sinner, so the righteousness of the righteous shall be upon himself.

*Exek. 18. 20.*

The



# The Fourth CENTVRY

FROM

The Year of Grace, Three Hundred, to  
Four Hundred.

Papist,

What say you to this Fourth Age?  
Protestant.

(a) Eusebii  
Chronolog. Hoc  
tempore fulse-  
runt in Eccle-  
sia Dei claris-  
sima lumina,  
ad Ann. 365.  
(b) Dan. Tossa-  
nus in Synopsi  
de Legendis Pa-  
tribus. cap. 3.

(c) Persecutionibus  
Adamus  
efficitur. Na-  
zianzen.  
orat. 31. in  
laudem Atha-  
nasil.

This was a Learned Age; (a) for now there lived Optatus Bishop of Milevis in Africa, and in Asia there lived Epiphanius Bishop of Cyprus, Cyril Bishop of Hierusalem, Maccharius the Monk; Basil the Great, the Christian Demosthenes, as Erasmus calls him (b); Gregory Nazianzen surnamed the Divine, and Gregory Nyssen brother to Saint Basil; these three were equall in time, dear friends, and of near alliance. Now also lived the Hammer of the Arrian Hereticks, Athanasius the Great, Bishop of Alexandria; great indeed for his learning, for his vertue, for his labour, for his suffering, when almost the whole World was set against him; but above all, great for his Creed, the Athanasian Creed. He suffered much trouble for the truth, but God upheld him, so that he dyed in peace, full of dayes, after he had governed the Church of Alexandria six and forty years: Nazianzen compared (c) him in time of adversity to the Adamant, for that no trouble could break him; and in time of prosperity to the Loadstone, for that he allured the hearts of men, more intractable then Iron, to embrace the Truth of God.

In Europe, there lived Hilarie Bishop of Poitiers in France, and Ambrose Bishop of Millain. Ambrose was a man of noble Parentage, under the Emperour Valentinian he was Governour of Liguria, he was chosen from a secular Judge to be Bishop of Millain, and was fain to be christened before he could be consecrated; he was zealous and resolute; he sharply reprov'd Theodosius for the slaughter of the innocent people of Thessalonica, he was grievously troubled by the Lady Justina, Mother to Valentinian the second; he said to his friends that were about him at his death,

death, (d) *I have not so lived, that I am ashamed to live longer; nor yet fear I death, because I have a good Lord.*

Artic. I. Of the Scriptures sufficiency.

1. **A**thanasius saith, (e) *The holy Scriptures given by inspiration of God, are of themselves sufficient to the discovery of truth; Now if they be (as the word signifieth) all-sufficient to instruction, then must they needs be all-sufficient to all instruction in the truth intended, and not onely sufficient for this or that point, as Bellarmine would have it (f).*

2. Saint Hilary commendeth (g) the Emperour Constantius, for desiring the Faith to be ordered onely according to those things that be written: the same Hilary (h) assures us, that in his dayes, the word of God did suffice the believers; yea, what is there, saith he, concerning man's salvation, that is not contained in the word of the Evangelist? what wants it, what obscurity is there in it? all things there, are full and perfect.

3. Saint Basil saith, (i) *It is a manifest falling from the Faith, and an argument of arrogancie, either to reject any point of those things that are written, or to bring in any of those things that are not written.*

4. Gregory Nyssen layeth this for a ground, (k) *which no man should contradict; that in that onely the truth must be acknowledged, wherein the seal of the Scripture testimony is to be seen.*

The same Father in an oration of his, calleth the Scripture (l) *an even, streight, and inflexible Rule; neither mentioneth he any more rules but this one; and adding the word ipsa to the Rule, he declareth the same to be an adequate, and onely Rule.*

¶ I. The former Testimony Vindicated.

Papist.

Athanasius in the place alleadged, speaks not of all truth, but of two heads of Faith only, for the discovery whereof he saith, the Scripture is sufficient.

Protestant.

1. Athanasius treats not only of those two, but others also, as namely, the Father's Diety, the Soul's Immortality, Christ's Incarnation, his death, and Resurrection, so as his words, *καὶ ἀληθείας ἀπαγγελίας*, are not so narrowly to be confined; he argueth (as the manner is) and confirms the hypothesis from the Thesis, in this sort: the Scripture is sufficient for the discovery of such and such truth; for it is sufficient for the discovery of truth indefinitely, to wit, all such truth as is necessary to salvation.

(d) Possid. de vita Augustini. cap. 27. tom. 1. Non sic vixi, ut me pudeat inter vos vivere, nec mori timeo, quia bonum habemus Dominum. Et Bucholcer. 1. Chronol. ad Ann. 398.

(e) *Ἀὐτὸς μὲν ὁ αἰὼν αἰῶναι καὶ ὁ πνεύματος καὶ τοῦ κυρίου καὶ ἀληθείας ἀπαγγελίας.* Athan. orat. 1. cont. Gent. tom. 1. sufficient per se, vertit Petr. Nannius.

(f) Loquitur non de omnibus dogmatibus, sed solum de duobus. Bellar. de verbo Dei non Scripto. li. 4. cap. 11. Sect. Profert.

(g) Verè te D. Constanti Imperator admiror, fidem tantum secundum ea qua scripta sunt desiderantem. Hilar. de Trinit. lib. 2.

(h) Sufficiebat quidem credentibus Dei sermo: quid enim in eodem Sacramento salutis humanæ non continetur? aut quid sit quod reliquum est, aut obscurum? plena sunt omnia ut

à pleno & perfecto facta. Id. ibid. lib. 2. (i) *ὁ αἰὼν, ἡ ἐκκλησία, ὁ πνεύματος καὶ τοῦ κυρίου, ἡ ἀδοξασία, ἡ ὑπερηγανία καὶ τὸ βέλαι, ἡ ἀδοξασία, ἡ ὑπερηγανία καὶ τὸ βέλαι.* Basil. περὶ πίστεως de fide, Liber Ascetica, sive exercitia Monach. tom. 2. (k) *Κὰν τις ἀναστρέφεται, μὴ ὅχι ἐν τῷ μόνῳ καὶ ἀληθεῖ τὸν λόγον καὶ τὸν πνεύματος καὶ τοῦ κυρίου καὶ ἀδοξασίας μαρτυρίας.* Greg. Nyssen. de Anima & Resurrect. tom. 2. edit. Gr. & Lat. pag. 639. (l) *καὶ πάντα ὅσα ἐν τῷ λόγῳ ἀδελφότητος.* Id. tom. 2. de iis qui adveniunt Hietrosol.



2. Yea but he mentions not only the Scriptures, but also the books of holy Fathers, and to both of them he attributes this sufficiency: It is true, they be good Commentaries and helps for understanding the Text of Scripture, but they have not that self-sufficiency in them. *Athanasius* his words are these; There are also many books of the holy Fathers; in which if a man imploy himselfe, he may in some sort, attaine to the interpretation of the Scripture. Now it is one thing to say, that by reading the Fathers writings a man may *παύει*, that is, in some sort, after a sort, attaine to the interpretation of the Scripture; and another to teach, that the Fathers works are to be compared with the Scriptures, which *Athanasius* calls *θεῖα λόγια*, sacred Oracles; a terme which he would not give to the Fathers works, which have their blemishes. And this be spoken in vindication of this place of *Athanasius*, which is indeed *πολλὴν ἀνταρξίαν ἄλλων*.

Orat. 11 contr:  
Gent.

Papist.

To that of Basil, Bellarmin answereth, that he speaks of such as adde, unto the doctrine of the Scriptures such things as are contrary, and repugnant thereunto, Lib. 4. de verbonon script. c. 11. §. Profert.

Protestant.

Basil gives not the least touch upon that string; he treats of those points, *τὰ τῶν γεγραμμένων*, that are written, to wit; now, already written: of those points that are *μὴ γεγραμμένων*, that are not written; to wit, that are now not written; and not only those things which are contrary and repugnant.

Papist.

St. Basil, and the rest of the Fathers held that whatsoever was delivered by Apostolical Tradition unwritten, was not absolutely and altogether out of the Scriptures; no more than when an Ambassadour (having Letters of Credence from the King) doth deliver his message; this is not out of the said Letters Royall, but is virtually contained therein, as Jesuit Malone saith.

Protestant:

1. Prove your Traditions to be Apostolical, and we will receive them.

2. Now for your Similitude: Be it so; the Scriptures are the Royall Letters, or, grand Commission, and the Church the Trustee Commissioner, or Embassadour, We demand, saith Mr. Puttock in his Rejoynder to Malone touching Traditions,

Self. 5.  
Divis. 3.

1. Is not the Ambassadors authoritie from his Letters? so, (if this *Simile* hold) the Churches credit from the Scriptures.!

2. May not an Ambassadour goe beyond his Commission, and betray his trust? Besides, this *Simile* holds not in the maine point.

For, 1. Kings of themselves know not all things which are fit for their subjects, neither can they fore-see what passages will happen betwixt their Commissioners and their people; and there-

therefore they are forced to leave many things to their discretion: But it is not so with the King of Kings, he hath revealed all things necessary for his people to the pen-men of the holy Writ, and they according to that dictate and Revelation have written all those things.

2. The Law of Kingdomes are subject to mutation, and addition; and to this purpose Kings send their Commissioners into their dominions: but the Law of God is an eternall Gospel, *Revel. 14. 16.* The faith of the Church was at once, and once for all, delivered to the Saints of the holy Scriptures, *Jude verse. 3.*

Object.

*St. Basil saith, that the Doctrines and Constitutions of the Church, some of them we have out of the written word, and some others we receive by the secret and hidden Tradition of the Apostles; and both have equal force unto godlinesse.*

Sol.

1. Jesuit *Malone* in favour of his cause corruptly translateth *St. Basil*; His words truly rendred, are these. The Institutions and Doctrines which are preserved in the Church, these (that is the Doctrines) we have out of the written Word; those (that is, the Institutions) we have by the Tradition of the Apostles. Besides the Jesuit to blind his Reader, translates the words *δύματα*, used by *Basil*, he translateth it, Doctrines; and confoundeth *τὰ δόγματα*, and *τὰ κηρύγματα*, Constitutions and Doctrines, as if they were the same; whereas they differ very much; yea *Basil* himself distinguisheth them, saying *ἄλλο γὰρ τὸ δόγμα καὶ ἄλλο κηρύγμα*. Constitution is one thing, doctrine is another thing. Constitutions are the Rites, Customes, Decrees or Ceremonies of the Church, so *δύμα* is translated a Decree, *Luke 21.* and *δύματα* ordinances, *Ephes. 2. 15.* Doctrines are points of salvation, perpetuall, and not changeable, as Ceremonies are; now *Basil* by *δύματα*, meaneth not Doctrines, but Constitutions.

Ἐν τῇ ἐκκλησίᾳ περιλαμβανόμενα δόγματα, καὶ κηρύγματα, τὰ δὲ ἐν ἡγούμενῳ διδασκαλίᾳ ἔχοντα, τὰ δὲ ἐν τῇ οὐσίᾳ Ἀποστόλων παραδοθέντα. *Basil. de Spiritu Sancto. c. 27.*

2. And now having cleared the Originall Record, we Answer; *Basil* in the place alleaged treats not of unwritten Doctrinal Traditions, but only and specially of unwritten Ritual Traditions; as appeares by the severall Instances he gives; of signing with the Crosse, praying towards the East: standing in Prayer between *Easter* and *Pentecost*; thrice dipping of the party baptized; which no man will say that they have *τῷ αὐτῷ ἰσχύον ἔχειν πρὸς τῷ εὐσεβείᾳ*, equall force unto godlinesse; nor doth the Church of *Rome* at this day practise them: Now if they be not necessary for our observation, how can they be of equal force unto godlinesse? How can they be of equal force with other Doctrinall points, such as the Articles of our Beliefe?

3. Besides, *Basil* being in the heate of disputation, and standing in defence of the Rites, Ceremonies, and Orders of the Church, spoke indeed very hyperbolically of them; but we must take him in his calmer and better mood.

T

Article



## Article 2. Of the Scripture-Canon.

(m). *Quæ au-  
tem oportet le-  
gi, & in autho-  
ritatem recipi  
hæc sunt; Ge-  
nesis, &c. Not  
mentioning  
the Contro-  
versed Books.  
Concil. Laod.  
Can. 59. Ca-  
non. in Sum.  
Concil.*

1. **T**HE Councill of Laodicea saith, (m) we ought to read only the books of the Old and New Testament; yea the same Councill recites only those Canonically books of Scripture which we allow, and the Canons of this Councill though a provincially Councill, are confirmed by the first general Councill in Trullo. Now if it be replied, the Laodicean Councill excludes the Apocrypha, the Carthaginian Councill receives them, and both these were confirmed in the first general Councill, held in the Palace called Trullo, and how can this stand together? the matter is thus reconciled; The Laodicean speaks of the Canon of Faith, the Carthaginian of the Canon of good manners; to both which the first Councill subscribed in that sense, and we to it.

(n) *In viginti  
duos libros, Lex  
Testamenti ve-  
teris desine-  
re, ut cum  
librorum nu-  
mero conveni-  
unt. Hil. in  
Prolog. in  
Psalms, expla-  
nat.*

2. To proceed, Hilary tells us; (n) the Law of the Old Testament is contained in two and twentie books, according to the number of the Hebrew Letters.

(o) *Præter istos  
autem sunt ad-  
diti alii ejus-  
dem veteris In-  
strumenti Libri,  
qui non sunt  
Canonici, qui  
Catechumenis  
tantum legun-  
tur, Sapientia  
Salomonis, &c.  
Athanas. in  
Synopsi.*

3. And Athanasius saith the same, and as touching the Apocryphall books, as namely, the book of Wisdom, Maccabees, and the rest, he saith; (o) *Libri non sunt Canonici*; they are read onely to the Catechumen's, (or novices in Religion) but are not Canonically.

(p) *Αὐταὶ  
ἐκείναι αἱ  
ἐν τῷ ᾠκείῳ  
καὶ ἐν τῷ  
ἀναγιγνω-  
σκῶντι δὲ  
τῷ ἀεὶ  
ἀντιδιδόναι.  
τὰ ἐν τῷ  
ἐκείνῳ κα-  
τατάσσονται. Epi-  
φαν. in Ἀρχαῖς  
ἀναγιγνωσκῶν.  
de  
pond. & mens.*

4. Epiphanius after he had reckoned up the Canon of two and twentie books, censureth the books of Wisdom and Ecclesiasticus in these words; (p) *They are fit and profitable, but not reckoned amongst those books which are received by our Church; and therefore were neither laid up with Aaron, nor in the Arke of the New Testament.*

(q) *Alii libri  
sunt, qui non sunt Canonici, sed Ecclesiastici à majoribus appellati sunt, ut Sapientia Salomonis, & alia Sep-  
tuaginta dicitur filii Syrach; ejusdem ordinis est Liber Tobie, & Judith, & Maccabæorum Libri — quæ omnia  
quidem in Ecclesiis voluerunt, non tamen proferri ad auctoritatem ex his Fidei confirmandam. Ruffin. sive  
Cyprian. in Explic. Symboli. pag. 189. part. 1580. (r) Ruffinus (pater Lectionis dictum sit) Patrum tra-  
ditiones ignoravit. Canus Loc. Theol. 1.2. c. 11.*

5. Ruffinus, in his explanation of the Creed, which is found among Saint Cyprian's works, and so attributed to him, setteth down the Catalogue, containing all those books which we admit, secluding all those that are now in question; *We must know* (saith he) (q) *that there be also other books, which are not Canonically, but are called of our Ancestors, Ecclesiasticall, as is the Wisdom of Solomon, Ecclesiasticus, Tobias, Judith, and the books of Maccabees; all which they indeed will have to be read in the Church, but not to be alledged for Confirmation of Faith.* To this testimonie of Ruffinus, Canus a Popish writer thus replyeth: (r) *Although Ruffin did affirme, that the books of Maccabees were to be rejected by the tradition of the Fathers; yet, by the Readers leave, he was ignorant of that Tradition; As if Canus a late writer, were better skilled in the Primitive tradition than Ruffinus, or Cyprian.*

Ruffinus reckoning up the Canonically Books, (wherein he plain-

ly agrees with the Church of England in her sixth Article) professeth; That he reckons up the Books of the Canon just so, and no otherwise, than as he received them out of the Monuments of the Fore-Fathers; and out of which the Assertions of our Faith are to be taken: he was not ignorant then of the ancient Tradition of the Canon.

6. Gregory Nazianzen nameth (s) all the books that we admit, save that he omitteth the book of Hester, being misperswaded of the whole; by reason of those Apocryphall additions to it.

Now Bellarmine would shift off such testimonies as these, by saying; (t) *It was no fault in them to reject these books, because no generall Councell in their dayes had decreed any thing touching them.* But we ask, How it came to passe, that so many Catholike Divines after this pretended decree of their Canon rejected these books, as others had done before; for some in every Age rejected them.

### Article 3. Of Communion under both Kinds.

1. Gregory Nazianzene saith of his sister Gorgonia, in this manner: (u) *if her hand had laid up any portion of the types or tokens of the precious body, and of the blood: he saith, that his sister after she had communicated, she laid up some part of the Sacrament of the body and blood of Christ: now as she kept the consecrated bread in a cloth, so she might carry the Wine in a Viall; howsoever this religious woman received in both kinds.*

The same Nazianzen bids, (x) *reverence the Lords Table to which thou hast accesse, the bread whereof thou hast been partaker, the cup which thou hast communicated, being initiated in the passions of Christ.*

2. Athanasius being accused for breaking a Chalice, writeth thus; (y) *what manner of Cup? or when? or where was it broken? in every house there are many Pots, any of which if a man break, he committeth not sacriledge; but if any man willingly break the sacred Chalice, he committs sacriledge; but that Chalice is no where, but where there is a lawfull Bishop: This is the use destin'd to that Chalice, none other; wherein you, according to institution, do drink unto, and before the Laity. This was the custome in Athanasius his dayes.*

3. Saint Ambrose speaks to a great secular Prince Theodosius in this sort; (z) *How dare you lift up to him those hands, from which the blood yet droppeth? will you receive with them the sacred body of our Lord? or how will you put in your mouth his precious blood, who in the commanding fury of your wrath have wickedly shed so much innocent blood?*

1. To this of St. Ambrose, Bellarmine applyeth his ἑλέπαι, his Petard wherewith he often assayeth to blow up the double gates of Communion under both kinds: *We confesse, (saith he, (a) that*

2. pag. 385. Petto Nannio Interprete. (z) Πῶς ἡτοιμάταις ὑποδέξῃ χεῖράς τῷ δεσπότη τῷ σωτῆρι σῶμα· πῶς ἡ τῷ σώματι προσέσῃς τὸ αἷμα τὸ τίμιον, τοῦτον διὰ τὸ εἶναι σου δόξαν ἐκχέουσαν πνεύματος αἷμα. Theodoret. hist. Eccles. l. 5. c. 18. — & Ambros. in orat. ad Theodos. (a) Fatemur dñm ad quando utramq; speciem Laicis, sed negamus id Jure Divino mandatum. l. 4. de Euchar. c. 26. Scđ. Septimo.

Novi et veteris Testamenti volumina, &c. sicut ex Patrum Monumentis accepimus. &c. ex quibus Fidei nostra, &c.

(s) πᾶσι τοῖς ὁμοῦς ἁγίοις καὶ διονυσίου πατρὶς. Greg. Naz. in edit. Græco Lat. to. 2. num. 33.

(t) Sciebat rem non fuisse adhuc à Generali Concilio definitam. Bellar. de verbo Dei. li. 1. cap. 10.

(u) Καὶ οἱ πῦρ τῶν ἁγίων τῶν τῶν αἰμάτων ἡ τῶν αἰμάτων ἡ τῶν αἰμάτων, ὅτε κατὰ τὴν ἑσπέραν τοῖς ἀδελφοῖς. Gr. Nazianz. orat. 11. in laud. Gorgon.

(x) αἰδέσθαι τὴν μυστικὴν τράπεζαν, ἣν προσέλαβες ἀπὸ τοῦ αἵματος τοῦ σώματος τοῦ σώματος τοῦ σώματος. Gr. Nazianz. orat. 42. in Sanctum. Euphrosim. tom. 1.

(y) ὅτε οὐ μόνον νομίζωμεν προτινέμεν τοῖς λαοῖς, ἡμεῖς ἐν τῇ ἐκκλησίᾳ καὶ πρὸς τὴν ἐκκλησίαν αὐτοῦ; ἐδῶκεν ὑμῖν τὸν νόμον τοῦ νόμου τοῦ νόμου. Ath. n. Apolog. 2. contra Arianos. tom.



both kinds have been sometimes given to the Laity, but we deny that it is so commanded by Gods Law. But we have already shewn both from Scripture, and Fathers, throughout the three former Centuries, that this was not onely a Church-practice, but also practised by Divine Precept.

2. For look what the primitive Church did uniformly, they receive it from the Apostles; and what the Apostles did joyntly, no doubt they did it by the direction of the Holy Ghost, according to our Lord's will; and so their Example amounteth to a Precept.

Again, the practice of the Catholike Church is the best Expofiter of Scripture; therefore the question being concerning the meaning of that Text of Scripture, *Drink you all of this*; whether they concern the Laity, or Clergy onely; that must be taken for the true exposition, which the Catholike Church by a constant and Uniform practice hath allowed.

Lastly, either this practice of the Catholike Church was grounded upon some Divine Precept, or it is a meer will-worship, which the Jesuit dare not say: If it be grounded upon any Divine Precept, undoubtedly upon this, *Drink ye all of this*, that is, as well Ministers as Lay-people, as *Paschasius* glosseth. For that of *Nazianzen's* Sister, *Bellarmino* \* seeks to void it, by telling us, that he speaks disjunctively, to wit, in one kind, or other, and not that she communicated in both kinds. But it is apparent, that both kinds are named under the term of Anti-types, or correspondent tokens. For neither is Bread the Anti-type or token of blood, nor Wine the Symbol of his Body.

\* Loc. citat.  
Sect. Sed.

#### Artic. 4. Of the number of Sacraments.

1. **C**yrill Bishop of Hierusalem wrote Catechismes, wherein he mentioneth not any other Sacraments but ours, Baptisme, and the Lords Supper.

2. St. Ambrose wrote purposely of the Sacraments; and we have of his (as they are divided) Six Books *de Sacramentis*, of the Sacraments; wherein he specifieth no other, but our two.

Pap. Answ.

De Sacram. in  
genere, l. 2.  
c. 27. Sect. Ad.  
et Sect. secundo.

Bellarmino saith, That both Cyril and Ambrose mention Chrisme as a Sacrament distinct from Baptisme, and the Eucharist; and the Reason why they treated of these three onely, was because they purposely wrote ad Catechumenos, for Novices in Religion, to instruct them in such things, as are used in time of Baptisme.

Prot. Reply.

1. If they mention onely three Sacraments, then they fall short of seven.

L. de iis qui  
myster. initian-  
tur. c. 2.

2. They treat not of Chrisme, as of a Sacrament, but as a Ceremony, or Appendix to Baptisme. St. Ambrose indeed, when he shewes the manner of administering Baptisme, then, and not but

but then, mentioneth Chrisme, *Thou comest* (saith he) *to the Font-water, thou art anointed as a Champion of Christ.* Chrisme (as is *Cent. 1.* already observed) is very ancient, yet never used but as a Ceremony, mutable; taken up by the Churches power, and by the same might, and was laid down again; they used it also in giving of Orders, but not as a thing necessarily pertaining to the essence of Orders. *Art. 4.*

3. Yea but *Cyrril* and *Ambrose* wrote to the Catechumen's, novices in Religion: why *Bellarmino*, and *Laurence Vaux* have written Catechismes which belong to the Catechumen's? and yet therein they treat of seven Sacraments, and so would *Cyrril* and *Ambrose*, had they known them. For though Catechumens are not presently admitted to all, yet they are to learn what they are, that they may be better prepared in due time to receive them.

*Pap. Answ.*

*St. Ambrose* writes not to the believers of that Age, but onely to some beginners, saith *Jesuit Floid.* *Spectacles, Chap. 9. Sect. 4.*

*Prot. Reply.*

1. This is disproved by the very front of his book: For, his words are: *I will begin to speak of the Sacraments, which we have received: In Christiano enim viro prima est fides, for the first thing in a Christian man is faith.* And as he writeth to all Believers, not beginners onely, so he speaks of the chief Sacraments of the New Testament, and not of those onely which the Catechumen's received, as is apparent out of the fourth Chapter of the first Book *de Sacramentis*, wherein he proveth according to the Title of that Chapter, *Quod Sacramenta Christianorum diviniore sint, et priora quam Judaeorum; That the Sacraments of Christians are more ancient, and more Divine, than those of the Jews: and he instanceth especially, in the Sacrament of the Lords Supper.*

2. It cannot then but be a great prejudice to their cause, that so learned a Bishop as *St. Ambrose*, writing six books professedly of the Sacraments, omitted the Romish five, and spends his whole discourse upon our two. If the Church in his time believed or administred seven Sacraments, he cannot be excused of negligence, for making no mention at all of the greater part of them; it were all one, as if a man professing to treat of the *Septemq; Tricenes*, or the Planets which are seven, should handle but two of that number.

3. It is but a poor Evasion then of *Bellarmino*, that when we put him to prove his seven Sacraments out of the Scripture and Fathers: He tells us the Scripture and Fathers wrote no Catechisme: For no more did the Councils of *Florence* and *Trent*, and yet there the number is reckoned and defined. *L. 2. de Sacram. in generis c. 24. in init. See Cent. 16. Sect. 11.*

Besides, *Cyrril* of *Hierusalem* wrote Catechismes; and *St. Austin* a Treatise *de Catechizandis rudibus.*



## Article. 5. Of the Eucharist.

## Papist.

**Y**ou have produced Hilary and Cyril of Hierusalem, on your side; whereas they make for us in the point of the Sacrament; Saint Hilary saith, *Nos verè verbum carnem cibo Dominico sumimus*; Hil. l. 8. de Trinitate.

## p. I.

## Protestant.

Hilary's testimony was much urged by Mr. Musket, Priest, and was notably cleared by Doctor Featly, in the second dayes disputation; Now to the place alledged, he saith, *The word truly became flesh, and truly eat the word flesh, viz. by Faith, and Spiritually; not with the mouth, and carnally.*

## Object.

These words of Hilary, *Sub Sacramento communicande carnis*, and the like following, *Nos verè sub mysterio carnis corporis sui sumimus*, we truly receive the Flesh of his body under a mystery, prove the reall presence of Christ's flesh under the forms of bread and wine.

## Answ.

Saint Hilary, by the words, [*Sub Sacramento, and sub mysterio carnis sumimus*], meaneth nothing, but that in a mystery, or Sacramentally, we eat the true flesh of the Sonne of God; *sub mysterio* is no more than *in mysterio*, that is, mystically, under a similitude, in a similitude, or after a resemblance.

## Object.

St. Hilary saith, in the Book alledged [*de veritate carnis & sanguinis non est relictus ambigendi locus*] of the truth of Christs flesh and blood there is no place left for doubting.

## Answ.

Neither do we doubt of the truth of Christ's body and blood, but firmly believe the doctrine of the true Incarnation of Christ.

## Object.

Hilary saith [*In nobis carnalibus, manentem per carnem Christum habemus*] we men consisting of flesh and blood have Christ remaining in us by his flesh.

## Answ.

So we have by reason of our mysticall union with Christs flesh, and not by any corporall transubstantiation of our flesh into Christ. The same Hilary saith [*nos in eo naturaliter inesseamus, ipso in nobis naturaliter permanente*] Christ is naturally in us, and we in him; but we are not in him naturally or carnally by any transubstantiation, therefore neither is he so in us; these terms then of Hilary's, [*permanentem in nobis carnaliter filium*] the sonne remaining in us carnally, note onely a greater and more real union, than

than barely by consent or concord of will, such as the *Arrians* acknowledged onely betwixt the Father and the Sonne, denying an unity of nature, purposely to avoid that Text, *I and the Father are one*: Hilary speaking of this near union, calleth it the mystery of a true and naturall union, [*mysterium vera ac naturalis unitatis*] and so indeed it is, in respect of Christs inseparable union which he hath with us by his Incarnation, by which he is become flesh of our flesh, and bone of our bone; and in respect of our mysticall union with him and his body, whereby we become members of Christ's Body, and quickned by his Spirit.

## Object.

Saint Cyril in his fourth Gatechisme, saith, *He that in the marriage of Cana changed water into wine, by his onely will, is not he worthy that we believe him that he hath changed wine into his blood?*

## Answ.

S. Cyril's place maintaineth not Popish Transubstantiation; for in this, the shapes and accidents remain, and the materiall substance is corrupted; but in our Saviours miracle in the second of Saint John, the shapes, accidents, and form were changed, and the common materiall substance remained, John 2. 9.

## Object.

Cyrill saith, it is not simple bread and wine, it is not *ἵλος ζετος*, *ἄτος ἄζτος*. *ibid.*

## Answ.

He sheweth his meaning to be this, namely, that the consecrated Bread, is not common, ordinary, and meer natural bread; but sanctified, elevated, and changed to supernaturall use and operation. And so I proceed.

## Q. 2.

## The Elements called Antitypes after Consecration:

The Fathers of this Age, treating of the Sacramentall Signs, call them Similitudes, correspondent types or figures of the body and blood of Christ; The figure of the Body and Blood of the Lord Jesus, saith (b) Ambrose: and Nazianzen speaks (as we have heard) of his Sisters laying up some portion of the types or tokens of Christs precious Body and Blood: And again, (c) How durst I offer unto him the type of so great a mystery. In like sort Cyril of Hierusalem calls (d) them types and antitypes; and they call the Symbols after Consecration [Antitypes.] Now that which is a figure, similitude, and representation of a thing, is not properly the same.

## Papist.

It followeth not, (e) the Eucharist is termed the figure of Christs naturall body, therefore it is not substantially and properly his Body. The figure of a thing may be the same with the thing figured. Christ Jesus is a figure of his Fathers substance, [Heb. 1. 3.] and yet is the same substantially with the Father, John 10. 30.

(b) Similitudinem pretiosi sanguinis bibite. Ambr. de Sacram. lib. 4. cap. 4.

(c) Πῶς ἔμελλον θάψωμαι προσέχων αὐτὸς τὸ μέγα μυστήριον ἀντίτυπον. Greg. Nazian. Apolog. orat. 1. tom. 1.

(d) Cyril. Hierosol. 5. Cateches. Mystag.

(e) Rhenists Annot. on Luke 22. Sect. 7. on Heb. 1. Sect. 1. and the Rejoynder to D. White's Reply, the 6. point.

Prot.



Protestant.

1. There is such opposition of Relatives, as that the signe and the thing signified cannot be the same in that very respect and point, wherein they are opposite: For the instance brought, it followeth thus; the Sonne is the character of his Fathers person, *ergo* the Son is not the Father, though of the same substance, nor is the Father the Sonne: So must the opposition of necessity hold; the Sacrament is the figure, signe, and representation of Christs body, *ergo* it is not the body of Christ, but sacramentally, and figuratively.

In a word; you say, that Christ is a Character, and figure of his Father, and yet of the same substance: But to have spoken home to the matter in question, you should have said, that Christ a figure of the Fathers person, is yet the same person with the Father; which is utterly false.

(f) Si ergo tanta vis est in sermone Domini, ut inciperent esse quae non erant, quanto magis operatorius est, ut sint quae erant, & in aliud commutentur. Ambr. de Sacram. l. 4. cap. 4.

(g) Ante benedictionem alia species nominatur, post consecrationem corpus significatur. Ambr. lib. de his qui mysticis initiuntur. (h) Ambr. de his qui mysticis initiuntur.

cap. 9.

(i) Quia benedictione etiam Natura ipsa mutatur. Id. ibid.

2. To proceed, Saint Ambrose saith; (f) If there be such vertue in the words of our Lord, to make those things that were not, to begin to be; how much more powerfull is his word, that they remaine the same they were, and yet be changed into another thing? he holdeth the bread and wine in the Lords Supper to remaine, to be the same that they were; therefore they are not changed in substance, for then they should not be the same they were; yet he saith they are changed into other, to wit, not in substance but in qualitie, use, and signification; for so he saith; (g) before the blessing of the heavenly words another kind is named; after the Consecration, the body of Christ is signified. Now if by the consecrated bread in the Eucharist the body be signified, then is not bread essentially the body.

Papist.

Saint Ambrose in the ninth Chapter of such as are newly instructed in the mysteries, saith; (h) Moses his word changed the water of Egypt into blood; if so great was the benediction of man, what may we think of divine Consecration, where the very words of our Saviour work: he saith also, (i) that by benediction or consecration the nature of the Elements in the Lords Supper is changed.

Protestant.

Among the six or seaven examples brought by Saint Ambrose, only two are substantiall, and the rest accidentall: for in the place alledged, he addeth also these examples; that Moses divided the Red Sea, that Jordan turned his course, that the bitter waters of Mara were made sweet; in all which works of God there was no Transubstantiation; for the waters and Red Sea were the same in nature and substance, as they were before; so that by these examples it appeareth, that notwithstanding Saint Ambrose say, the nature is changed, yet he meant a change in qualitie only, and not in substance. And such a change there is in the Eucharist; the Elements are changed, when of common and naturall creatures, they are made sacred, and become Channels and Instruments of saving grace; and such a change Ambrose meant;

meant; for comparing these miracles of the Prophets, wherein God changed the nature of things, with the change that is wrought in the Sacrament, he saith, (k) that it is no lesse, to adde some new things, unto things, than to change the nature of things, averring plainly thereby that the bread had received some new thing, without losing the nature of bread; and such a change is not strange, for thus a piece of wax becomming the Kings Scale changeth it's nature without Transubstantiation.

Besides, the Fathers use the like Tenour of speech of the Sacrament of Baptisme, and yet do not hence inferre any Transubstantiation: they say, (l) the word of Christ is most efficacious to alter the propertie of naturall water, and to give regenerating force and vertue to it. Saint Ambrose saith, that in Baptisme man is changed, and made a new creature. Learne (saith he (m) how the word of Christ is accustomed to change every creature, and when he will he altereth the course of nature.

Saint Cyril saith, (n) the waters are changed into a divine nature. And Gregorie Nazianzene saith, (o) that by Baptisme we put on Christ, by Baptisme we are changed or transmuted into Christ. Now from hence we cannot inferre that either the water of Baptisme, or regenerate persons are changed by Transubstantiation; the change is not corporall in either of the Sacraments, but mysticall in use and signification.

3. In the Church (saith (q) Macarius, Scholler to Saint Anthonie) Bread and wine is offered; the type of his flesh and blood; and they which are partakers of the visible bread, do Spiritually eate the flesh of the Lord. Now according to this Father; Bread and Wine are taken, Bread and Wine are offered; and these be the types or tokens of the body and blood: and that they be so called after Consecration, is likewise acknowledged by Bellarmin (q).

And we may farther observe that the words of Macarius are so cleere for the spirituall, and not corporall receiving; as that some were faine to set a Marginall glosse (r) upon Macarius his text.

ϕ. I.

Papist.

You have alleadged St. Ambrose on your behalfe, but he makes more for us.

Protestant.

1. So he may, if he be weighed in your Scales; But there is a place in St. Ambrose (if one could meet with the right edition) would shew us his Judgement in point of the Sacrament of the Eu-

(k) Non minus est novus rebus dare, quam mutare naturas.

Amb. loc. citat. (l) Non agnosco usum naturae, ubi est excellentia gratiae.

Ambros. de iis qui myst. initiantur, cap. 9.

Quid vidisti? [aqua utique] sed non solas.

Id. ibid. cap. 3.

(m) Postquam consecratus es, nova creatura esse coepisti. Sermo Christi creaturam omnem mutare consuevit, & mutat quando vult instituta naturae.

Idem de Sacram. lib. 4. cap. 4.

(n) Spiritus Sancti operationes ad divinam aqua reformatur naturam.

Cyril. Alexandr. super Joan. lib. 1. cap. 42. tom. 1.

Georg. Trapezuntio Interprete.

(o) Χριστὸν ἐν Νδυμαί, ἢ Χριστὸν μεταποιῆσαι τὸ βαπτισμαί.

Greg. Nazian. orat. 40. pag. 643. tom. 1.

Paris. 1609.

(q) ἐν τῇ ἐκκλησίᾳ προσέρχεται ἄρτος καὶ οἶνος, ἀντίτυπον τὸ σαρκεὶς αὐτοῦ καὶ τὸ αἷμα.

καὶ οἱ λαοὶ κατανοοῦντες ἐν τῷ

παρὸντι

καὶ τῷ αἵματι

καὶ οἱ λαοὶ κατανοοῦντες ἐν τῷ

παρὸντι

καὶ τῷ αἵματι

καὶ οἱ λαοὶ κατανοοῦντες ἐν τῷ

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παρὸντι

καὶ τῷ αἵματι

καὶ οἱ λαοὶ κατανοοῦντες ἐν τῷ

φανομένῳ ἄρτι πνευματικῶς. ὁ ἄρτος ὁ Χρὶς ἐν ἑαυτῷ. Macar. Egypt. Homil. 27. (q) Bellar. de Euchar. l. 2. c. 15. Sect. Sed hac. (r) Offerendum esse in Ecclesia panem & vinum exemplar exhibens carnem ipsius & sanguinem; sumentesque de pane visibili spiritualiter carnem domini edere. Macar. homil. 27. in Bib. S. Patr. tom. 4. edit. Colon. 1618. \* spiritualiter, id est, non visibili modo, & eo quo editur alia caro, sed spiritali & indivisibili, in margine.



(1) De Sacram.  
l. 4. c. 4.

*chavist*; *Operatorius sermo est*, saith he, (s) *et sunt quæ erant, et in aliud commutantur*; his word is powerfull; so as the things that were, be still; or, they be still that which they were before, although changed into another thing; that is to say, of common Elements made sacred and Sacramentall. Now these words, *Sunt quæ erant*, do utterly take away the fiction of Transubstantiation into another nature. For by *Ambrose's* confession, the Elements of Bread and Wine are the same in substance, as they were before (namely) according to their naturall propertie, and yet are changed into that which they were not; even as we see a piece of waxe turned into into a Seale, being annexed to a Deed; it remaines waxe still, yet it is not called waxe but a Seale.

(1) De Consecrat.  
Dist. 2. c. 6.  
Panis est.  
(u) Sent. l. 4.  
Dist. 10. lit. D.  
(x) In Catena  
in c. 26.  
Math.

2. The whole passage, as I find it alleaged, in *Gratian* (t), *Peter Lumbard* (u), and *Thomas Aquinas* (x), is thus, *ut sint quæ erant et in aliud commutentur*, as is already alleaged. If therefore there be so great force in the speech of our Lord Jesus, that the things that were not, began to be, (namely at the first creation of all things); how much more is the same powerfull, to make, that things may still be that which they were, and yet be changed into another thing?

(y) ut quæ  
erant in aliud  
commutentur.  
Paris. Anno  
1603. et Co-  
lon. Agrip.  
1616. et Edit.  
Paris. 1632.  
ex Editione  
Romanâ.

(z) See Bishop  
usher's Answer  
to the Jesuit's  
Challenge,  
Sect. of the  
Recall Pre-  
sence. And Sir  
Hump. Lynd's  
Defence of Via-  
tuta, Chap. 1.  
(a) Lib. 2. de  
Euchar. c. 16.  
Sect. Idem.

(b) Bellar. de  
Scriptor. Eccles.  
ad annum 380.  
Tit. Greg. Nyf-  
sen. Observat.  
2a.

(c) Author  
Præfat. ad Edi-  
tion. Parisiens.  
Anno 1573.  
Quæ de Tran-  
sub. in cap.  
37. et 38.  
habentur, in Ex-  
emplaribus Ma-  
nuscriptis mul-  
tis non haberi.

3. Now the Romish Inquisitors perceiving that this doctrine was flat contrary to their Tenet, which teach that the Elements are not the things in substance they were before Consecration; so as the words *ut sint quæ erant* would strangle all conceit of Transubstantiation, have wisely left out, in their new Editions (y), (as the learned (z) on our side have observed) they have, I say left out two poore words, (*Sint*) and (*et*) and accordingly the sense runneth after this manner, How much more is the speech of our Lord powerful to make, that those things which were, should be changed into another thing. And by this meanes St. *Ambrose* a Protestant, is become a Romanist, and with a clipped tongue lispeth Transubstantiation; but in the *Basil* Edition in the yeare 1527. *Ambrose* speaks out, in very plaine and Orthodox language.

#### Object.

*Bellarmino* saith (a) that *Gregory Nyssen* in his *Catechetica*, hath such plaine places for the changing of Bread into the substance of Christ's flesh, as no *Adversarie*, for ought he knoweth, did ever yet make Answer, or Object ought out of him, against them.

#### Sol.

1. And good reason, for indeed none need to busie himself with answering them, unlesse it could be proved that they were the true *Nyssen's*, and not some suborned Author under his name, of some latter date; for *Bellarmino* (b) himself confesseth that the objected places out of his *Catechistical Treatise* are only read in the after Editions of *Nyssen's* works; And their own Author, who published the same *Catechetical Oration*, confesseth (c) The places concerning the *Eucharist* (the same that are objected against us)

us)

us) they are wanting in divers Manuscripts of *Gregorie Nyssen* his works. Here then we might Answer, as Bills are usually Answered in the Chancery, with, Saving all advantages to the Defendant, it being doubted whether this were *Nyssen's* genuine issue or not.

2. But if they will presse us with that of *Nyssen* (d), the Bread is converted into the body of Christ; we also must cry quittance with them, and tell them, that *Nyssen* also saith of the same Body of Christ being received; that it doth convert the body of the receiver (e) into Christ himself; that Christ's Body doth change our bodies into it self; which in the literal sense, according to their arguing, would prove a Transubstantiation of the Communicants Bodies, into Christ himself; Men's bodies, into Christ's. Nor this only, but by vertue of the word [*Transit*] you must be constrained to allow of a farre more strange Transubstantiation, even of the Bread, which was eaten of Christ, (f) into his own Dietie. A cleare case; that the conversion mentioned by *Nyssen*, is to be taken for a Mysticall and Sacramentall change, and not for a proper and substantiall: Neither are you (*Nyssen* speaking in the same Tenour) to take his words literally in one sentence, that seemes to make for you; and in an improper sense in another, specially in the same subject and Treatise: chuse then whether you will give; or take; for, *Aut hac cum illis sunt habenda; aut illa cum his mittenda sunt*; as he said, in the Comedie.

(m) *Greg. Nyssen. Orat. Catechet. 37.*

(d) *Greg. Nyssen. Orat. Catechet. 37.*

(e) *Corpus Christi in nostrum ingrediens totum in se transfert. Id. ibid.*

(f) *Et in illo Corpore se. Christi transit mutatus panis transit in Divinam naturam. Id. ibid.*

(g) *Cyrl. Hierosol. Mystag. 4.*

Object. *whereas Christ hath said of the Bread; This is my Body, tis tol-  
mion ἀμφιβάλλον & who dares doubt thereof? He once turned water into  
wine in Cana; which wine is like unto Blood; And shall we not think  
him worthy to be believed, when he saith; He hath changed wine into  
his Blood? saith Cyril of Hierusalem (g).*

1. It is inconsequent to argue from the thing, to the modus, or manner; It is; ergo, it is so, or so.

2. For *Cyrl*; be it so, that this Catechisme which is alleag-  
ed, is his genuine work, whereof the learned doubt (h); That he  
saith, is this; Christ changed Wine into his Blood: and who  
doubts of it? truly we do not, but believe Christ's words, to  
wit, in his own sense. He changed Wine; we grant it: but  
every change is not Transubstantiation, whatsoever the Holy  
Ghost toucheth, *ἁγιασται & μεταβιβληται*, saith *Cyrl* (i), it is sanctified  
and changed.

(h) See Mr. Downe's Answer to N. N. touching the Reall Presence.

(i) *Cyrl. Hierosol. Catech. 5.*

Object. *Cyrl saith (k), that by partaking the Body and Blood of Christ, one be-  
comes of the same body and consanguinitie; σὺσσωμος καὶ σὺναιμος αὐτοῦ,  
ἵνα γὰρ καὶ χριστοφοὶ γινόμεθα. And that by this meanes we become Chri-  
stophers, carries or bearers of Christ himself.*

(k) *Cyrl. Hierosol. Catech. Mystag. 4.*

1. Albeit *Bellarmino* (l) presse this Testimonie of *Cyrl's*, where-  
in Christian Communicants are called *χριστοφοι*, bearers of Christ

(l) *De Euchar. l. 2. c. 13.*



(m) In 3. part. yet Suarez (m) expounding this and that other of Damascen [lib. 4. Thom. Qu. 79. Disp. 64. Sect. 3. See Bishop Morton's Instr. 4. 5. 6. 8. Sect. 3.] wherein they are called *σύνσωμα*, that is, Joint Bodies with Christ, and so partakers of the divine nature, 2 Pet. 1. 4. alloweth no more in the continuance of this carrying of Christ's Body, and union therewith, but only a Spiritual, that is of Grace and Affection. So that the union spoken of by the Fathers is not Physical or Naturall, but Spirituall and Metaphorical. Such an union as St. (n) Paul speaks of, where he useth the very same terme *σύνσωμα*, that they might be Coheires, fellow heires, Concorporals, and of the same Body, Copartners, and partakers of the same promise in Christ; and all this, without Transubstantiation.

## Object.

Optatus saith, what is an Altar but the Seat of the Body and Blood of Christ? you have broken the Chalice which did beare the Blood of Christ himself, Optat. l. 6. contr. Parm.

## Sol.

(o) *A vobis passus est in Altari. Altaria, in quibus membra Christi portata sunt. Optat. l. 6. contr. Parmenion.*

(p) Gabr. Albaspin. Not. in illud Caput [membra Christi].

(q) Dialog. 1.

1. Optatus presently after, inveighing against the same Donatists, saith, (o) Christ is now beaten by you on the Altar; So he, by the like Hyperbole or excess of speech making Christ to be beaten, wherewith he saith, Christ was seated on the Altar; yea and that the Members of Christ are carried also on the same Altars, meaning thereby the faithfull Communicants, as is confessed by the learned Albaspinet in his Notes upon that place.

2. Our Saviour, as Theodoret observes (q) called the Signe by the name of his Body; and according to this Rule, the Fathers treating on the Lords Supper specially, proceed accordingly; so that when it is said, the body is on the Altar, the blood in the Chalice; their meaning is, the Sacrament of the body and blood is there, or, they are there Sacramentally.

## Object.

(r) Tit. de divin. mens. ult. Editio, et Bellar. l. 2. de Euchar. c. 10.

There's a Canon of the Council of Nice, usually produced for prooffe of a Corporal presence of Christ in the Eucharist: the words are these (r), Let us not here in this divine Table, bend our thoughts downwards upon the Bread and the Cup, which is set before us, but lifting up our minds let us understand by Faith the Lambe of God, set upon that Table.

## Sol.

1. The Canon hurteth not us; it saith, ther's set on the Table the Lamb of God; What, Corporally, and Really? No, but Symbolically and Sacramentally,

2. The Canon calls it Bread, even after Consecration, and gives Caution and admonition *μὴ τῷ προκειμένῳ ἄρτῳ ταπεινῶς προσέχημεν*, not to be too intent to the Bread; And for the Lamb Christ, the Council would have us to lift up our minds; for so the word [*ὑψώσαστε*] doth signifie, not to be used (we think) for an inward looking into the inblimitie of the mystery of the matter (as Bellarmin fancieth) but for looking up aloft unto the Lamb of God in Heaven.

Of the Missal Sacrifice.

Object.

**T**HE Fathers speak not only of a Sacrifice Commemorative, but also Propitiatory. Eusebius in the life of Constantine saith, that they pacified the divine Majesty, *Evangelium*, with unbloody Sacrifices; to wit, because the Body and Blood of Christ was there offered in an unbloody manner, Euseb. de vit. Constantini, l. 4. c. 45. Bellar. l. 2. de Missa, cap. 2. et. 3.

Solo

1. The unbloody Sacrifice mentioned by Eusebius, and others, is not opposed to the Sacrifice of Christ upon the Crosse, but to the Sacrifices of the Jewes, amongst whom almost all things were purged with blood, *Hebr. 9. 22.*

2. We deny your Missal Sacrifice to be truly and properly Propitiatory, or of meritorious satisfaction by its own virtue: for such a kind of Propitiatory meere man must let alone for ever. Only we grant the Celebration of the Eucharist to be Propitiatory improperly; by God's Complacency, and favourable acceptance.

*ut autem sacrificium est, non merendi solam, sed et satisfaciendi quoque efficientiam continet: Catechism. Rom. de Euchar. num. 55.*

3. There is but one only Sacrifice, *veri nominis*, properly so called, *ipsum*, saith the Apostle, once for all, and *per unum*, he offered one sacrifice for sins for ever, and *per unum*, by one offering he hath perfected us; And that Sacrifice is Christ's Death. And that Sacrifice but once actually performed at his Death; but ever before represented in figure, from the beginning, and ever since repeated in memorie to the Worlds end. That onely absolute, all else Relative to it, Representative of it, Operative by it. The Lamb but once actually slaine, in the fulnesse of time; but virtually was from the beginning, is, and shall be to the end of the World.

*Heb. 10. v. 10, 11, 12, 14.*

Object.

You grant then the same Sacrifice may be tearmed both *Cruentum* and *Incruentum*.

Sol.

1. So it may; And this may be explained by a Similitude; taken from the Tragical History of *Mauritium* the Emperour, whose Wife and Children (by the procurement of *Phocas* the usurper) were slaine before his own eyes, and at the last the Emperour himself Murthered. Were now this dolefull Spectacle acted on a Stage, might not (saith a learned Bishop) any Spectator say (at the horrid sight thereof) This is a bloody Tragedie, namely, in respect of the Object represented therein? And might he not also say as truly, This is an unbloody Tragedie? to wit, in respect of the Representative, Subject, Action, and Commemoration it self; seeing that there is not there shed any one drop of Man's Blood,

*R. Morton. Desiso Controvers. de Euchar. part. 2. class. 5. cap. 4. Sect. 3.*



2. In like sort, the *Eucharist*, in respect of Christ's Body, may be termed (albeit improperly) both *Cruentum*, and *Incruentum*; a bloody, and also an unbloody Sacrifice. For whiles, in the celebration of the *Eucharist*, we call to mind, that Sacrifice which Christ himself once offered, and finished upon the Crosse, so it may be termed *Cruentum*, a Bloody Sacrifice: but as we behold the same Sacrifice, Symbolically represented to our eyes in the administration of the *Eucharist*; in that respect it may also be called *Incruentum*, an unbloody Sacrifice.

#### Artic. 6. Of Image-worship.

(s) Placuit;  
picturas in Ec-  
clesia esse non  
debere; ne quod  
colitur aut ado-  
ratur in parie-  
tibus depinga-  
tur. Concil.  
Eliber. cap. 36.

1. **T**HE Council of *Eliberis* or *Granado* in *Spain*, decreed (s) That no Pictures should or ought to be in the Church; lest that which is worshipped or adored, should be painted on walls. Now it will not serve to say, that the Council only forbade the painting of Images on Church-walls, where, in time of persecution, or otherwise, they might be defaced; as if they might be set or hung in tables; for the Council's Decree runs generally, saying, *It is our mind that Pictures ought not to be in the Church*. Now if it forbade the very being of them in Churches, then surely it utterly condemned their adoration. *Melchior Canus* chargeth this ancient Council with impiety, (t) for making such a decree *de tollendis Imaginibus*.

(t) *Ille [Lex]*  
implet a Conci-  
lio Elibertino  
data est de tol-  
lendis Imagini-  
bus, Melch.  
Canus loc.  
Theol. 1. 5.  
c. 4.  
(n) Non vult  
se Deus in la-  
pidibus coli.  
Ambr. in ep.  
31. ad Valent.  
Imp. lib. 5.  
tom. 3.

2. Saint *Ambrose* saith, (u) God would not have himself worshipped in stones: (x) The Church knoweth no vaine Ideas, and divers figures of Images, but knoweth the true substance of the Trinity.

(u) *Quae Ec-  
clesia inanes  
Ideas, & va-  
nas nescit simu-  
lacrorum figu-  
ras, sed veram  
novit Trinita-  
tis. Id. de fu-  
gâ seculi.  
cap. 5. tom. 1.  
(y) Epiphani-  
edit. Lat. in  
fine operum.*

3. The fact of *Epiphanius* (which himself records (y) in his Epistle to *John* Bishop of *Hierusalem*, translated by Saint (z) *Hierome* out of Greek into Latine) is very famous in this case, namely, how himself found a Picture in the Church of the Village of *Anablatha*, which (though it were out of his own Diocese) yet in an holy zeale he tore it, and wrote to the Bishop of the place, beseeching him that no such Pictures might be hanged up, as being contrary to Religion.

The words of *Epiphanius* are these: (a) *I found there a vayne, hanging at the doore of the Church dyed and painted, and having the Image as it were of Christ or some Saint; for I do not well remember whose Image it was: when therefore I saw this, that contrary to the authority of the Scriptures, the Image of a man was hanged up in the Church of Christ, I cut it, and gave counsel to the keepers of the place, that they should rather wrap and burie some poore dead man in it: and afterward he intreateth the Bishop of Hierusalem (under whose government this Church was) to give charge hereafter, (b) that such wayes as those which are*

(z) *Epist. Epiphani ad Joan. Hierosol. in tom. secundo oper. Hieronymi. (a) Inveni ibi velum pendens in foribus ejusdem ecclesiae tinctum atque depictum, & habens imaginem quasi Christi vel Sancti cujusdam, non enim satis memini, cujus imago fuerit; cum ergo hoc vidissem, in Ecclesia Christi, contra auctoritatem Scripturarum hominis pendere Imaginem, scidi illud—Epiphani. quod supra. (b) Deinceps præcipere in Ecclesia Christi istiusmodi vela quæ contra Religionem nostram veniunt non appendi. Id. ibid.*

repugnant

repugnant to our Religion, should not be hanged up in the Church of Christ.

I know indeed, that Jesuit Fisher would shuffle off this Evidence, by saying, that it was the picture of some prophane Pagan; but Epiphanius himself saith, it had *imaginem quasi Christi, vel Sancti cujusdam*, the Image as it were of Christ, or of some Saint: surely therefore the Image went for Christ, or for some noted Saint's; neither doth he find fault with the irrefemblance, but with the Image, as such. Baronius saith, (c) They are rather the forged words of some Image-breakers, than of Epiphanius: Bellarmine would disprove them by sundry conjectures, which Master Rivet \* rejects, and defends the foresaid Epistle of Epiphanius, clearing it from all the Cardinal's cavils: and surely if we observe Epiphanius his practice about the foresaid Image, and his Doctrine of *Mariam nemo adoret*, we may well think these two had both one Father.

Papist.

(c) Iconoclastarum potius figmentum quam Epiphanius germanum scriptum. Baron. Annal. tom. 4. ad. ann. 391. num. 59. \* Andr. Rivet, Critici Sacri. lib. 3. cap. 29.

The Idolatry forbidden in Scripture, and disliked by the Fathers, is such as was used by Jewes and Pagans; and this we Christians practise not.

Protestant:

Indeed the Apostle, when he dissuadeth Christians from Idolatry, propounds the Jewe's fall, saying, *Neither be ye Idolaters, as some of them were*, [1 Cor. 10. 7, 8.]. The like also he addeth touching another sin, *Neither let us commit fornication, as some of them did*: as well then might one plead, that Jewish or Heathenish fornication were only reprehended, as Jewish or Heathenish Idolatry, it being a foul sin, whether it be committed by Jew, Pagan, or Christian, and more hainous in the Christian, who professeth Christ, to practise that which Gods Word condemneth in the Jews and Pagans for Idolatry.

Papist.

The Heathen held the Images themselves to be Gods, which is far from our thought.

Protestant.

Admit some of the simpler sort of the Heathen did so, what shall we say of the Jewish Idolaters, who erected the Golden Calf in the Wildernesse? can we think that they were all so senselesse, as to imagine that the Calf, which they knew was not at all *in rerum natura*, and had no being at that time, when they came out of Egypt, should yet be that God which brought them out of Egypt, [Exod. 32. 4.]. And for the Heathen people, though they (haply) thought some divine Majestic and Power was seated in the Images; yet they were scarcely so rude, as to think the Images which they adored, to be very God; for thus we find them usually to answer in the Writings of the Fathers: (d) *We worship the Gods by the Images*; and, (e) *I neither worship the Image, nor a Spirit in it, but, by the bodily portraiture, I do behold the sign of that thing which I ought to worship.*

(d) Deos, inquit, per simulachra veneramur. Arnob. contra Gent. lib. 6. Sect. 10. (e) Nec Simulachrum nec Daemonium colo, sed per effigiem corporalem ejus rei signum intueor, quam colere debeo. August. in Psal. 113. concione secunda.

Papist.



## Papist.

Though the Heathen did not account the Image it self to be God; yet were those Images set up to represent either things that had no being, or Devils, or false gods, and in that respect were Idols; whereas we erect Images onely to the honour of the true God, and of his servants the Saints and Angels.

## Protestant.

Suppose that many of the Idolatrous Jews and Heathen's Images were such as you say they were, yet they were not all of them such: howsoever, Idolatry is committed, by yielding adoration to an Image of the true God himself, as appeareth by the first Chapter of the Epistle to the Romans, where the Apostle having said, that God shewed unto them that which might be known of him; and that the Invisible things of him, that is, his eternal power and Godhead, was manifested unto them by the Creation of the World, and the contemplation of the creatures; he addeth presently, that God was sorely displeased with them, and therefore gave them up unto vile affections, because, they changed the Glory of the incorruptible God, into an Image made like unto corruptible men, and to birds, and four-footed beasts, and creeping things: whereby it is evident, that the Idolatry condemned in the wisest Heathen, was the adoring of the Invisible God, whom they acknowledged to be the Creator of all things, in visible Images fashioned to the similitude of men and beasts; as the admirably learned, Bishop Usher, hath observed (f) in his Sermon preached before the Commons House of Parliament in Saint Margarets Church at Westminster.

(f) Doctor Usher's Sermon the 18. of Febr. ann. 1610.

## Q. I Testimonies objected for Images, Answered.

## Object.

(g) Euseb. de vita Constant. l. 3. et 4. Bellarmine (g) saith out of Eusebius, that there were great store of Images in the Churches which Constantine built in Palestina.

## Sol.

(g) Euseb. de vita Constant. l. 3. et 4. Bellarmine de Imag. l. 2. c. 9. Sess. Synod. (h) Lib. 4. de vit. Constant. c. 15. (i) Id. ibid. l. 3. c. 48.

1. He tells, (h) how Constantine was pictured praying, and this pourtraiture drawn on his Coin; that the Story of Daniel in the Lyons Den was cut out in brasle, and so were τα ἡ καλὴ ποιμένας σύμβολα, (i) the badges, or cognizance of a good Shepherd, these were carved and graved; but where were they placed? in the Church? no; but ἐν μέσῳ ἀγορῶν κελύμεν, at, or near to the Well, or Conduit, in the midst of the Market-place. And if the Crosse, or some character resembling it, were set up, it was in the Palace gate, or entrance, and not in the Church. Indeed Christopheron the Interpreter would have it to be the Crosse; in the Original it is, τὸ σωτηρίου πάθους σύμβολον, the Ensign of the saving Passion. But of this Symbol, or Sign, what it was, we shall see when we come to Prudentius his Testimony, in the next Age.

See Cent. V. Artic. 6.

## Object.

## Object.

Basil, in the end of an Oration he made upon Barlaam the Martyr, shewed or pointed at Barlaam's Image somewhere painted in the Church; and he said, he was glad the painters had drawne Barlaam's hand burnt for the truth of Christ, better than he could describe it in his Oration. I see our Champion more lively pictured in your Image, than I could do Bellarm. loc. citato.

## Sol.

1. *Maxima de nihilo nascitur Historia.* —

2. Bellarmin makes use of a corrupt translation; that which Basil saith, is this (k); Come now and assist me *ὦ λαμπρὸς ζωγράφος*, (k) Basil. orat. in St. Barlaam. O you lively pourtrayers of the Saints combats; and whereas I have made but an obscure draught of this Captaines maimed Image, *ὁμῶς μετὰ τὴν εἰκόνα τέχνης*, do you set it out with the lively colours of your art; And so he goes on in his Rhetorical straine, saying; let me implore *μεγαλοφωνότερας σάλπιγγας*, some louder Trumpet to sound out this Martyr's passion; so shall I be outstript, and he limmed to the life. It seemes that when Basil made this panegyricall speech, there was not any draught in the Church, or elsewhere, whereto Basil could point; for Basil speaks thereof, as of a thing to be done or made, by the pencil, pen, or tongue of the best Artists and Orators, and that is all he desires; and not a word that he speaks of adoring this Martyr's Image, were it already made, or afterwards to be made.

3. That which Basil saith, is not to be restrained to gravers or picturers; but may be more fitly understood of Orators, whom he by a Metaphoricall speech calls Painters.

## Object.

Gregory Nazianzen laments (l), that the Towne of Dio-Cæsarea was to be destroyed, wherein he had adorned a Church, with great magnificence; and it grieves him, if the Statues be pulled down, Bellar. loc. citat.

(l) in Epist. ad Olympium.

## Sol.

1. Billius indeed, upon the place alleaged, would have it observed that in this Gregories time, Churches were adorned with Statues and Images; but this is more than this Story will afford.

2. The truth of the story is this: The Emperour being incensed against the Town, threatened to ruine it; and he had already taken thence the Statues of the Emperours; Now upon this, Gregory in behalf of the Inhabitants there, writes an Epistle deprecatory to Olympius the Emperours Lieutenant, to be a meanes to the Emperour to stay him from storming the Town, and demolishing the statues, and Monuments therein; and specially, lest the Church which himselfe had beautified with such magnificence should become (as Gregory there speaks) *θερίων οἰκητήριον γένοιτο ναὸς*, lest Gregories Church should become an habitation for Wild Beasts.



3. Besides, he calls them *ἁγῆματα*, Statues, but had he spoken of Images in Churches, he would have called them with *Zonaras*, *Damascen*, and *Cedrenus*, *εἰκόνες*, Images and not Statues; what ever he call them; there's not a word of their worship and adoration.

4. Yea he seemes to sleight them saying, *ἐκείναι τὰ τοιαῦτα*, it is not so greivous to mee, though otherwise 'tis pittie they should be cast down; but for me I am busied about things of more moment.

¶ Optatus, touching Images.

(m) Lib. 3. in  
fne.

1. **I**T was given out (saith *Optatus*, m) that *Paul* and *Machaire* would come, and when the Altar was solemnly fitted, *profferrent illi Imaginem, quam in Altari ponerent*, then they would bring forth an Image, and forthwith set it on the Altar, and so the Oblation to be made. When they heard this, they were troubled in mind, insomuch as every one brake out into these speeches, *Qui inde gustat, de sacro gustat*; he that partakes thereof, tasteth of a thing accursed; *et rectè dictum*, saith *Optatus*, and they said right and well, if the event had fallen out according to the Report.

2. *Baldwin* the Civilian in his Commentary upon this place of *Optatus*, suspecteth that some had odiously devised this rumour; touching some profane Image, or the Emperours Statue, that *Macharius* should have brought in, and placed it upon the Altar contrary to the Catholique Rite and Custome, and that this was it which so much startled the Christians. But *Albasphine* Bishop of *Orleance* in *France*, in his notes upon the same, saith (n); Others think it was the Image of God.

(n) [Optatus]  
Quam primò  
in Altari pone-  
rent] Albaspin.  
[Alii, Dei Ima-  
ginem.]

(o) Qui nescio  
quid aliud nos  
in Altare Dei  
ponere iussita-  
bant. Aug. ad  
Vincent. Epist.  
48.

(p) Jo. Dal-  
leus. de Ima-  
ginibus, l. 2.  
c. 6.

3. Indeed, this among others, (as *Austin* intimates o) was one let, and Impediment, that kept the Donatists from the Catholiques Communion; even this report raised against Catholiques, that they set some strange thing upon the Altar. Now (as *Dalle* in his Treatise of Images observes, (p) if both Catholiques and Donatists were so stirred at the Report of an Image to be placed upon the Altar; how would they have checked at the Adoration thereof? However, it seemes it was not the manner in *Optatus* his time, to erect Images in the *African* Churches, or to adorne their Altars therewith.

Object.

(q) Serm. 4.  
contr. Arianos.

*Athanasius* saith, (q) *The Kings Image is nothing but the forme, and shape of the King; which (could it speak) would and might say, I and the King are one; the King is in me, and I in him; so that he who adoreth me his Image, therein adoreth the very King.*

Sol.

*Athanasius* disputing against the *Arrians*, relates to that place; (r) *Heb. 1. 3.* where it is said (r), that the Sonne of God is the expresse Image of his

his person; of the same substance with the Father; so as He may say, I, and my Father are one, *John 10. 30.* And this he illustrates by the Similitude of the King and his Image, which in some Civil use and custome, not in Religion, may be taken and Reverenced for the Principall; as we are uncovered, and do reverence in the Kings Chamber of presence, and before his Chayre of Estate, when his person is absent: but this exceeds not the bounds of Civil observance.

Object.

The Image, considered, as united and conjoynd to the Sampler, it standing for the Sampler, in esse representativo; may be adored, with the same numericall worship, wherewith the prototype is adored, saith Raphael de la Torre, a Dominican, in his *Summa de Religione*.

Sol.

I. This indeed I find mentioned and confuted by that able Minister of the French Church, Mr. *Andrew Rivet* (s); and it cal's to mind that of *Alexander* the great, when *Darius's* Mother came before *Alexander*, (mistaking *Ephestion* the Courtier for *Alexander*) (for they were both attired alike, and much what of the same Age) she fell downe before *Ephestion*, and knowing she was mistaken, she began to blush; *Alexander* perceiving it, said unto her; Lady, be not abashed, you are not mistaken, nam *Ephestion est etiam Alexander*; for *Ephestion* is also *Alexander*. If the Frier falling down before his Image, or Crucifix, and mistaking the Image for the Prototype and Sampler; if then (to save him from blushing) he had some *Alexander*, (who cut asunder the Gordian knot with his sword, which no other ever could loose, and untie with their fingers) if then I say, he had such an *Alexander* at his elbow, to tell him, he was not farre mistaken, for the Image and the Sampler were both one, by Union, and Identification, it were somewhat; And yet this were but to worship Images, (indeed Imaginations) as if the Bells chimed after his own phancies and thoughts.

(s) *Praefat. in cap. 20. Exod. in Append. ad Disput. de Cal. in Imag.*

(t) *Non errasti, mater: nam et hic Alexander est. Quint. Curtius, Lib. 3. num. 12.*

It is true indeed, there be some things and Persons, which by divine ordination relate so neere to the Lord, as namely, the Word and Gospell, the Sacraments, and Ministers thereof (u); that the Lord accounts the Reverence used towards these Instruments, and Conduits of Grace, the Love, and Honour yeelded to them, he takes it (Interpretatively) as done to himself (x). But Papisticall fancie and Imagination, produceth not any true kind of union, such as this causal and relative union is; nor can they shew any Ordinance that so resolved it; yea rather ther's an Ordinance that condemn's it.

(u) *Matth. 10. 14, 42. Gal. 4. 14.*

(x) *Domino deservitur, cum servulus honoratur. Ambr. Epist. 26.*

Object.

St. Ambrose saith (y), *Helena* did wisely in advancing the Crosse above the heads of Kings, that in Kings the Crosse of Christ might be worshipped.

(y) *Ambros. de obitu Theod.*



Sol.

(z) De Imag.  
l. 2. c. 17.(a) Eliens. in  
Resp. ad Bel-  
lar. Apolog.  
c. 8. Moulin's  
Defence of the  
Faith, Art. 20.

1. This place is objected by *Bellarmino* (z), and *Coffeteau*, vicar generall of the Dominican Preaching Fryers, and is Answered by the Learned on our side (4).

2. The words, *ut Crux Christi in regibus adoretur*, do signifie, that Kings being adored, the Crosse by that meanes might be adored; whereby it is evident, that he speaks of a Civil adoration; because he makes it one with that which is performed unto Kings: And the words following (suppressed by them) explaine what he meant by the Crosse; It is no Arrogancie saith he, but pietie, *cum deferatur sacra Redemptioni*, when it hath reference to the Redemption, however the words following make all cock-sure; *Helena* adored the King, (to wit] *Christ*, *non lignum utique*, and not the Wood; for this is *Gentilis error, et vanitas impiorum*, an heathenish errour, and a vanitie of the ungodly. And yet now adayes the Crosse is devoutly saluted, *O ave Crux, spes unica*, All haile & Crosse, our only hope.

(b) De Imag.  
l. 2. c. 24.  
Sect. Ad.

Now *Bellarmin* tells us (b), that the Church speaks to the Crosse by the figure *Prosopopœia*; as *Moses* called to Heaven and Earth to heare him, *Deut. 32. 1*. And yet, at the Elevation of the Crosse, they say, *Ecce Crux, adoremus*! this belike is meant properly, and without a figure.

Object.

(c) Ambros.  
Serm. 10: in  
Psal. 118.(d) De Imag.  
l. 2. c. 12.

In the Image of *Christ* (saith *Jesuit Fisher*, the first point) we may honour *Christ*, the honour of the Image redounding to the Original. For, as *Ambrose* saith (c), He that crowneth the Kings Image; honoureth the King whose Image it is; and whosoever dishonours the Emperours Statue, dishonoureth Him: This is likewise objected by *Bellarmin* (d).

Sol.

(e) Id. ibid.

1. *St. Ambrose* speaks there of the living and lively Images of God, upright men, *factos ad Imaginem Dei* (e), made after Gods own Image; not to wrong them, for then we affront the King whose Image they beare.

2. It followeth not, that because the Emperours Image is civilly respected, the Saints Images should be religiously adored. In civil comportment, it is lawfull, and in some cases, a matter of duty, to be uncovered, and use reverence in the Kings Chamber of presence, and before his Chayre of Estate, when his Person is absent; but these and the like Actions, exceed not the bounds of Civil observance, as shall be shown in the next Age (f).

(f) Cent. V.  
Artic. 6.

## Artiele 7. Of Prayer to Saints.

(g) Coloss. 2.  
10.  
(h) Ibid. vers.  
23.

Here wanted not some, who even in the Apostles dayes, under the pretence of (g) Humility, laboured to bring into the Church the worshipping of Angels, which carried with it (h) a shew of *wisdom* (as *Saint Paul* speaks of it;) not much unlike that of the Papists, who teach their simple people, upon pretence of Humi-

Humility, and their own unworthineſſe, to prepare the way to the Sonne, by the ſervants, the Saints and Angels; this they counſelled (ſaith (i) Theodoret) ſhould be done, uſing humility, and ſaying, That the God of all was inviſible and inacceſſible; and that it was fit men ſhould get Gods favour by the means of Angels. And the ſame Theodoret ſaith, (k) that they had *εὐχέαι*, Oratories, or Chappels of Saint Michael. Now the Council of Laodicea, to meet with this error, ſolemnly decreed; (l) that Chriſtians ought not to forſake the Church of God, and go and invoke Angels, and pronounced an Anathema againſt any that ſhould be found to do ſo, becauſe (ſay they) He hath forſaken our Lord Jeſus Chriſt, the Sonne of God, and given himſelf to Idolatry. And Theodoret mentions the Canon of this Council, and declares the meaning of it in theſe words: (m) *whatſoever ye do in word or deed, do all in the Name of the Lord Jeſus, giving thanks to God, and the Father by him.*—

The Synod of Laodicea alſo following this Rule, and deſiring to heal that old diſeaſe, made a Law, that they ſhould not pray unto Angels, nor forſake our Lord Jeſus Chriſt: now there is the ſame reaſon of Saints, that there is of the Angels.

#### §. I: The Laodicean Council vindicated.

##### Papiſt.

Jeſuit Fiſher in his Rejoynder to Doct<sup>r</sup> White's Reply, the ſecond and third point, ſaith, The Council and Theodoret are thus to be underſtood, that Angels are not to be honoured as Gods.

##### Proteſtant.

How appeareth it, that Chriſtians were ſo rude in thoſe Ages, as to imagine that Angels were Gods? or that ſacrifices after the Pagan manner were due to them? It appeareth by Theodoret, that thoſe whom he condemneth, did not think the Angels to be Gods, but that they ſerved them as miniſtring Spirits, whoſe ſervice God had uſed for the publiſhing of the (n) Law.

##### Papiſt.

Bellarmino ſaith, (o) The Council forbade all worſhip of Angels, ſcaled Latreia, as being proper unto God: but Binnius liketh (p) Baronius's expoſition better, who ſaith, The Council onely forbade the religious worſhip of falſe and heatheniſh Gods.

##### Proteſtant.

Bellarmino doth wrong in reſtraining the Councils ſpeech to a ſpeciall kind of worſhip: for Theodoret ſaith generally, that the Council forbade the worſhip of Angels. Neither did the Council mean thereby to forbid the religious worſhip of falſe and hea-

(p) *Mibi magis placet expoſitio Baronii, qui ait hoc Canone piam ac religioſam venerationem ſalſorum Deorum, eorum nimirum quos Gentiles Idololatras venerabantur, Chriſtianis interdictam eſſe.* Bin. in Synod. Laod. pag. 294. col. 22.

(i) Theodoret. in Coloff. cap. 3. tom. 2. Gentilis no novis interpret.

(k) Oratoria Sancti Michaelis. Theod. quod ſupra.

(l) *Ὅτι ὁ θεὸς ἡμεῶν ἐκκαταλείπειν τὴν ἐκκλησίαν τὴν τοῦ κυρίου καὶ ἀπέρχεται ἐν ἑστέρας ἐκκλησίαις, καὶ οὐκ ἐστὶν αὐτῷ προστάτης οὐδὲ σωτὴρ, οὐδὲ ὁμιλῶν, οὐδὲ ἀντιτάς.* Concil. Laodiceen. can. 95.

In edit. Tiliand. p. 341.

(m) *Legem enim ne precarentur Angelos, & ne relinquerent Dominum nostrum Jeſum Chriſtum.* Theod. in 3. cap. ad Col.

(n) *Dicentes, fuisse legem per eos datam, id est per Angelos.* Theod. in 2. cap. Coloff.

(o) *Concilium non damnat quamlibet venerationem Angelorum, sed eam quae Deo propria est.* Bellar. de sanct. Beat. lib. 1. c. 20. Sect. Hieronymi.



thenish Gods; for *Theodoret* mentioneth the Oratories of Saint *Michael*, and of such Angels as were supposed to give the Law, and therefore were not ill Angels.

(q) Ex his videas (quod necessarium dicitur) Theodoretum hanc satis feliciter (ejus pace sit dictum) affectum esse Pauli verborum sensum. Baron. Annal. tom. 1. ann. 60. Sect. 20.

(r) Non oportet ad angulos congregationes facere.

Caranz in summa Concilior.

*Baronius* perceiving that the place in *Theodoret* toucheth the *Papists* to the quick, telleth us plainly, (q) That *Theodoret*, by his leave, did not well understand the meaning of *Paul's* words: and that those Oratories of Saint *Michael* were anciently erected by *Catholicks*; As if *Baronius*, a man of yesterday, at *Rome*, could tell better what was long since done in *Asia*, than *Theodoret* a Greek Father, and an ancient Father and Bishop, living above twelve hundred years ago, not far from those parts, where these things were done.

Others, to avoid the force of the Canon, have corrupted the Council, making this reading; (r) That men should not leave the Church, to pray in Angles or Corners; turning *Angelos* into *Angulos*; Angels into Angles or corners; but, *Veritas non querit angulos*, the truth will admit none of these corners; neither hath the word *angulos*, any affinity at all with corners.

To proceed, The Fathers of this Age affirm, that religious prayer is a proper worship belonging to the sacred Trinity; and by this Argument [*Rom. 10. 14.*] conclude against the *Arrians* and *Macedonians*, that Christ Jesus and the Holy Ghost are truly God, because Christians believe in them, pray unto them, and they accept their petitions.

(s) ἐκ αὐτοῦ τοῦ πατρὸς καὶ ἀγγέλων, ἢ πάντων τῶν κτισμάτων.

Athanas. orat. 4. contr. Arrian.

(t) ἡ παιδεία, μόνον δὲ τὸ ἀκρίστον

ἐφ' ὅσον λατρεύειν τε καὶ σέβειν.

Greg. Nyss. cont. Eunom. tom. 2.

orat. 4.

(u) Anton. Meliss. lib. 1.

Serm. 1.

(x) Deleatur diabolus, solummodo. Ind. expurg. per Quir.

rog. Madr. ann. 1584.

contr. Arrianos.

Ind. expurg. Madr. 1612.

Et per Turretin. Geneva. 1619.

(a) ἡ τῶν ζῴων ἀρετή.

Epiphani. in heresi. collat. har. 79. p. 1065.

(b) ἐν τῇ Μαρίᾳ, ἡ πατὴρ, καὶ υἱός, καὶ ἅγιον πνεῦμα, προσκυνεῖται, καὶ Μαρίαν μνηστὴν προσκυνεῖται.

2. *Athanasius* saith; (s) No man would ever pray to receive any thing from the Father, and from the Angels, or from any of the other creatures.

3. *Gregory Nyssen* saith: (t) we are taught to worship and adore, that nature onely which is uncreated; (u) and accordingly *Antonius* in his *Melissa* hath set down the foresaid sentence; but the Spanish Inquisitors have commanded (x), that the word *Onely* should be blotted out of his writings. Now the word *Onely*, is the only principal word, whereupon the whole sentence dependeth.

4. In like sort, where *Athanasius* saith, that (y) God onely is to be worshipped, that the Creature is not to adore the creature, that neither men nor Angels are to be worshipped; The Popish Index (as is already observed in the Preface to this Treatise) hath razed (z) these sayings out of his Index, or Table, which yet remain in the Text.

5. *Epiphanius* tells us of some superstitious women that were wont to offer up a Cake to the blessed Virgin, and this vanity he calleth (a) the *Womans Heresie*, because that sex mostly used it; but he reproveth them, saying, (b) Let *Mary* be in honour; but let

(y) κτίσματι κτίσμα ἢ προσκυνεῖται θεῷ ἢ μόνον προσκυνεῖται. Athan. tom. 1. orat. 3.

(z) Ex Athanasii Indice deleantur, Adorari solius Dei est, Creatura creaturam non adorat.

Ind. expurg. Madr. 1612. Et per Turretin. Geneva. 1619. (a) ἡ τῶν ζῴων ἀρετή. Epiphani. in

heresi. collat. har. 79. p. 1065. (b) ἐν τῇ Μαρίᾳ, ἡ πατὴρ, καὶ υἱός, καὶ ἅγιον πνεῦμα, προσκυνεῖται,

καὶ Μαρίαν μνηστὴν προσκυνεῖται. Id. ibid. pag. 1064, 1065.

the Father, and the Sonne, and the Holy Ghost be worshipped, let no man worship or adore Mary: and indeed, he bends all his force against that point of adoring; no lesse then in six severall places, saying; [*Mariam nemo adoret.*] Now Adoration being condemned, it cannot be conceived, that adoring her, and offering to her, they prayed not also to her, and required of her, somewhat again. All which Epiphanius reproveth.

6. Saint Ambrose speaking of our Advocate, or Master of Requests, sayeth; (c) *what is so proper to Christ, as to stand by God the Father for an Advocate of the people?* (d) And elsewhere he saith, *Tu solus Domine invocandus es*, Thou Lord onely art to be invocated; and whereas there were some that about this time sued unto Saints and Angels, saying; (e) *we have recourse to Angels and Saints with devotion and humility, that by their Intercession God may be more favourable unto us*; Saint Ambrose (or who ever else was Author of those Commentaries upon Saint Paul's Epistles that are found among his Works) hath well met with them, calling it, (f) *A miserable excuse, in that they think to go to God by these, as men go to the King by an Officer: Go to, (saith he) (g) is any man so mad, or so unmindfull of his salvation, as to give the Kings honour to an Officer? for therefore do men go to the King by Tribunes or Officers, because the King is but a man, and knoweth not to whom to commit the state of the Common-wealth: but to procure the favour of God, from whom nothing is hid, (for he knoweth the works of all men) we need no spokesman, but a devout mind: for wheresoever such a one shall speak unto him, he will answer him.* This testimony is so full, that it makes me remember what I have seen written with his own hand, in Saint Ambrose his Margent by Archbishop Hutton, (one that by Campian's testimony (h) was well versed in the Fathers) namely, *hoc testimonium jugulat pontificios*, this evidence choakes the Papists.

¶ 2. Saint Ambrose vindicated.

Reply.

The place alledged is none of Saint Ambrose's; neither was he the Authour of those Commentaries on Saint Paul's Epistles (i).

Answer.

We are not so streightned, that we need make any great reckoning whether they be his or no; for we have alledged other places of Saint Ambrose out of his works, of which there is no question. And yet they are usually cited under Saint Ambrose his name: Bellarmine in five severall places alledgeth them, (k) and in particular this Commentary on the Romans; and the Rhemists they vouch them too: and when any thing in these Commentaries seem to make for them, then they cry them up, and say, (l) *Beatus Ambrosius*; and when they would thence prove the Pope

(c) *Quid enim tam proprium Christo quam Advocatum apud Deum Patrem adflare populorum?* Ambr. rom. 4. in Psal. 39. (d) *Sed tamen tu solus Domine invocandus es* Ambr. rom. 3. de obitu Theod. doct.

(e) Ambros. rom. 5. in Rom. cap. 1.

(f) *Solent tamen pudorem passi neglecti Dei, miseram uti excusationem, dicentes per istos posse ire ad Deum, sicut per Comites pervenitur ad Regem.* Id. ibid.

(g) *Nam & ideo ad Regem per Tribunos aut Comites itur, quia homo utique Rex, & nescit quibus debeat Republicam credere. Ad Deum autem (quem utique nihil latet, omnium enim merita novit) promerendum, suffragatore non opus est, sed mente devota.* Id. ibid.

(h) Mathæus Huttonus, qui vir nominatus in paucis, versare Patres dicitur. Campian. Rat. 5.

(i) *Commentaria in Epistolas S. Pauli à multis non credun-*

tur Am'vosi, nec sine causâ. Bellarm de Scriptor. Eccles. ad ann. 374. (k) Robertus Cocus in censura Scriptorum Vet. p. 133. (l) *Beatus Ambrosius in cap. 3. prima ad Timoth. inquit; Dominus eius Ecclesia dicitur, cujus hodie Rector est Damasus.* Bellar. de Rom. Pont. l. 2. c. 16. Sect. Certius B. Ambros.



to be the Ruler of the whole Church, then the style runs, Blessed Saint *Ambrose* in his Commentaries saith thus, and thus: and then Saint *Ambrose* is the Author of them.

Reply.

Where Saint *Ambrose* saith, *Thou Lord onely art to be invocated*, it is (saith Cardinal *Perron*) very true, of Invocation absolute, soveraign, and finall.

Ans.

(m) B. Andrews Answer to Cardinal Perron's Re. p. 44, 45.

This is as much as we desire, saith our acute and learned Bishop of *Winchester* Doctor (m) *Andrews*; for as for their relative and subalterne Invocations, we know them not; and it is likely the Fathers knew not of any such oblique means to help men in their devotions: for if they had, so many, so diverse Fathers, in so many Treatises, specially where they wrote *de Oratione*, of Prayer, must somewhere have mentioned them.

Reply.

Saint *Ambrose* saith, *Ad Deum suffragatore non opus est*; now *suffragari* is to give ones voice. God indeed needs not any (be they Elements, Stars, Angels, or Saints, they meant) to interpose between God and men, *pour l'enformer*, to inform him: but there needs some to interpose between God and men, *pour les favoriser*, to procure favour on our behalf.

Rejoynder.

(n) Suffragia de S. Antonio. Ora pro nobis Beate Pater Antoni. Horz B. Mar.

(o) Id. ibid. pag. 43.

(p) Intelligitur ex parte Dei, quasi dicat, Deus non eget interpretibus;

tum ipse per se omnia videat, & intelligat;

tamen ex parte nostri opus est suffragatoribus.

Bell. lib. 1. de Sanct. Beat.

cap. 20. Sect. Ad.

(q) Id. ibid. p. 44.

(r) Dico, eum agere contra

Ethnicos, qui

Astorum cur-

sus colebant,

Bellarmin. de Sanct. Beat.

li. 1. cap. 20. Sect. ad locum Ambrosii.

Although the word in Heathen Authors be used in that sense, yet in the Churches style, Suffrages are taken for Prayers; and in their Portuises language I find, that Suffrages (n) are used for *Ora pro nobis*: Now to the point. God, as he needs not any Referendary to give him intelligence, nor Counsellour to give him advice; so neither needeth he any Solliciter to incline him to hear the Prayers of a devout spirit, but the great Mediatour of all, which is Christ our Saviour, saith our learned *Winchester* (o).

Reply.

*Bellarmin* replyeth, (p) that, *non opus est suffragatore*, is not said on our part, but on Gods.

Rejoynder.

It would be asked of him, saith the same learned Bishop, (q) when it is said, *Ad Deum suffragatore non est opus*; whether *non est opus*, shall be *non est opus nobis*, or *non est opus Deo*; to say, *non est opus Deo*, were absurd; so it must be *non est opus nobis*, and so the *opus est* must needs lye on our parts.

Reply.

*Bellarmin* saith, (r) that *Ambrose* speaks against the Heathen that worshipped the Stars: whereupon he saith, that they worshipped their fellow-servants; that is, Creatures.

Ans.

How doth it appear, that they were so rude, as to imagine, that the Stars were Mediatours to God for them?

## p. 3. Romish sleights touching Saintly Invocation.

Protestant.

What do you say to the testimonies of *Athanasius, Ambrose, and Epiphanius*, alledged (s) against praying to Saints?

Papist.

*Jesuit Fisher in his Rejoynder to Doctor White's Reply* saith, (1) *The Fathers are thus to be understood, that Angels are not to be honoured as Gods, nor by Sacrifices in the heathenish manner.*

Protestant.

This answer is defective; for the Fathers not onely when they answer Heathens, but when they instruct Christians, deliver the like speeches; as appeareth by *Chrysostome* in the fifth Age. Besides, how doth it appear, that Christians were so rude in those Ages, as to imagine that Angels were Gods? or that Sacrifices alter the Pagan manner, were due to them?

Reply.

*Bellarmino* saith farther, (u) that the Fathers alledged do speak against the errors of the Gentiles, who made wicked men departed, their Gods, and did offer Sacrifice to them.

Rejoynder.

By this reply of *Bellarmino*, the Reader (saith the Right reverend & learned Lord Primate Doctor (x) *Wisher*) may discern the just hand of God, confounding the man's wits, that would thus abuse his learning to the upholding of Idolatry; for had he been his own man, he could not possibly have failed so fowly, as to reckon the Angels and the Saints, and the very mother of God her self (of whom these Fathers, specially *Epiphanius*, do expressly speak) in the number of those wicked persons, whom the Gentiles did take for their Gods.

Papist.

*We give Latria, or worship to God; and Dulia, or service to the Saints.*

Protestant:

You give a higher worship to God, and a lesser to his Saints; like that wanton *Roman Dame*, who thought to excuse her folly, by saying, (y) *she companied with Metellus as with a Husband, and with Clodius as with a Brother*, whereas all was due to her husband onely; so do these spiritual wantons part stakes in Gods worship, whereas all religious worship is due to God alone.

Neither will this distinction salve the fore; for the Scripture useth these terms without any such difference: (z) for the word *Latria*, which you appropriate to Gods service, is applyed to men,

13. ex Cicerone in oratione pro Calio. (2) Hebraicum verbum, Chabad, quod latrodesy redditur apud Septuaginta, Deut. 6. 13. in loco quem Christus citat, Matth. 4. 10. ἀντὶς μόνῳ λατρεύσεις: redditur Deut. 10, 1 Sam. 4, ubi Scriptum est in laudem Israelitarum, ἰδὲ λατρεύοντες τὸν θεὸν καὶ κυρίῳ μόνῳ.

(1) Quintum Argumentum ex Patribus. Athanas. Serm. 3. c. Arrian. docet neque Angelos, neque homines sanctos adoratione colendos esse. Epiphanius in her. Collyrid sapius repetit, Mariana non esse adorandam, sed solum Deum. Ambrosius in cap. 1. ad Rom. reprehendit eos qui adorant conservos. Bellarm. de Sanct. Beat. l. 1. c. 11. Sect. Quintum.

(2) J. F. Rejoynder to D. White's Reply, the second and third point.

(u) Ad ultimum ex Patribus, dico eos loqui contra errores Gentilium, qui ex hominibus sceleratis viros Deos faciebant, eisque sacrificia offerebant. Bellarm. lib. 1. de Sanct. Beat. c. 4. Sect. ad ultimum collat. cum fine c. 11.

(x) An Answer to a challenge made by a Jesuit in Ireland. Sect. Of Prayer to Saints, pag. 476.

(y) Joannes Rainaldus de Idololatria. Rom. Eccl. lib. 1. cap. 1. num.



as in this place: you shall do no servile work, the word used is *Daba*; [Exod. 35. 7.] the word is *propter*: so contrariwise, the word *Daba* is taken in Scripture for the proper service of God, as in this place, serving the Lord with all *Humility*, the word there used is *Daba*; so that this distinction is idle, since that Religious worship and service is all one.

Papist.

We do not invoke the Saints by Faith, as Authors of the benefits we crave.

Protestant.

Your practice sheweth the contrary; for you pray to the Virgin Mary in these termes: (a)

*Maria, Mater gratia;*

*Mater misericordia;*

*Tu nos ab hoste protege;*

*Et, hora mortis, suscipe.*

Mary Mother of Heavens grace,

Mother, where mercy hath chief place;

From cruel Foe, our souls defend,

And them receive when life shall end.

The Crosse is likewise devoutly saluted in this manner: (b)

*O Crux ave spes unica,*

*Hoc passionis tempore;*

*Auge piis justitiam;*

*Reisq; dona veniam.*

All hail, O Crosse, our onely hope,

In this time of the passion;

Increase thou justice to the godly,

And give to sinners pardon.

(c) Bellar. l. 1.  
de Sanct. Beatit.  
cap. 19.

(d) Ad Cardinalis Bellarmini  
Apologiam Re-

spons. cap. 1.  
pag. 100.

(e) Answer to  
theor. chapter  
of Cardinalis  
Pomponii.

(c) Master  
Rich. Mont-

guon's Bishop  
of Chichester,

his Treatise of  
Invocation of

Saints.

§. 4. Testimonies objected for Saintly Invocations answered.

Papist.

You have alledged divers Fathers against praying to Saints, give me now leave to produce such testimonies as Bellarmine brings in, (c) for Invocation of Saints.

Protestant.

The learned Bishops on our side, Bishop (d) Andrews, and Bishop Montague (e), have particularly examined the severall testimonies alledged by Bellarmine, and found that he hath utterly failed in his proofs.

Papist.

## Papist.

Let us heare the Fathers themselves speake; for their testimonies seeme to be cleere for us; for instance sake. Nazianzen reports (1) that Cyprian, while he was a Pagan, and a Conjuror, he fell in love with Justina a Christian Virgine at Antioch; whom, when as by wooing and ordinary meanes he could not winne to his will, he went about to intice and prevaile with, by Magicall spells and conjurations; which the Damsell perceiving, besought the Virgin Mary to succour her, being a distressed Virgin.

(1) Virgine  
Marium rogavit, ut periclitanti Virgini opem ferret.  
Gregor. Nazianz. in Orat. in Cyprian.

## Protestant.

This goes under his name, but (haply) is none of his; for it is not likely that Nazianzene (one of so great learning, judgment, and memory) could (as Basil speaks) be so grossely mistaken, to ascribe that unto Saint Cyprian Bishop of Carthage in Africk, that (if it were at all) was done by one Cyprian the Deacon of Antioch in Asia. But yet say it were Nazianzen's own report, it being but a private act, out of the devout affection in a Mayd, it cannot be drawne to a rule of Faith; neither is it proposed as an example to be followed, but only by way of bare narration what she did: the relater passeth not his own censure upon it; Yea, but he taxeth it not; Though he did not, yet others, and (by name) Epiphanius in the same age taxed such of that sexe, as offered Cakes, and the like presents, and oblations to the blessed Virgin.

(2) Tanquam  
etiam prolap-  
sum esse. Basil-  
lus in not. ad  
locum.

Lastly, the story saith, that despairing of all other remedies *ὅτι τὴν Θεὸν καταφύγει, καὶ προσέτρω τὴν Θεοτόκον*, she flyeth to God, and then assumeth for her Patron and Protector Christ Jesus her Spouse; and after this: *τὴν τὰς δούλων πατρὶς ἐκτενέστατον σὺνδεδωκεν τὰς δούλους ἀνδραγαθίαν*, she besought the Virgin Mary to succour her, being a distressed Virgin. First, she flyeth to God; secondly, shee maketh Christ her Patron; thirdly, she requesteth the Virgin Mary (in zeale rather than upon knowledge.) And although Nazianzen (speaking only by hearesay) reporteth that she supplicated (not by any Collect, or set forme of devotion, but by a short ejaculation) to the Virgin Mary: yet this was done by her in the last place, and after she had first sought to God and Christ: Whereas, in their Romish devotions, our Lady hath their Orizons first addressed to her; and our Lord hath them but as it were at second hand, the reversion of them.

## Papist.

Gregory Nyssen calls to Theodore the Martyr, saying, (b) Gather together the troops of thy brother Martyrs; and thou with them jointly, beseech God to stay the invasion of the Barbarous Gothes.

(b) Præsum  
torum Marty-  
rum coeclia-  
rum, & cum  
veneris and  
deprecare.  
Greg. Nyssen,  
orat. in S.  
Theodor.

## Protestant.

Nyssen spake this in a Panegyricall oration, as an Oratour, not as a Divine; in a popular sermon of Commemoration, not in doctrinall determination.

In like sort Bellarmine objects Nazianzen in his orations calling unto Cyprian, Basil, and Athanasius, with a *Tu autem & supernis nos*



(i) *Nazianz.* respice; (i) do thou favourably look upon us from an high; Whereas, this is no direct invocation, but rather a vote, with, and desire that Basil and Athanasius might do so and so; for it is not respice nos, but *si*, or *utinam* nos respicias; and so he speaks of Basil, And now Basil is in the heavens offering as I think sacrifices for us, and praying for the people: he comes with an *es opus*, as I take it, as I am persuaded; it was but his opinion, and conjecture; being indeed nothing but a Rhetoricall flourish.

The like answer may serve to that of Hierome, who concluding his Funerall Oration upon Paula, desireth her in heaven, to assist him with her prayers; (k) The speech he useth is no more but a Rhetoricall Apostrophe or conversion to her. Besides, it is but *ux* a wish; and not *propterea*, a direct prayer unto her.

In the like manner for proofe of prayer to Saints, Bellarmine alleadgerh two Poets, Paulinus and Prudentius; Now we answer him in his own words, (l) who when Prudentius was alleadged against him in the point of Purgatory, he puts it off, saying, Prudentius played the Poet; so say we, that they spoke it in a poetick veine, as others in a streine of Rhetorike: Now in Poetrie, men take more libertie; besides, their words serve them not at will, as they do in prose; but they must often take such to make up their verse, as were otherwise inconvenient to be used; moreover, the heate of their invention carrieth them further oftentimes, than in a temperate speech, they would be carried.

Papist.

Saint Ambrose exhorts widowes to pray to the Angels and Martyrs, (m) whom he called beholders of our lives and actions.

Protestant.

Saint Ambrose was chosen from a secular Judge, to be Bishop of Millaine, and was faine to be christened before he could be consecrated. Now this book *de Viduis*, of widows was written about the beginning of his Christianitie and divinitie both: (n) and therefore it is not strange, if in his beginning and novice-ship he said some things, for which he afterwards corrected himselfe; Of this sort is that which he hath in the book alleadged, which shews he was a novice in divinitie, when he wrote that book *de Viduis*; for there he doubts, whether the Martyrs had any sinnes or no; and then saith, (o) That the sinnes they had, they did themselves wash away with their own blood: Whereas the holy Scripture gives us no other Laver for our sinnes than the blood of Jesus Christ, who hath loved us, and washed us from our sinnes in his own blood (p). And againe, (q) The Saints have washed their robes in the blood of the Lamb. Now the blood of Martyrs is not the blood of Christ, and therefore that speech was neither so safely, nor properly set down. Besides, the words reach not home; it is only his opinion, that the Saints and Angels are our Patrons, *Videmur*, (r) we seeme to have their patronage, and yet it is but *Patrocinium quoddam*, a certaine kind of gardian-ship.

But

But what Saint Ambrose's opinion was touching this point, no man can better tell than himselfe, who elsewhere saith (f) That to procure Gods favour, we need no spokesman but a devout mind; and againe; (t) Thou only, O Lord, oughtest to be invocated and prayed unto.

Object.

Saint Cyril of Hierusalem saith, (u) That we make mention of those that sleep in the Lord before us, that by their Intercession God would receive our Prayers. Thus he in his mynagogicall Catechismes.

Answer.

The learned (x) do think that Cyril of Hierusalem was not Author thereof, but one John Bishop of Hierusalem, who lived about the yeare 767, a great advocate of Images; and indeed it may seeme so by some idle Ruffe we find in them, as namely, where it is said, \* That the wood of the Crosse did increase and multiply in such sort, that the earth was full thereof.

But, be it Cyrills of Hierusalem, it makes not for the Romists. All he saith is this, in effect; he supposeth that those holy ones with God, do continually pray unto God, which prayers he desires God would mercifully heare, and grant unto them, for the good of his servants here on earth.

Lastly, he sayeth *nominem facimus*; and so did the ancients in their Commemorations, mention the Godly Saints deceased, and yet without any direct invoking of them. And so Saint Austin saith: (y) That the Martyrs were named at the Communion Table, but yet not invocated by the Priest. Saint Austin flatly opposed *invocantur*, to *nominantur*; *nominantur*, sed non invocantur, so that they might be nominated, and mentioned, (as Cyril speaks) and yet not at all invocated.

Object.

Saint Hilary saith, (z) that by reason of our infirmities, we stand in need of the intercession of Angels; and the like he hath upon the 124 Psalm. (a)

Answer.

Hilary speaks only of Angelicall intercession: nor a word touching invocation or intercession of Saints. And if any intercession be intended, it is that in generall for the whole Church.

In the other place upon the 124 Psalm, Hilary speaks neither of Saints praying for us, nor of praying to them, but saith: That the Church hath no small ayde in the Apostles, Prophets, and Patriarkes, or rather in the Angels which hedge and compass the Church round about with a certaine guard; the ayde therefore he meaneth, is the example and doctrine of the Saints departed, and the ministerie of the Angels.

Object.

The Emperour Theodosius went in Procession with his Clergy and

(1) Ad Deum autem promendum, suffragatore non opus est, sed mente devota. Ambros. in Rom. cap. 1. Tom. 5.  
(2) Sed tamen tu solus Domine invocandus es. Ambros. de obitu Theodosii. tom. 3.  
(3) Facimus mentionem eius, non invocamus. ante nos obdormierunt, ne Deum orationibus nostris. Cyrillus. Catech. 5. mylag. 2. 62.  
(4) Andr. Rivet. Critici Sacri. li. 3. c. 2.  
(5) Rabb. Cocceius. censura Peccatorum. pag. 108.  
(6) Hilary. in Plalm. Nec leve presidium in Angelis, qui Ecclesiam quamdam custodit circumspice. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.



(b) Circebat  
cam Sacerdo-  
tibus & populo  
omnium oratio-  
num loca, ante  
Martyrum &  
Apostolorum  
thecas jacebat  
cilicio prostra-  
tus, & angustia  
sibi sola Sancto-  
rum interces-  
sione poscebat.  
Ruffin. lib. 2.  
hist. cap. 3.

(c) Theodosius  
Sanctorum in-  
vocator non est;  
aliud enim est  
poscere à San-  
ctis auxilium,  
quod propriè  
invocare est;  
aliud à Deo  
poscere, Sancto-  
rum interces-  
sione: ex inter-  
cessionem non se-  
quitur invoca-  
tio. Doct. An-  
drews in Re-  
spon. ad Bel-  
lar. Apologia  
cap. 1. p. 45.  
(d) Treatise of  
Invocation of  
Saints, pag.  
210.

(e) Ruffinus  
quod supra.

(f) De im-  
ploravit opem,  
sic voti compos.  
Socrat. hist.  
lib. 6. cap. 24.

(g) Deum pre-  
cabatur.  
Theod. lib. 5.  
cap. 24.

(h) secondly  
to the Virgin  
Mary.

(i) of the  
Virgin Mary.

(j) of the  
Virgin Mary.

(k) Inclina  
aurem tuam [Ma-  
ria] in preces nostras, & ne obliviscaris populi tui — & infra — ad te clamamus — & infra —  
Intercede Herva, & Domina & Regina, & mater Dei pro nobis. Athan. Sermon in Evang. de sanct.  
Deipara. seu Annunciat.

and Laity, (b) to the Oratories and Chappels, and lying prostrate before the Shrines and Monuments of the Apostles and Martyrs, he required ayde to himselfe by the faithfull intercession of the Saints.

Ans.

The Emperour did not invoke any Saint, or Saints at all; only upon that exigent of the rebellion of *Eugenius* and his complices he repaytes to the Shrine and Chappels of the Apostles, Martyrs, and other holy Saints; where he made his prayers unto God in Christ, not unto them, desiring God to ayde him against his enemies, and the rather upon the prayers and intercession of the Saints on his behalfe; now invocation followes not presently upon intercession. (c)

Reply.

*Sozomen* telleth us that the Emperour before he joyned battaile he earnestly intreated to be assisted by Saint *John Baptist*.

Rejoinder.

The learned Bishop, Bishop *Mountague* answereth: (d) that the credit of this story may be questioned; for *Socrates* and *Theodoret* elder than *Sozomen*, have it not; and *Sozomen* himselfe hath no greater warrant for it then Hear-say; *Allyne*, the report is; but who the Author was, what credit it was of, is not related. But supposing the truth of the story, *Ruffinus* hath the very forme of the Prayer which the Emperour made, (e) and there is no mention therein of invoking either Saint or Angel. *Socrates* saith, (f) that the Emperour implored Gods assistance, and had his desire; *Theodoret* saith, (g) that the Emperour prayed to God; so that the Emperour had repayre unto God alone, without any mediation at all (h).

I have consulted with the Originall, and there indeed I find that the Emperour being in Saint *John Baptist's* Church which *Theodosius* himselfe had built, (i) He called to have Saint *John Baptist's* assistance in the battail; he did not directly call upon St. *John Baptist*, but he called upon God, that he would appoint the *Baptist* for to ayd him.

But be it that he called upon the *Baptist* indeed; yet this was done in the second place, after he had first immediately called upon God himselfe.

Object.

*Athanasius* in his Sermon upon the Annunciation of the blessed Virgin, saith to the Virgin *Mary*, (k) *Incline thine eares to our prayers, and forget not thy people.*

Ans.

Indeed this speaks home, but it is not the true *Athanasius*, but

in preces nostras, & ne obliviscaris populi tui — & infra — ad te clamamus — & infra —  
Intercede Herva, & Domina & Regina, & mater Dei pro nobis. Athan. Sermon in Evang. de sanct.  
Deipara. seu Annunciat.

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some counterfeiters bearing his name; and this is confessed by the two Arch-pillars of Popery, Bellarmine and Baronius; for howsoever Bellarmine, to make up his number, produce (l) Athanasius for proofe of Saintly invocation; yet the same Bellarmine when he is out of the heat of his controversies, and is not tied to maintain the invocation of Saints, but treateth of other matters; then, in his Catalogue of Ecclesiasticall writers, he is of another judgement, and saith (m) that this Sermon of Athanasius of the Annunciation of the blessed Virgin, seemeth not to be Athanasius's, but some later writer, who lived after the first general Council.

Baronius also is of the same judgement: (n) and indeed he that shall consider and weigh what the true Athanasius writes, to wit; (o) That God only is to be worshipped: that the creature is not to fall down and worship or supplicate the creature; nor (p) to make the Saints (being but creatures, and no creators) speciall helpers and operators; he (I say) that shall duly weigh these things, will easily conceive when he reads this Sermon of the Annunciation, that either Athanasius was not constant to his own doctrine (which is not to be imagined) or that this Homily alleadged, is none of the true Athanasius's; it is so farre different from his other doctrine.

## Object.

Bellarmino, for proofe of Saintly invocation; (q) alleadgeth a place out of Eusebius; the testimonio speaketh thus; as there it standeth reported out of the thirteenth Book, and seaventh Chapter of his Evangelicall Preparation: (r) This we daily do: we honour those heavenly Souldiers, as Gods friends; we approach unto their Monuments, and pray unto them; as unto Holy men; by whose intercession we professe our selves to be much holpen.

## Answ.

Eusebius speaks not of particular invocation for particular intercession: but of generall mediation of the Saints in Heaven; who pray for Saints on earth in general; according to the nature of Communion of Saints, without any intercession used to them; or invocation of them; by that other moiety of the Church Militant on earth.

Secondly, Eusebius doth not enlarge his speech to all the Saints departed; but unto Martyrs only; whom he calleth Heavenly Souldiers. Now the case of Martyrs and other Saints is not equal: for in the opinion of the Ancients, that of Martyrs was farre above all other departed with God; as enjoying more privilege from God; with Christ in glory; by some speciall enlargement and dispensation, than they the other holy Saints; as Saint Augustine (s) teacheth.

3. Thirdly, the place alleadged is taken out of a corrupt translation made by Trapezuntius, and afterwards followed by (t) D.

menta quos, ulorum accedimus, vobis, ipsi facimus. Euseb. de Preparat. Evangel. lib. 13. cap. 7. Euseb. opera Jo. Dadrzi, Parisiis, 1581.



(u) ἔστιν ἡ  
ἐν ταῖς θύκταις  
αὐτῶν ἵδος  
ἡμῶν παρὲν  
ταῖς θύκταις  
ἐν ταῖς παρὰ  
ταῖς τοῖς  
ἐν ταῖς θύκταις  
ταῖς μακαρίαις  
αὐτῶν ψυχαῖς.

Euseb. de p. ap.  
Evang. lib. 13.  
cap. 11. ex edit.

Rob. Stephani,  
Lutet. 1544.

(uu) ἡμῶν μὲν  
τοῦ ἑαυτῶν πᾶν  
τοῦ ὁσίου  
ἀδελφῶν

ἐν ταῖς θύκταις  
ἐν ταῖς θύκταις

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draeus a Doctour of Paris, who set forth Eusebius. Now Eusebius hath no such thing as is pretended; his words in his own language are these: (u) *It is our custome, to come to the Tombes and Monuments [of the Martyrs] and to make our prayers at, or before those Shrines, or Tombes, and to honour those blessed souls.* He saith they used ἐν ταῖς θύκταις παρὲν, to present themselves at the Martyrs Tombes, ἐν ταῖς θύκταις παρὰ ταῖς τοῖς, and to make their prayers, παρὰ ταῖς at thole θύκταις those\* Tombs and Monuments; he saith no, αὐ τοῖς, to these Martyrs, as Bellarmine would have it. It is one thing to pray *ad memorias Martyrum*, before or neere the Sepulchers of the Martyrs, as anciently they were wont to do: and another thing to say (as our adversaries doe) that these Prayers were made unto the Martyrs themselves: the truth is, they were made unto God to praise him for the assistance given unto the Martyrs, and to crave of God the like Grace.

4. Fourthly, and lastly, Eusebius in the same Treatise doth fully expresse himself touching this matter, saying, (uu) *We are taught to worship God only, and to honour those blessed Powers that are about him, with such honour as is fit and agreeable to their estate and condition: and againe, (x) To God only will we give the worship due unto his name, and him only do we religiously worship and adore.*

Object.

Saint Ephraim the Syrian (y) saith, *we pray you, O yee blessed Spirits, vouchsafe to make intercession to God for us miserable sinners.*

Ans.

The (z) learned take exceptions at this Ephraim, as being a counterfeit, lately brought to light, and not set forth in his native language, but taught to speake in the Roman tongue: But be it that it is the true Saint Ephraim, yet he saith nothing directly for praying to Saints: for it is but an Apostrophe in generall, which inferreth no conclusion at all, nor is it directed to any one peculiar Saint, but to the Saints in generall. Now it is confessed that they pray to God *pro nobis miseris peccatoribus*; and this their brother-like affection, and Saint-like performance, is an especiall part of the Communion of Saints.

Besides, Ephraim (take him as he commeth to our hands) delivereth that which overthroweth Saintly Invocation; for he prayeth to God only, without mentioning any Saint at all; (a) yea he saith expressly, *That he knoweth no other save God, to whom he should present his prayers; and yet more fully (b) saying Tibi soli redemptori supplico; To thee only my Saviour and Redeemer I make my prayer and supplication.* And thus speaks Ephraim when once he is out of his Prosopopeiaes, and Rhetoricall compellations, his panegyrics, and commendatorie orations of the Saints.

(a) *Nec in me quidquam boni reperio; quod in conspectu tuo memorari possit, nisi hoc solum, quod prater te, alium ignorem.* S. Ephraim, Sermon, pag. 65, tom. 1. (b) *Idem ibid. pag. 269. edita Vossiana.*

Article

## Artic. 8. Of Justification by Faith Only.

Concerning Justification by Faith only, Saint Ambrose (or some of the same standing with Ambrose) (c) is cleare and plentifull throughout his Commentaries on Saint Pauls Epistles.

2. St. Ambrose saith, (d) they are blessed, that have their sins forgiven, no work of penitencie being required of them, *nisi tantum ut credant*, but only to believe; and elsewhere (e) he speaks of *gratis*, and *sola fide*, and *sine opere*; that without works the sins are forgiven. To this it is answered (f) by Bellarmine, and Doctour Bishop in his Treatise against Mr. Perkins, the thirtieth Section, that Ambrose excludes not Repentance, but the works of the Ceremonial Law, as Circumcision, and the like externall works, which the Jewes held to be Necessary. This is indeed their usual starting hole, but here it is stopt. For by Ambrose his excluding these publike pœnitential Acts, it appeares it was not his meaning only to exclude Circumcision, and the like Ceremonies of Moses his law.

## Object.

Yea but Ambrose saith, Faith alone doth not suffice, but it is necessary that faith work by Charity. In. 4. c. ad. Hebr.

## Sol.

So say we, that Faith worketh by Love, Galat. 5. 6. and Love and other graces are necessary to the perfection of a Christian; yet Faith only sufficeth to Justification.

St. Basil saith, (g) This is perfect and entire glorying in God, when a man being not lifted up for his own righteousness, knoweth indeed himselfe to want true Justice, *πιστεύει μόνον ἐν Χριστῷ δικαιοσύνην μόνον*, but to be Justified by Faith alone in Christ.

To this Dr. Bishop saith, that Basil, by Faith alone, excludes all merit of our own; but no necessarie good dispositions; for Basil in his Sermon *de fide*, saith, Charity is as necessary as Faith.

But Mr. Bishop should remember, that Basil speaks to them that were past dispositions and preparations; it being a Sermon not *ad Catechumenos*, Novices and such as were yet to be baptized; but *ad fideles*, to the faithfull, as they were termed after Baptisme; and them he teacheth, to acknowledge themselves to be Justified by Faith alone.

For Charity, be it as necessary as Faith, to wit, to the full perfection of a Christian, yet not so to the Act of Justification. And though Basil say, Charity is as necessary as Faith, yet he saith not, that we are Justified by Charity.

3. Hilarie saith (h), That is remitted by Christ; which the Law could not release, *fides enim sola justificat*, because Faith only justifieth; and this speech is usual with him. Can. 21. et de Trinit.

4. 5,

7

Here

(c) Author  
Commentario. 3  
rum in Epistolas  
Pauli. equalis  
sine dubio Am-  
brofii fuit. Bel-  
lar. lib. 4. de  
Justif. cap. 8.  
(d) Ambr. in  
Rom. c. 4.  
(e) idem. ibid.  
c. 3. et in  
1 Cor. c. 1.  
(f) Lib. 1. de  
Justif. c. 25.

(g) Basil.  
Homil. de Hu-  
milis.

(h) In Math.  
Can. 8.



Here we see *Hilary* excludes not only the Ceremoniall Law, as *Bellarmino* would have it; for *Hilary* saith, *quod lex laxare non potuit*, that which the Law could not release; but it was not within the compasse not only of the Law Ceremoniall, but Moral also to release sin; for as much as the Law, and Remission of sin, are strongly opposed.

Artic. 9. Of Merit.

(i) In Exhort.  
ad Virgines.

\* Id. in Psal.  
118. Serm. 20.

\* Lib. 8. c. 47  
Sect. 8. et 10.

(k) Homil. 15.  
Interprete  
Joan. Pico.

(l) Basil. in  
Psal. 114.

\* Lib. 5. de  
Justif. c. 6.  
Sect. Sed.

1. **C**ONCERNING Merit, St. *Ambrose* saith (i), How should I have so great Merit, *cui indulgentia pro Corona est*, seeing mercie is my Crown. And againe, \* *quid possumus dignum premis facere celestibus*? What can we do worthy of the Heavenly rewards? The sufferings of this time, are unworthy of the glory that is to come; therefore the forme of Heavenly decrees proceeds with men, not according to our Merits, but according to God's mercie. To this a frivolous Answer is given by Jesuit *Malone* in his reply to Bishop *Usher*, that *Ambrose* speaks of Merits as contra-distinguished from Gods mercie; whereas *Ambrose*, as Doctor *Downam*\* observes in his Treatise of Justification, speaks of himselfe, and the faithfull endued with grace; who notwithstanding are not able to do, or suffer any thing, worthy of the future glory.

2. *Macarius* saith, (k) If any one man, from the time wherein *Adam* was created, to the end of the world, should fight against Satan, and undergoe afflictions, yet *ἐν δυνάμει καὶ ἐν χάριτι*, he should not do any great matter, in respect of the glorie he shall inherit; And he gives the reason hereof; for that he shall reigne together with Christ world without end. And *Mark*, the Hermit, speaks to the same purpose; And to both these, it is answered that they speak of humane works not assisted with grace. Whereas they speak of the dignity of Christians, for whom God hath prepared a Kingdom; but such mens works were assisted by Grace.

3. *Basil* saith, (l) everlasting rest is laid up for them that strive lawfully in this life, *ἐκ τῆς ὀφείλειμα τῶν ἔργων, ἀλλὰ κατὰ χάριν*, not to be rendred according to the debt of works, but exhibited (by the grace) of the bountifull God, to them that trust in him. *Bellarmino* saith, \* *Basil* speaks of the reward rendred not according to the merit of works, which men have done by their own strength, but such as are done by grace. But *Basil* speaks not of naturall men, but of godly ones, such as *David* was, whose words, *Returne unto my rest, O my Soul*, were the occasion of his speech. *Psal.* 116. 7.

Q. Fathers

¶ Fathers Objected for Merit, vindicated.

**B**asil saith, we must like Merchants get possession of Heaven per Opera mandatorum, by the works of the Commandments. Homil. in initium Proverb.

Answ.

Basil relates to the parable of the Merchant in the Gospel, that with much labour, cost and peril, procured the Pearle of Heaven- *Math. 13.45.* ly wisdom. And he would have us ~~trade~~ trade with our Talent, God hath given us, to gaine to our selves Treasures for the life to come, *Math. 25. 16.*

Object.

Hilarie saith (m) Seek we the Kingdome of God, vitæ nostræ stipendiis, by, or, with the Stipends of this life; or, as Malone rendreth it, to (m) In *Matth. Can. 5.* purchase Heaven by the price of a good life.

Answ.

1. This is a grosse mistake, of Stipends for Merits: Stipends are the Souldiers wages or pay, and not services, or duties they performe.

2. This alludes to our Saviours advice, first to seek the Kingdome of God, and its righteousness; and then other things shall be added, as an over-plus, or surplussage, even the *Stipendia vitæ nostræ*, as the petty rewards of our pietie; the *τὰ βιωτικά*, the things of this life, as Food, Apparrel and the like, which Hilary improperly calleth *Stipendia*, *Stipends*, or *Salaries*, being indeed God's free Donatives. *Math. 6. 33.*

Object.

Hilarie saith (n), that that blessed eternitie de nostro est promerenda, it must be merited of our own.

Answ.

(n) *Can. 6; in Matth.*

Hilaries meaning may be gathered, by that in the Gospel, whereof he speaks, that many shall say, Lord have not we prophesied in thy name? yet Christ (saith he) condemns the hypocrisie of those counterfeit Preachers; who though void of sanctifying grace, yet because of their gifts of Illumination, and prophecie, did therefore promise to themselves the Kingdome of Heaven, *quasi verò eorum aliquid proprium sit, quæ loquuntur, aut faciunt*; they being but God's Instruments, by whom he wrought, and spake, so as the Word and Works was not their's but God's. But if we desire to attaine happinesse, then (as he saith) *præstandum aliquid est ex proprio*, we must do somewhat of our own, to wit, to will what is good, and shun all evill, and with all our affection obey the Heavenly precepts, which albeit they be not from our selves, yet they may be called ours Subjectively, as being our Acts, and works; and Objectively, as properly tending and aiming at our own good, and Gods glory. *Math. 7. 32.*





it, or at least makes use of a corrupt translation, (b) *That the body of Christ is given, Sub specie panis, Under the form of bread*; but (as it is in the Greek) (c) *Under the type of bread*; even as he saith afterwards, (d) *Think not that you taste bread, but the Antitype of Christ's body*; so that he calleth the consecrated bread and wine, *Types, and Antitypes*, that is, signs of the Body and Blood of Christ. Now whereas Cyril would not have us judge of this Sacrament by our taste or sense; it is true, that as the Bread and wine are round and white, and sweet in taste, our bodily senses may indeed perceive them; but as they are Types, and Antitypes, that is, signs of the Body and Blood of Christ, so they are spiritually to be discerned, with our understanding onely.

### §. I. Of Constantine's Faith.

**I**N this Age flourished the honour of our Nation, that Christian Prince, *Constantine* the Great, born of our Countrey-woman *Helena*; both of them *Britains* by birth, Royall by descent, Saints by estimation, and true Catholikes by profession.

Papist.

Doctor Bishop, and Master Brerely shew them to have been of our Religion.

Protestant.

Our Reverend and Learned Doctor, Dr. Abbot, late Bishop of *Salisbury*, hath sufficiently confuted your Bishop, and acquitted them from being Papists; since they held not the ground of Popery, as at this day, they are maintained.

Papist.

If *Constantine* were no Papist, of what Faith was he?

Protestant.

He was of the true, ancient, Christian Faith, as may appear by these instances following.

He held the Scriptures sufficient for deciding matters of Faith, and accordingly prescribed this Rule to the *Nicene Council*, saying, (b) *Because the Apostles Books do plainly instruct us in divine matters; therefore we ought to make our Determinations upon Questions, from words which are so divinely inspired*: he saith not, that the Scriptures plainly teach us what to think of the nature and substance of God, (as *Bellarmino* would (i) wrest it) but also of the holy Law, and things concerning Religion; for so do the words sound in the Original (k); and herein saith *Theodoret*, (l) the greater part of the Council obeyed the voice of *Constantine*. *Constantine* held it not the Popes peculiar to summon general Councils; for he called the Council of *Nice* himself (m), and therein sat as President and Moderator, receiving every mans opinion, helping sometimes one part, sometimes another, (n) reconciling them when they were at odds, untill he brought them to an agreement in the Faith.

(b) Sub specie panis datur tibi corpus, Cyril. Catech. 4. Bellar. l. 2. de Euchar. c. 13. Sect. Secundo. (c) ἐν τύπῳ ἄρτου λέγουται τοὺς σῶμα. Cyril. Catech. 4. (d) ἐν ἄρτῳ καὶ οἶνῳ κελεύονται χρυσάζειν, ἀλλὰ ἀντιτύπον τοῦ σώματος καὶ αἵματος τοῦ Χριστοῦ. Id. Catech. 5.

(g) Dr. Bishops Epistle to the King, Sect. 21, etc. and Prot. Apology, tract. 2. cap. 1. Sect. 3.

(h) Ἐυαγγελικαὶ βίβλοι καὶ ἀποστολικαὶ συρραὶς ἡμᾶς ἐκείνη καὶ τὰ τοιαῦτα φρονεῖν ἐκπαίδευσις ἐκ τοῦ θεοῦ πνεύματος λόγων λαλῶμεν, καὶ ζητούμενων τῶν λόγων. Theodor. Eccles. Hist. li. 2. cap. 7.

(i) Bellar. l. 4. de verbo Dei. cap. 11.

(k) καὶ θεῶν παραμύτων, Theod. quod supra.

(l) Theod. quod supra.

(m) Βασιλεὺς τῶν νικαίων συνήγαγε συνέδον, Theod. lib. 1. cap. 7.

(n) Euseb. de vit. i. Constantini. lib. 3. cap. 13.

The



(o) Ἐπισκό-  
ποις ὑπὲρ τοῦ  
ἐκκλησιῶν  
Θεοῦ τὰ πρὸς-  
εἶρα διατα-  
γόμενος, Id.  
ibid. lib. 3.  
c. 23.

(p) παρὰ γεν-  
μα τῆ ἰδίας  
τόλμης διὰ  
τῆς τοῦ Θεοῦ  
πορεύσεως  
τοῦτέστιν ἐμῆς  
ἐνεργείας ἀνα-  
σῆται. Theod. l. 1.  
c. 19.

(q) Euseb. de  
vita constan.  
lib. 1. cap. 16.

(r) Νῦν ἀλη-  
θεῖ λόγῳ μα-  
κάριον διδ-  
εῖν αὐτὸν νῦν τῇ  
ἀθανάτῃ ζωῆς  
πεφάντα  
αἰετῶν νῦν τῇ  
θεῷ μετῴλη-  
σέναι Id. ibid.  
l. 4. c. 63.

(s) Νῦν τῇ  
ἀληθείᾳ ζωῆς  
ἡ ζωὴ μόνον  
τῷ αὐτῷ εἰδ-  
εῖν ὅν μετέ-  
ληπεν ἀγαθῶν.  
Id. ibid.  
l. 4. c. 63.  
gr. edit. Rob.  
Stephani. Lu-  
zetie ann.  
1544.

(t) τῇ διορι-  
σμένῃ συνα-  
γωγῇ ἡμῶν  
ἐκ διαφόρων  
πόλεων τε καὶ  
ἐπαρχιῶν με-  
γάλη καὶ ἀγία  
συνόδος ἐν νι-  
καίᾳ συνακρο-  
τήσει ἐστάταν-  
τος. Socrat.  
hist. l. 1. cap. 9.  
et lat. c. 6.

(u) Τὰ ἀρχαῖα ἔθνη κρατεῖται, τὰ ἐν Ἀιγύπτῳ καὶ Λιβύῃ καὶ πενταπόλει, ὥστε τῇ ἐν Ἀλεξανδρείᾳ  
ἐπισκοπῇ πάντων τέτων ἔχειν τὴν ἐξουσίαν ἐπειδὴ καὶ πᾶς ἐν τῇ Ῥώμῃ ἐπισκόπος τὸτο σύνθημα ὅτι  
Concil. Nicen. 1. Occum. cap. 6, pag. 285. ex edit. Tili Paris. 1620.

The same Emperour by his Royall Letters (o) Prescribed to the Bishops such things as belonged to the good of Gods Church; yea, he held himself to be a Judge and Supream Governour in Causes Ecclesiasticall: for he professeth, (speaking generally of all sorts of men) if any shall rashly or unadvisedly maintain these pestilent assertions, (meaning the Arrian's) (p) His saucinesse shall be instantly curbed by the Emperours execution, who is Gods Minister. Moreover, Constantine never sought to the Pope for pardon, he never worshipped an Image; never served Saint nor Shrine; never knew the Masse, Transubstantiation, nor the half-Communion: he prayed not for his Father's soul at the performance of his Funeralls, (q) used no Requiem nor Diriges at his Exequies; he wished not any prayers to be made after his death for his own soul; but having received Baptisme newly before his death, professed a steadfast hope that needed no such after-prayers, saying; (r) Now I know indeed that I am a blessed man, that hath accounted me worthy of immortall life, and that I am now made partaker of the light of God. And when they that stood about him wished him longer life, he answered, (s) That he had now attained the true life, and that none but himself did understand of what happinesse he was made partaker, and that he therefore hastned his going to his God. Thus Constantine dyed outright a Protestant, he craved no after-prayers for his soul, he dreaded no Purgatory, but dyed in full assurance of going immediately to his God. Was this Prince now a Trent-Papist?

## §. 2. The first Generall Council.

Now to proceed, the first Generall Council in Christianity, after the Synod of the Apostles, was that famous first Council of Nice, consisting of 318. Bishops, the greatest lights that the Christian world then had; it was called about 325 years after Christ, against Arrius, that denyed Christ to be very God; from this Council we had our Nicene Creed, it was summoned not by the then Bishop of Rome, but by the Emperour Constantine, Gathering them together out of divers Cities and Provinces, as themselves have left recorded (t): We produce the sixth Canon of this Council, against the Popes Monarchical Jurisdiction; the tenour thereof is this: (u) Let ancient Customes hold, that the Bishops of Alexandria should have the Government over Ægypt, Lybia, and Pentapolis, because also the Bishop of Rome hath the same custome; as also let Antioch and other Provinces hold their priviledges: Now these words of the Canon thus limiting and distinguishing the severall Provinces, and grounding on the custome of the Bishop

of Rome, that as he had preheminence of all the Bishops about him, so Alexandria and Antioch should have all about them; as likewise every Metropolitane within his own Province: these words (I say) do clearly shew, that before the Nicene Council, the Pope neither had preheminence of all through the world (as now he claimeth to be an universall Bishop) nor ought to have greater preheminence (by their judgment) than he had before time; this being the effect of the Canon, to wit, That the Bishop of Alexandria shall have authority over his Diocesses, as the Bishop of Rome over his.

## Papist.

Bellarmino saith, (x) The meaning of the Canon is, that the Bishop of Alexandria should have the Provinces there mentioned, because the Bishop of Rome was accustomed to permit it so to be.

## Protestant.

The words of the Canon are, Because the Church of Rome hath the like custome, here is not one word of permission. They be indeed (as learned Bishop Morton saith (y) words of comparison; that the Bishop of Alexandria should enjoy his priviledges accordingly, as the Bishop of Rome held anciently his: as if one should say, I will give this man a crown, because also I gave a crown to his fellow.

Besides, Cardinal Cusanus understandeth the Canon as we do, in this sort; (z) As the Bishop of Rome had power and authority over all his Bishops, so the Bishop of Alexandria, according to custome, should have thoroughout Lybia, and the rest.

Here by the way, the Reader may observe, that though the Pope should have a large circuit for his Diocese, yet was not this Jurisdiction given him, by the Law of God, but by the custome of men. Let old customes be kept, saith the Council: Here was no Ordinance of Christ acknowledged, no Text of Scripture alledged for it, as now adayes; Tu es Petrus, and Pasce oves, and Tibi dabo claves; Thou art Peter, feed my sheep, and unto thee will I give the Keyes of the Church. The Pope held it not then, as it is now pretended, (a) Jure Divino, by Divine ordinance, but onely by use and custome, which may be altered, and was upon occasion; for when Constantinople became the Imperiall City, then was the Bishop thereof equalled with Rome, as appeareth by the Chalcedon Council.

Quia ita Pontifex Romanus consuevit permittere. Bellarmino lib. 2. de Pont. cap. 13. Sect. 4. Quarto.

(x) Sensus est, quia ita Pontifex Romanus consuevit permittere. Bellarmino lib. 2. de Pont. cap. 13. Sect. 4. Quarto.

(y) The Grand Imposture of the (now) Church of Rome, by the Bishop of Coventry and Lichfield, chap. 8. Sect. 2.

(z) [Quoniam parilis mos est] id est, sicut Romanus habet omnium suorum Episcoporum potestatem; ita & Alexandrinus ex more habet per Ægyptum, &c. Card. Cusan. concord. Cathol. 1. 2. c. 22.

(a) Bellarmino lib. 2. de Pont. cap. 12.



## §. 3. The Second General Council,

(b) ὁ βασιλεὺς  
 ἕνεκα τῆς  
 πίστεως  
 συγκαλεῖ. So-  
 crates, lib. 3.  
 xlv. cap. 8.  
 (c) τὸν μὲντοι  
 Κωνσταντίνου  
 πόλιν δὲ  
 πόλιν ἔχον  
 τὰ πρὸς τὴν  
 τῆς τιμῆς καὶ  
 τὸν τῆς Ῥώ-  
 μης δὲσκο-  
 πον, διὰ τὸ  
 εἶναι αὐτὴν  
 νύκτωρ Ῥώμην.  
 Synod. Oecu-  
 men. 2. can. 3.  
 pag. 306. edit.  
 J. G. Græc.

About the year 381, the second General Council was held at Constantinople, against Macedonius, who denied the Divinity of the Holy Ghost; it consisted of an hundred and fifty Bishops: it was called not by the Pope, but by the Emperour Theodosius the Elder (b).

This Council confirmed the foresaid sixth Canon of the Nicen, which bounded the Bishop of Rome (as well as other Bishops) within the precincts of his own Province. The third Canon of this Council of Constantinople speaks in this tenour: (c) That the Bishop of Constantinople's City, that is, Constantinople, hath Prerogatives of honour next after the Bishop of Rome, because it is new Rome.

The

It was born in Dalmatia, and instructed in Rome. He travelled abroad into France, and other places, of Europe to be

# The Fifth CENTURY

FROM

The Year of Grace, Four Hundred, to  
Five Hundred.

Papist.

What say you of this Fifth Age?  
Protestant.

We are yet within the compasse of the first 500 yeares next after Christ, and so neerer to the time and truth of the Primitive Church. Now for this present Age, it may for choice of Learned men, be compared to the *Golden Age*; for now flourished the *Golden mouthed Chrysostome*; \* the *well languaged Hierome*: and Saint *Austin* the very *Mall and Hammer of Heretickes*.

p. St. Chrysostome.

*Chrysostome* was *πλουρηγός*, the most copious writer of any of the Greek Fathers now extant; he was an eloquent Preacher, full of Rhetoricall figures, and amplifications; so that his veine and gift lay rather in the *Ethique and Moral part of divinity*, (a) working upon the affections, than in the doctrinal and exegetical part, for information of judgment. By his liberty of speech in Pulpit, he drew the hatred of the great ones of the Court, and of the Emperour himselfe; but above all, of the Empresse *Eudoxia*, upon his head: so that she, and *Theophilus*, Patriarke of *Alexandria*, procured his deposition and banishment, with commandment to journey his weak body with excessive Travels from place to place, untill he concluded his life, (b) about the yeare foure hundred and eleven (c).

p. St. Hierome.

*Hierome* was borne in *Dalmatia*, and instructed at *Rome*. He travailed abroad into *France*, and other places; of purpose to in-

A 2

crease

\* Ob vana flatem eloqui Chrysostomus, id est, oratorum nominatur. Trihem. de Scriptor. Ecclesiast.

(a) In Ethicis plus excellit, quam in Didascalis & Exegeticis. Dan. Tossan. in Synopsi de legendis Patribus.

(b) Socrumen. lib. 8. cap. ult. hist. Eccles.

(c) In exilio Ponti moritur. Anno 411. Trihem. de Scriptor. Eccles.



crease his knowledge, at Rome he acquainted himself with Honourable women, such as *Marcella*, *Sophronia*, *Principia*, *Paula*, and *Eustochium*, to whom he expounded places of holy Scripture, for he was admitted Presbyter; he served *Damasus* Bishop of Rome in sorting his Papers; his gifts were envied at Rome, therefore he left Rome, and took his voyage towards *Palestina*; by the way he acquainted himself with *Epiphanius*, *Nazianzen*, and *Didymus* Doctor in the Schoole of *Alexandria*, and sundry other men of note and make. In the end he came to *Judea*, and made choice of *Bethlem* the place of the Lords Nativity to be the place of his death. At *Bethlem*, *Paula* a noble woman (who accompanied *Hierome*, and his brother *Paulinianus* from Rome) upon her own charges builded four Monasteries, whereof her selfe guided one, and *Hierome* another. *Hierome* was ~~not only~~ well skilled in the tongues; but he was a man of a Chollerick and sterne disposition, more inclinable to a solitary and Monkish life, then to fellowship and societie: neither *Heliodorus* in the wilderness, nor *Ruffinus* out of the wilderness, could keep inviolable friendship with him, he flourished about the yeare 390, but he lived unto the yeare 422, (d) and therefore we place him in this fifth Age, and so doth *Bellarmino* (e).

(d) *Hieronymus*  
moritur sub  
*Honorio &*  
*Theodosio*, ann.  
422. *Trihem.*  
*ibid.*

(e) *Bellarmino* lib.  
3. de *Eucha-*  
*ristia*, cap. 23.

¶ St. Augustine.

*Augustine* in his younger yeares was infected with the errour of the *Manichees*; his mother *Monica* prayed to God for his conversion, and God heard her prayers; for by the preaching of *Ambrose*, Bishop of *Millaine*, and by reading the life of *Antoninus* the Heremite, he was wonderfully moved, and beganne to dislike his former conversation. He went into a quiet Garden accompanied with *Alipius*, and there as he was with teares bewailing his former course, and desiring Gods grace for working his conversion, he heard a voyce saying unto him, (f) *Tolle & lege*, and againe, *Tolle & lege*, that is to say, *Take up and reade, Take up and reade*: At the first hearing, he thought it to be the voyce of boyes or maydes speaking in their play such words one to another: but when he looked about, and could see nobody, he knew it to be some heavenly admonition, warning him to take up the book of holy Scripture (which he had in the Garden with him) and read. Now the first place that fell in his hands, after the opening of the book, was this: (g) *Not in gluttony and drunkennesse, neither in chambering and wantonnesse, nor in strife and envying; but put ye on the Lord Jesus Christ, and take no thought for the flesh to fulfill the lusts of it.* At the reading whereof, he was so fully resolved to forsake the vanities of the world, and to become a Christian, that immediately thereafter he was baptized by Saint *Ambrose*, with his companion *Alipius*, and his sonne *Adeodatus*. He was afterwards made Bishop of *Hippo* in *Africa*. He defended the truth against the *Manichees*,

(f) *Augustin.*  
confess. lib. 8.  
cap. 12.

(g) *Rom.* 13.  
vers. 13, 14.

Manichees, Pelagians, Donatists, and whatsoever error else prevailed in this age. He is to be commended, in that he revised his own Writings, and wrote his retractations, or recognitions. When he had lived 76 yeares, he rested from his labours, before the Vandals had taken the town of Hippa which in the time of Augustine's sickness they had besieged, and thus was he translated, and taken away, before he saw the evil that came upon the place (b).

Besides these learned *Trium viri*, there lived in this age Theodoret bishop of Cyprus a towne in Syria, Cyrill Bishop of Alexandria, Leo the great and Gelasius Bishops of Rome, Vincentius Lirinensis a great impugner of Heresies, as also Sedulius of Scotland (i), whose Collections are extant upon Saint Pauls Epistles, (k) and his testimonies frequently cited by the learned L. Primare, Doctour *Wisher* in his Treatise of the ancient Irish Religion.

### Artic. 1. Of the Scripture's Sufficiencie.

1. Saint Augustine saith, (l) In those things which are laid down plainly in the Scriptures, all those things are found which appertain to faith and direction of life.

Bellarmin would shift off this place by saying, (m) That Augustine meant, that in Scripture are containd all such points as are simply necessary for all, to wit, the Creed, and the Commandements; but beside these, other things necessary for Bishops and Pastors (n) were delivered by tradition: but this stands not with Augustine's drift, for in the Treatise alleadged *de Doctrina Christiana*, he purposely instructeth not the people, but Christian Doctors and Teachers; so that where he saith, In the Scriptures are plainly set down all things which contain Faith, Hope, and Charity, he meaneth (as elsewhere (o) he expresseth himselfe) all things which are necessarily to be believed, or done, not only of the Lay people, but even of Ecclesiasticks. In like sort the same father saith; (p) Those things which seemed sufficient to the salvation of believers, were chosen to be written.

2. Vincentius Lirinensis (q) saith, that the Canon or Rule of Scripture is perfect, abundantly sufficient in it selfe for all things, yea more than sufficient; neither is this a false supposall, as a Jesuit pretends it to be, (r) but a grounded truth, and the Authors doctrine: Lirinensis indeed maketh first one generall sufficient Rule for all things, the sacred Scriptures; Secondly another, usefull in some cases only, yet never to be used in those cases without Scriptures, which is, the Tradition of the Universall Church, and generall consent of Fathers. The first was used by the ancient Church from the worth that is in it self; the other is used to avoyd the jarring interpretations of perverse Hereticks that many times

(b) Cum sit perfectus Scripturarum Canon, sibi que ad omnia satis superque sufficiat. Vincent. Lirin. contra Heres. cap. 2. & non quia Canon solus non sibi ad universa sufficiat. Id. c. 41. (i) The Rejoinder to Dr. White's Reply, pag. 141. secundum Ecclesiastici & Catholicos sensus normam dirigatur. Lirin. c. 41.

(b) Isai. 57. 1.  
(i) Sedulius Presbyter, natione Scotus, claruit Anno 437. Trithem. de Script. Eccles.

(k) Sedulii Scoti Hibernensis, in omnes Epistolas Pauli collectione, excus. Basil. 1528.

(l) In iis quae aperte in Scriptura posita sunt, inveniuntur illa omnia quae continent fidem moresque vivendi. Aug. de Doctrin. Christiana, l. 2. c. 9. tom. 3.

(m) Loquitur de illis dogmatibus, quae necessaria sunt omnibus simpliciter, qualia sunt quae habentur in Symbolo Apostolico, & Decalogo, Bellar. lib. 4. de Verbo. Dei non Scripto. cap. 11. Sect. Ultim.

(n) Quadam solis Praelatis utilia. Id. ibid. Sect. Nota.

(o) Aug. de Doctrina Christi. lib. 1. cap. 1.

& lib. 4. cap. 4.

(p) Electa sunt autem quae scribuntur, quae salutem credentium sufficere videbantur. Aug. tom. 9. sup. Johan. tra. 49.

(q) Vincent. Lirin. contra Heres. cap. 2.

(r) The Rejoinder to Dr. White's Reply, pag. 141. secundum Ecclesiastici & Catholicos sensus normam dirigatur. Lirin. c. 41.



(s) Rejoinder  
to the Jesuits  
Reply, Sect. 5.  
pag. 150.

(t) Quod ubiq;  
quod semper;  
quod ab omni-  
bus creditum  
est, Lirin.

(u) Non omnia  
quæ Dominus  
fecit conscripta  
sunt, sed quæ  
scribentes tam  
ad mores, quam  
ad dogmata pu-  
tarunt suffice-  
re. Cyril. A-  
lexand. tom. 1.  
lib. 12. in Jo-  
han. cap. ult.

(x) Sufficit  
divina Scriptu-  
ra ad facien-  
dum, eos qui in  
illâ educati  
sunt sapientes  
et probatissimos  
et sufficientissi-  
mam habentes  
intelligentiam.  
Cyril. tom. 1.  
lib. 7. cont.  
Julian. pag.  
139.

(y) ut hæc quæ  
scripta sunt non  
negamus, ita et  
quæ non sunt  
scripta veni-  
mus. Natum  
Deum esse de  
Virgine credi-  
mus, quia legi-  
mus: Mariam  
nupisse post  
partum non cre-  
dimus, quia non  
legimus. Hie-  
ron. tom. 2.  
advers. Hel-  
vid.

(z) πάντα  
οὐκ ἔστιν ἐν  
τῷ πατρὶ τῶν  
θεῶν πατρὶς  
πάντα τὰ  
ἀναγκαῖα δὴ-  
λα. Chrysost. in  
2. epist. ad  
Thom. tom. 4. edit. Savilii. pag. 234.

(a) ἀπὸ πάντων ἀναγκῶν ζυγῶν, καὶ γυμνασίων καὶ κινήσεων Id. Hom. 13. in  
2. ep. ad Cor. Tom. 3. edit. Savilii. pag. 624.

(b) Regula Fidei, non totalis, sed partialis. Bellar. lib. 4.  
de verbo non Scripto, cap. 12. Sect. Dico.

(c) Chamier, in Panstrat. Cathol. de Canone, l. 3. c. 10. Sect. 56.  
Tom. 1. Putean. advers. Plessaum.

(d) ut hæc quæ  
scripta sunt non  
negamus, ita et  
quæ non sunt  
scripta veni-  
mus. Natum  
Deum esse de  
Virgine credi-  
mus, quia legi-  
mus: Mariam  
nupisse post  
partum non cre-  
dimus, quia non  
legimus. Hie-  
ron. tom. 2.  
advers. Hel-  
vid.

(e) ut hæc quæ  
scripta sunt non  
negamus, ita et  
quæ non sunt  
scripta veni-  
mus. Natum  
Deum esse de  
Virgine credi-  
mus, quia legi-  
mus: Mariam  
nupisse post  
partum non cre-  
dimus, quia non  
legimus. Hie-  
ron. tom. 2.  
advers. Hel-  
vid.

(f) ut hæc quæ  
scripta sunt non  
negamus, ita et  
quæ non sunt  
scripta veni-  
mus. Natum  
Deum esse de  
Virgine credi-  
mus, quia legi-  
mus: Mariam  
nupisse post  
partum non cre-  
dimus, quia non  
legimus. Hie-  
ron. tom. 2.  
advers. Hel-  
vid.

(g) ut hæc quæ  
scripta sunt non  
negamus, ita et  
quæ non sunt  
scripta veni-  
mus. Natum  
Deum esse de  
Virgine credi-  
mus, quia legi-  
mus: Mariam  
nupisse post  
partum non cre-  
dimus, quia non  
legimus. Hie-  
ron. tom. 2.  
advers. Hel-  
vid.

(h) ut hæc quæ  
scripta sunt non  
negamus, ita et  
quæ non sunt  
scripta veni-  
mus. Natum  
Deum esse de  
Virgine credi-  
mus, quia legi-  
mus: Mariam  
nupisse post  
partum non cre-  
dimus, quia non  
legimus. Hie-  
ron. tom. 2.  
advers. Hel-  
vid.

(i) ut hæc quæ  
scripta sunt non  
negamus, ita et  
quæ non sunt  
scripta veni-  
mus. Natum  
Deum esse de  
Virgine credi-  
mus, quia legi-  
mus: Mariam  
nupisse post  
partum non cre-  
dimus, quia non  
legimus. Hie-  
ron. tom. 2.  
advers. Hel-  
vid.

abuse the sacred Rule and Standard of the Scripture. Now we admit the Churches Interpretation, as ministeriall to holy Scripture, so it be conformable thereunto. And we say with the learned Rejoinder to the Jesuit *Malones* Reply: (s) Bring us now one Scripture expounded (according to *Lirinensis* his Rule t) by the Universall consent of the Primitive Church, to prove Prayer to Saints, Image worship in your sense, and we will receive it.

3. Saint *Cyril* saith, (u) that All things which Christ did, are not written, but so much as holy writers judged sufficient both for good manners and godly faith. And in another place he saith, (x) The holy Scripture is sufficient to make them which are brought up in it wise, and most approved, and furnished with most sufficient understanding.

4. Saint *Hierome* reasoneth Negatively from the Scriptures, say- ing: (y) As we deny not those things that are written, so we refuse those things that are not written; That God was borne of a Virgin we believe, because we read it; That Mary did marry after she was delivered we believe not, because we read it not.

5. Saint *Chrysostome* saith, (z) that All those things that are in ho- ly writ are right and cleere: that, whatsoever is necessarie, is manifest therein; yea, he calleth the (a) Scripture, the most exact Balance, Square, and Rule of Divine Veritie.

This was the Fathers Rule of Faith of old, and the same a per- fect one; but the Papists now adayes make it but a part of a Rule, (b) halfe a Rule; and piece it with Tradition.

#### ¶ 1. The former Testimonies vindicated.

**T**O that of *S. Austin*, in those things which are openly laid forth in Scripture, are found all matters, *omnia*, all that con- taine faith or manners; *Puteanus* answer, (c) that *omnia*, is not ta- ken universally, but only for a part, as where 'tis said, preach the Gospel *omni creature*, to every creature, *Mark. 16. 15.* so that *om- nia* in *St. Austin*, is the major part: the principles, and funda- mentall points in Religion, are found plainly layd down in Scrip- ture.

To this instance, we say there is reason for that limitation; for the common name Creature is by an *Antonomasia*, or exchange of names appropriated to man-kind. The *Hebreus* call man, by way of excellencie. The Creature, as being Gods principall master-piece among the Creatures; let him show the like reason for restraining of *Austin's omnia*.

*Malone* saith, *Austin* speaks not of all, and every point in par- ticular, but only of such points as are generally necessary for eve-

ry one to know, as the Creed, the Ten Commandments, and the like; but besides these, other things necessary for Bishops and Pastors, were delivered by Tradition, which Answer of their's, is not unlike that which one *Darbyshire*, Bishop *Bonner's* Chaplain, made unto *Haukes* the Martyr, that the Scriptures were sufficient for salvation, but not for instruction; and we answer as the Martyr did, God send us the salvation, and you the instruction. To that other place of *St. Austin*, they take a poore exception, (d) that he saith not, those things were written, which were sufficient to salvation, but *quæ sufficere videbantur*, which seemed sufficient, seemed so, but was not so, the word *videtur*, is taken not only for a seeming likely-hood, but for a certaine truth, as, *visum est spiritui sancto, et nobis*, it seemed good to the Holy Ghost; and to us, *Act. 15. 28.*

To that of *Vincentius Lirinensis*, they say that in the place alleged, he had learned to fortifie his beliefe; first, *divine legis auctoritate*, by the authoritie of holy *Writ*, and then *ecclesiæ catholicæ traditione*, by and with the Tradition of the Catholik Church; which makes nothing against us; for we say, with Mr. *Puttock* in his Rejoynder (e) to *Friar Malone*. Let the Scripture have the first place, (which *Vincentius* assigns unto it) that so God (the Father of our Faith) may have the first audience; and then let the Tradition of the Church come up in the rear, to back that which the Scripture teacheth.

To that of *Cyril*, (f) that the Scripture is sufficient to make men wise; so it is, say the Jesuits (g) in the Conference at *Ratisbone*, such as are trained up therein, and withall yeeld obedience to the Church, and hearken to the voice thereof, but *Cyril* relates to that place of *St. Paul*, (h) that the Scriptures perfect the man of God: and for any yeelding obedience to the Churches voyce, that doth not help the Scripture to any sufficiencie of wisdom which it had not formerly.

To that of *Hierome* reasoning negatively from the Scripture, we believe not, saith he (i) because we read it not (k): they say, when the Fathers dispute of a Custome or question not determined by the Church, and consequently, Tradition, cannot be alleged for the same; that then the Fathers provoke their Adversaries unto Scripture only, as in *Hierome's* case; But the Fathers challenge their Adversaries unto Scripture-trial, not only in questions doubtful, and undetermined, but likewise in points of faith determined by the Church out of the Scripture.

The first Council of *Nice* determined this point, that the Sonne is *homoiousios*, Consubstantial with the Father; and yet about an hundred yeares after, *St. Austin* disputing against *Maximian* the *Arian* about the same point, puts him to Scripture prooffe only; Let us not (saith he) prejudice the cause by alleadging the *Nicen* Council on my behalfe, or you that at *Ariminum* on yours; but *Scripturarum Auctoritatibus causa cum causa concertet*, let the cause be tryed by the verdict and authoritie of the Scripture. To

(d) *Joan. Hayus lib. 1. disputat. apud Chamier. loc. citat. Sect. 61, 64.*

(e) *Touching Tradit. Sect. 8.*

(f) *Cyril. l. 7. contr. Julian. (g) Colloq. Ratisbon. apud Chamier. loc. citat. Sect. 69. (h) 2 Tim. 3. 16, 17.*

*Hierome.*

(i) *Advers. Helvid. (k) See Cent. 3. Artic. 1.*

(l) *August. contr. Maxim. l. 3. c. 14.*



(m) In 2. epist.  
ad Cor. Rom. 13.  
(n) de verbo  
non Script. l. 4.  
c. 11. Sess.  
Aliud.

To that of *Chrysostome*, (m) calling the Scripture the most exact ballance, Square, and Rule of Divine verity: *Bellarmino* answers, (n) that *Chrysostome* treats not of any obscure point of faith or manners, but of the opinion of carnal men, which prefer Riches before Poverty; whereas the Scriptures plainly teach, that poverty is far more profitable to salvation. So as his meaning is nothing but this; We must rather believe the Scriptures, in hac parte, in this particular, than the opinion of others. Indeed, *Chrysostome* in the place alledged, saith, I pray and beseech you all, regard not what seems so to this man, or that man, sed totum, in these things, but enquire into the Scriptures touching all these things, ταῦτα ἀναρτα καὶ ὅλα γινώσκου.

Now be it, that *Chrysostom's* Inference is particular; yet the medium or Proposition which he useth for proof thereof, is generall; the Scripture is the most exact and perfect Rule of all; and therefore of this particular point we treat on: the yard that measures out a web of Lawn, may serve to meet out a piece of Ruffet cloth.

¶ 2. Testimonies objected for Traditions, Answered.

Object:

(o) Chrys. in  
2 Thessal.

*Chrysostome* saith, (o) the Apostles delivered not all things by their Epistles, but many things without writing, as worthy to be believed, as those they left written.

Sol.

1. This seems to be one of *Chrysostom's* Hyperbole's, or excesses of speech; a flourish of his Rhetoricall amplifications.

2. Take his words in the rigour; and then they are meant of such Traditions, as are not expressed in such form of words, but contained in sense; and these are both of like credit.

3. Let them produce any Evangelicall Tradition from the Apostles; and we embrace it.

Object:

(p) Contr.  
Maximin. l. 3.  
c. 3.

where hast thou ever read, that God the Father is unbegotten, saith *Austin*, (p) to *Maximinus the Arrian*?

Answ.

Though this be not written *autographis*, and *verbatim*; yet is the same Doctrine delivered in terms equivalent: and our Question is not of unwritten words, but of unwritten doctrine.

Object.

(q) Augustin.  
de Bapt. contr.  
Donatist. l. 4.  
c. 24.

*St. Austin* saith, (q) whatsoever the universall Church holds, and the same not ordained by some Council, and yet alwayes retained, it is rightly believed to be an Apostolicall Tradition.

Answ.

Matth. 28. 19.  
Act. 2. 38. 39.

*St. Austin* treateth in that place of the Baptisme of Children, and calleth it an Apostolicall Tradition; whereof the Scriptures afford many friendly proofs by Consequence. In like sort he saith,

saith, (r) *All those things we hold, without writing, onely by unwritten Tradition, were commended and ordained either by the Apostles themselves, or by Generall Councils.* But those *All things* are not Doctrinall, but Rituall; not points of Faith, but Church-Constitutions; for in the words immediately following, (s) he speaks of the yearly celebrating of Christ's passion, his Resurrection and Ascension.

Likewise, he saith, (t) *It were insolent madnesse, to dispute that which is used by the Church, throughout the whole world.* But he speaks not there (u) of points of Faith, but onely of some customes then in use, as keeping of holy-dayes, of receiving of the Eucharist, of fasting, and the like, which comes not within the compasse of this Controversie.

## Object.

St. Austin saith, (x) *Ego verò Evangelio non crederem, I would not believe the Gospel, nisi me Catholica Ecclesia commoveret auctoritas, but that the Churches Authority moved me.* Are we not then to believe such Traditions as the Church propounds unto us?

## Answ.

1. Gerson saith, (y) that Austin there takes in the Primitive Church; now let them bring us Primitive Tradition, and we embrace it.

2. Austine speaks of the time past, and would have the Manichees with whom he was to deal, to be wrought by the Churches Authority, as he was whiles he was a Manichee. But afterwards being converted, he makes a better Confession, saying, (z) *Now I began to believe, thou wouldst not have given such excellent authority to the Scripture it self over the whole world, but that by it thou wouldst be believed, and sought to by it.*

3. Austine makes the Church to be a good Motive to perswade men to believe the Word of God; but every thing that is the first Inducer to believe, is not by and by either the principall Motive, or the chief and last object of belief, on which a man may rest his faith. Most men are at first induced by outward motives to give credit to the Scriptures; as the people of Samaria were by the testimony of the woman (a) to believe that Christ was a Prophet; but as afterwards the Samaritans believed (b), because of Christ's own words; so do they.

(r) Aug. epist. 118. ad Januar.

(s) Ibid. De mini Passio et Resurrectionis anniversaria solennitate celebrantur.

(t) Id. ibid.

(u) Id. ibid.

(x) Contr. Epist. Fundam. Manichaei, c. 5.

(y) De vita spirituali, Lib. 2. Carol. 7.

(z) Aug. Confess. l. 6. c. 5.

(a) John 4.

(b) Vers. 42.

## Article



## Article 2. Of the Scripture-Canon.

(c) Hic Prologus Scripturarum quasi Galileatum principium omnibus libris quos de Hebraeo vertimus in Latinum convenire potest, ut scire valeamus quicquid extra hoc est, inter Apocrypha esse ponendum; igitur Sapientia quae vulgè Salomonis inscribitur, & Jesu Filii Syrach liber, & Judith, & Tobias, & Pastor non sunt in Canone, Hieron. Tom. 3. præfat. in libr. Regum.

(d) Sicut Judith, & Tobias, & Maccabæorum libros legimus in Ecclesia, sed eos inter Canonicas Scripturas non recipit; sic et hæc duo volumina, [Sapientia Salomonis, & Syrach,] legimus ad edificandam plebem, non ad auctoritatem confirmandam, Hieron. tom. 3. præfat. in Proverb. Salom. (e) Concil. Carthag. tertium. Can. 47.

(f) Hos libros [Maccabæorum] non Judæi sed Ec-

clesia pro Canonicis habet. Aug. de Civit. Dei. lib. 18. cap. 36. tom. 5. & de Mirabil. S. Scripturæ, lib. 2. cap. 34. tom. 3. (g) Quorum supputatio temporum, non in Scripturis sanctis, quæ Canonica appellantur, sed in aliis invenitur, in quibus sunt Maccabæorum Libri, Aug. de Civit. Dei, lib. 18. c. 36. (h) In Maccabæorum libris et si aliquid mirabilium numero inferendum invenitur, de hoc tamen nulla cura satigabimur, quia tantum agere proposuimus, ut de divini Canonis mirabilibus expositionem tangeremus. Aug. de Mirabil. S. Scripturæ. lib. 2. cap. 34. (i) Liberum Judith, in Canone Scripturarum Judæi non recepisse dicuntur, Aug. de Civitat. Dei, lib. 18. cap. 26.

**S**aint Hierome, who was well skilled in the tongues, travelled much, and saw the choyselt Monuments of Antiquiry, as also the best Libraries that the Eastern Parts could afford, and was therefore likely to meet with the best Canon, nameth all the Books which we admit, and afterwards addeth: (c) *Whatsoever is besides these, is to be put amongst the Apocrypha; and that therefore the Book of Wisdome, of Jesus the Sonne of Syrach, of Judith, Tobias, and Pastor, are not in the Canon.*

The same Hierome having mentioned the Book of *Wisdome*, and *Ecclesiasticus*, and delivered his opinion, that it is untruly called the *Wisdome of Solomon*, and attributed to him, then addeth: (d) *That as the Church readeth Judith, Tobias, and the Maccabees, but receiveth them not for Canonick Scriptures; so these two Books, (namely) the Wisdome of Solomon, and Jesus the Sonne of Syrach, doth the Church read for the edification of the people, not to confirm the authority of any doctrine in the Church.*

Object.

• The Carthaginian Council received those Books which you account (e) Apocryphall.

Ans.

They received them in *Canonem Morum*, not in *Canonem Fidei*. It is true indeed, that Saint *Austine*, and the *African Bishops* of his time, and some other in that Age, finding these Books which Hierome and others reject as Apocryphall, to be joyned with the other, and together readd with them in the Church, seem to account them to be Canonick; but they received them onely into the *Ecclesiastick Canon*, (f) serving for *Example of life, and instruction of manners*: and not into any part of the *Rule of Faith, or Divine Canon*, as Saint *Austine* speaking of the Books of the *Maccabees* distinguisheth, saying: (g) *This reckoning is not found in the Canonick Scriptures, but in other Books, as in the Maccabees*; plainly distinguishing between the Canonick Scriptures, and the Books of the *Maccabees*: wherein, (saith he, h) *There may be something found worthy to be joyned with the number of those miracles*; yet hereof will we have no care, for that we intend the miracles, *Divini Canonis*, which are received in the *Divine Canon*.

Of the book of *Judith* he tells us, (i) *The Jewes never received it into the Canon of Scriptures*; and withall there he professeth, *That the Canon of the Jewes was most Authentickall.*

Touching

Touching the books of *wisdome*, and *Ecclesiasticus*, he tells us, (k) that, They were called *Solomons*, only for some likeness of Style, but the Learned doubt whether they be his.

Lastly, the Council of *Carthage*, whereat *Saint Augustine* was present, Prescribing that no Books should be read in the Church as Canonical, but such as indeed are Canonical, leaveth out the book of *Maccabees*, as it appeareth by the Greek Edition, (l) though they have shuffled them into the Latine; (m) which argueth suspicion of a forged Canon.

Now to this ancient Evidence of *Hierome*, and *Augustine*, the Papists make but a poor Reply. *Canus* saith, (n) that *Hierome* is no rule of Faith; and that the matter was not then sufficiently sifted. *Bellarmino* saith, (o) I admit that *Hierome* was of that opinion, because as yet a General Council had decreed nothing touching those books; and *Saint Augustine* might likewise doubt thereof; so that by *Bellarmin's* confession, *Hierome*, and *Augustine*, in this point, are ours.

*Canonum vetus Ecclesia Romana.* (n) *Hieronymus non est regula fidei*—nondum ea res satis erat explorata. *Canus* loc. Theol. lib. 2. cap. 11. (o) *Admitto Hieronymum in ea fuisse opinionem, quæ nondum generale Concilium de his libris aliquid statuerat.* *Bellarmino* de verbo Dei, lib. 1. cap. 10. Sect. *Respondens.*

Q. Testimonies objected for the Apocrypha, answered.

### Object.

*Bellarmino* saith, (p) that *Innocentius*, *Gelasius*, and the third Council of *Carthage*, place the Contravered Books in the Canon; and the Council of *Nice*, as *Jerom* saith, (q) reckoned *Judith*, amongst the Canonical.

### Sol.

1. Pope *Innocent* speaks not there; *Cathedra*, he onely delivers his own opinion, answering his brother, (as he saith, r) according to his capacity, in that wherein he desired satisfaction.

2. *Gelasius*, and his 70 Bishops, make but a Roman Synod, not a generall Council: He saith, *Suscipit et veneratur*, and so do we receive, and reverence them, as Ecclesiasticall, as *Ruffin* speaks, (s) yet not as properly Canonical.

3. The Council of *Carthage* (t) was only a provincial one, opposed by an Ancienter, that of *Laodicea*, the later indeed sometimes repeals the former; but this neither did *de facto*, nor could *de jure*, annull the *Laodicean*. That of *Carthage* ordained, (u) that the Bishop of the first Sea, was not to be called the chief Priest; *Bellarmino* will hardly subscribe to this; that of *Carthage* placeth the third and fourth Books of *Esdras* in the Canon; *Bellarmino* (x) puts them amongst the Apocrypha.

4. For that of *Nice*, touching the placing of the book of *Judith*, *Hierome* saith no more than *computasse legifur*, that is it is somewhere read; yet he himself three severall times rejects it from the Canon. *Athanasius* and *Eusebius*, who were present at

(k) *Sapientia & Ecclesiasticus*, propter aliquam nonnullam similitudinem, ut *Solomonis* dicuntur, obtruncat consuetudo, non autem esse ipsius dubitant doctores. *Id.* *ibid.* lib. 17. cap. 20.

(l) *Synod. Carthag. apud Balsam in editione Joh. Tili.*

(m) *Strange in summa Concil. & Codex*

(p) *L. 1. de verbis Dei, c. 10. Sess. primum, et cap. 12.*

(q) *Profat. in Judith.*

(r) *Innocent. 1. in Epist. ad Exuper.*

(s) *Ruffin. five Cyprian. in Symbol.*

(t) *Carthag. tertium. Can. 47.*

(u) *Can. 26.*

(x) *Ibid. cap. 10. Sess. praetera.*



the *Nicen* Council, they reckon it not within the Canon; no more doth the *Lacedæan* Council held some fourscore years after that at *Nicen*; no more do those *Worthies* that flourished about the same time, *Hilarie*, *Nazianzen*, and *Epiphanius*, all of them reverencing the *Nicen* Council; no more did such as wrote after the *Carthaginian* Council, as *Hidore*, *Damascent*, and others; as is particularly shewn by the Learned Bishop of *Winchester* (y).

(y) *Tortura*  
*Torti*, pag. 395.

Pap. Reply.

(z) *De Civit.*  
*Dei*, l. 18. c. 36.

You have alledged *St. Austin*, (z) as if he held the *Book of the Maccabees* *Apocryphall*, but he saith, the Church holds them *Canonical*.

Prot. Rejoynder.

1. That which *Austin* saith, is this; *habet pro Canonicis*; the Church accounts them not simply and absolutely, but in place and instead of *Canonical*; and why? *propter quorundam Martyrum passiones*; because they set forth the strange sufferings of certain *Martyrs*: but books truly *Canonical* are simply such, and not *Respectively*; but *Canonical* in each part they handle.

(a) *L. 1. contr.*  
*Gaudent.* cap.  
31.  
(b) 2 *Maccab.*  
14.

2. When *Gaudentius* thought to serve himself with the Example of *Razin*, who, as it is in the *Machabees*, (a) killed himself; *St. Austin* (b) tells him, The Jews esteem not this of the *Maccabees* in such sort, as they do the Law, the Psalms, and the Prophets, to which Christ gives testimony, as they to him; but yet received of the Church, *non inutiliter*, not unprofitably; *si sobriè legatur, vel audiat*, if it be read and heard with sobriety; specially, for that the *Maccabees* endured grievous persecution for the Law of God not unprofitably; why, so were the writings of *Athanasius*, *Basil*, and *Austin* received, and approved by Pope *Gelasius*, and yet not *Canonical*: *Si sobriè*, they may be admitted with this Caution, so they be soberly read; but Books truly *Canonical* are to be received, however read or heard.

Pap. Reply.

(c) *Advers.*  
*Ruffin. Apolog.*  
2. *Hieronymi*.

(d) *Part. 2.*  
*cb. 7. Selt. 18.*

You alledge *Hierome*, (c) as if he had held the *History of Susanna*, the *Hymne of the Three Children*, and the *Story of the Dragon Bell*, to be *Apocryphall*; whereas he declares not his own Judgment, but what the Jews thought of them, saith *Jesuit Knot* (d) in his *Charity* maintained by *Catholikes*.

Prot. Rejoynder.

(e) *Hieron.*  
*Apolog. 2. Ad-*  
*vers. Ruffin.*

1. *Jerome* had conference with a Jew, who alledged divers things against the *Additional*s to *Daniel*, thereby to prove them ridiculous untruths. And this gave occasion to *Ruffinus* to tax *Jerome* as if he had imbezelled *divinum Instrumentum*, (e) the holy *Writ*; that of *Susanna* a pattern of chastity, the *Hymne of the three Children*, which was solemnly sung in the Church; where it is observable, *Ruffin* saith nothing of the fable of *Bell*, (which the crafty *Jesuit* translates *Story*, to credit it the more;) neither doth he charge him with rejecting the other books of *Wisdom*, *Tobie*, and the *Maccabees*, which he would not have spared in that *Invective*, had they been generally held *Canonical*, in those days.

2. *Hierome*

2. *Hierome* in point of these Additional, chose rather to declare himself in the person of the Jew; and that made *Erasmus* in his Animadversions on that place, say, *Hic Hieronymus vixit respondet*, here *Hierome* answereth craftily. Indeed *Hierome* laboured to decline the envy of his Adversaries, especially *Ruffinus*. The Jew held these Additional to be falsities, and ridiculous; *Jerome* admitted them to be true, but denyed them to be Canonically.

3. In a word, 1. *Jerome* denyed these Additions to be extant amongst the Hebrews. 2. He had omitted them in his Translation, had it not been *propter imperitos*, lest the unlearned should have stumbled thereat, as conceiting some part of the Canon to be curtail'd. 3. And when he put them forth with the rest, he marked these Visions *Obelo*, with an *Obelisk*, that is; a Character like to a broach, or spit; he dash't them through, in token that they were not extant in the Hebrew, as himself professeth (f).

4. It is Inconsequent from a particular to conclude a generall; and a manifest *non sequitur* of the Jesuit, who would draw these words of *Jerome* (spoken in this particular case onely, touching the particular Additions to *Daniel*) to extend them to all the books in question betwixt us and them.

Pap. Reply.

*Hierome* (g) placeth *Judith* with *Ruth* and *Hester*; the former (g) *Epist. 140.* whereof you admit for Canonically, and part of the later.

Prot. Rejoynder.

1. This is but a weak Argument, and like a *Delphicus gladius*, will sent either way: For I may as well make the like deduction out of *Jerome* (h), in his Prologue upon the *Kings*, where he saith; That *Judith*, *Tobias*, and *Pastor*, are not in the Canon; here he joyns *Judith* and *Tobias* with *Pastor*: but this *Pastor* according to Papists is not Canonically, ergo, nor they.

2. Yea, but he puts *Judith* amongst the sacred Volumes. Indeed, *Hierome* sometimes calleth them *Hagiographa*, that are but *secundæ lectionis*, of the second Classis, or Order: he calls them divine Writs, from their matter, subject, and in opposition to prophane writings; yet for all this not Canonically.

Pap. Reply.

By this means, saith the Jesuit, (i) the whole Canon of the Old Testament shall rely upon the Authority of the Jews.

Prot. Rejoynder.

As if it were not the Jews prerogative and preheminance, that the Oracles (k) of God were committed unto them, they being as *Austin* speaks, (l) the Christians Library-Keepers.

Papist.

If some doubted of the controverted Books heretofore the Authority of the Catholick Church ought to preponderate all doubts of particular persons, as the Jesuit saith (m).

(f) Hieron. Prefat. in Daniel.

(h) in Prolog. Reg.

(i) Loc. citat.

(k) Rom. 3. 2. (l) In Psal. 56.

(m) Part. 2. ch. 7. num. 18.



## Protestant.

Yea, but where hath the Catholike Church Canonized the Controverted Books? the Councel of Trent hath; why, but for all the Decree of that Councel, Driedo (n) and Arias Montanus (o) have since that Decree rejected them.

## Article 3. Of Communion under both Kinds.

1. Saint Chrysostome saith, (p) that whereas under the Law, there was a difference between Priests and Laicks in communicating of victims; In the new, it is otherwise; for one body and one Cup is ministred to all.

2. Hierome saith, (q) that the Pastors administred the Eucharist, and distributed the blood of our Lord to his people; the same Hierome reporteth, how Exuperius Bishop of Tholouse in France, was wont to carry the Communion to persons absent. There was no man (saith he) (r) richer than Exuperius, who carried the Lords body in a wicker basket, and his blood in a Glasse. It is true indeed, that the Bishop sold the Church Plate for the relief of the poor; (s) so that he was driven to use Olier baskets, and Glasse-cups; but withall the story saith, he carried the consecrated bread and wine severally and apart, and not by way of Concomitancy.

Besides that, the wine might be carried abroad in a Vial, to sick persons, without any such danger of spilling, as the (t) Jesuit dreams on.

3. Saint Austine saith, (u) All that would have life are exhorted to drink of the blood; and that, The whole Church having received the Cup, answereth, Amen.

4. Pope Leo reproveth such as in his time refused the Cup; which is a token that the Cup was then in use among the Laity, his words are these: (x) whereas some to hide their infidelity come sometimes to Catholike Churches, and are present at the celebration of sacred mysteries, they so temper the matter, that with unworthy mouths they receive the Lords body, but decline to drink the blood of our Redemption. I would therefore have your holinesse take notice, that by these signs they may be discovered, and their Sacrilegious dissembling may be found out and descryed, that being thus discovered, they may by Priestly authority be cast out of the society of the Saints.

In like sort Gelasius enjoyned Communion in both kinds. We have found (saith he, y) That certain having received a portion of the sacred body onely, abstain from the Cup of the most holy blood; which men, because they are said to be intangled with I know not what super-

(n) In Calog. Scriptor. 1. 1. c. ult. 1584. in frontispicio.

(p) ἀλλὰ πᾶσι ἐν οὐμᾷ ἐρχομένη, καὶ ποτήριον ἐν. Chrysost. sup. 2 Cor. Homil. 18. tom. 3. edit. Savill. pag. 645.

(q) Sacerdotes qui Eucharistiam servant, de sanguinem Domini papulis ejus dividunt. Hieron. sup. Sophon. cap. 3. tom. 6.

(r) Nihil illi dicitur qui corpus Domini canistrum vimineum, sanguinem portat in vitro. Hieron. Epist. ad Rusticum. tom. 1.

(s) Adristum ejecit in templo Hier. ibid. — sacra vasa erogavit in usum pauperum. Erasmi in loc. Hieronymi.

(t) J. F. Rejoinder to D. Whittes Reply, 7. point.

(u) Non solum nemo prohibetur, sed ad bibendum potius omnes exhortantur, qui volunt habere vitam. Aug. 1. qu. 57. sup.

Leovic. Sanguis Abet significat sanguinem Christi, quo universa Ecclesia accepto dicit, Amen. Id. ibid. qu. 49. (x) Cum; ad tegendam infidelitatem suam, nostris audiant interesse mysteriis, tunc in Sacramento communione se temperant, ut interdum tunc lateant, ore iudicio Christi corpus accipiunt, sanguinem autem Redemptionis nostrae haurire omnino declinant, Leo ser. 4. de Quadrages. (y) Quia divisio unius ejusdemque mysticii sacri grandi sacrilegio non potest pervenire, Decret. 3. part. de Consecrat. Dist. 2. cap. Comperimus autem.

stition,

stitution, either let them receive the whole Sacrament, or else let them be wholly excluded from receiving; because there can be no dividing of one and the same mystery without grievous Sacrilege.

Reply.

Gelasius (haply) speaketh of some \* Priests who consecrated the elements, but themselves received not in both kinds.

Answ.

The words he useth are *Recipiant*, and *Arceantur*, which do evidently prove, that he speaks of the people, who do not themselves receive the Sacrament, but from the Ministers hand; as also the word *Arceantur*, that is, *Let them not be received*, though they offer themselves.

Besides, the ancient histories speak not of any Priest that ever made scruple of drinking of the Chalice which himself had consecrated.

Reply.

The *Manichees* had an opinion, (z) that wine was not created by God, but by some evil spirit, and that Christ did not shed his blood on the Crosse, and hereupon they abstained from the Chalice: therefore the Church in detestation of this error, for a time commanded Communion under both kinds; (a) upon this occasion Gelasius made the Decree recorded by *Gratian*.

Rejoinder.

This was not done upon occasion of the *Manichees* error; for before ever they appeared in any number, Communion in both kinds was practised, as appeareth by the Apostles, *Ignatius*, *Justin Martyr*, *Irenaeus*, *Tertullian*, and *Saint Cyprian*. Now *Cyprian* the youngest of these flourished about the year two hundred and fifty (b), and the *Manichees* rose not till about the year two hundred seventy three (c).

Again, although Leo speak of the *Manichees*, yet Jesuit *Pasques* saith, (d) that He commanded not the use of the Cup because of them, but required, that those which feigned themselves *Catholikes*, and came to the holy Communion, receiving the bread, and taking the Cup into their hands, pretending that they drank the wine, and yet did not, should carefully be observed. Now among a multitude of Communicants, some few might hold the Cup to their mouth, and make shew of drinking, and yet receive no wine. The Cup then was not for a time onely allowed to the *Laicks* by Leo and Gelasius, thereby to discover who were *Manichees*; but in these Popes dayes the Cup was usually and ordinarily given to the *Laicks*, and upon the refusing of the Cup (then in use among the *Catholikes*) the *Manichees* were discovered; otherwise how could the Pope have reproved their practice? How could the *Manichees* have been espied and known, if they and the *Catholikes* had received in one kind both alike? For this is the token that Leo would have them known by, for that They refuse to drink the blood of our Redemption; by which words it is clear, that the Cup

\* [aut integ.]  
Hoc intelligo  
de Conscientia  
Glossa ibid.

(z) Vinum non  
bibunt, dicitur  
seu esse  
brutum. Aug.  
de Heret. 46.  
Tom. 6.  
(a) The  
joinder to  
White's reply.

(b) *Florus* Ep.  
Præf. an. 253.  
Bell. de  
Script. Eccles.  
(c) *Manichees*  
a Manete quidam  
dicitur (sunt)  
circa annum  
273. Præf. de  
de Heret. lib.  
11. in præf. 11.

(d) Leo non  
commendavit  
usum Calicis  
contra Mani-  
cheos, sed ad  
monitum ut dili-  
genter obser-  
vent quosdam  
Manicheos, qui  
ut se Catholicos  
simularent, in  
summant calicem, ut sangui-  
nem non bauri-  
rent in altari  
specie. Val-  
quez. qu. 80.  
art. 12. Disp.  
210. nu. 43.

was



(c) *Quidam probabiliter explicant de Laicis Manicheis, qui communicabant sub altera specie tantum: verum hæc explicatio licet reliquis verbis accommodari recte possit; extremis tamen, quibus causam reddit, non potest: nempe intelligere videtur ratione suæ significationis & institutionis.* Valquez. in 3. part. Thomæ quæst. 81. Disp. 216. nu. 76.  
 \* *Bellar. l. 4. de Euchar. c. 24. Sect. Quarta. Sect. Tertiô.*

was offered orderly unto them, as unto others, but they refused it.

Now touching the place of *Gelasius*, the same *Vasquez* saith, (e) that whereas some of his part apply the same to the Manichees, yet this exposition agreeth not with the last branch of the Canon; for therein he teacheth, That the mystery of the Eucharist is of that nature in regard of itself, that without grievous sacrilege it cannot be divided and severed the one part from the other, to wit, because of the institution and signification. Admit then, that the Manichees occasioned this Decree; yet this Decree is backed with a generall reason, which forbids all to communicate in one kind onely, under the perill of Sacrilege: so that the Popes Canon reacheth not onely to the Manichees, but to all such as halve the Communion, be they Manichees, or Papists, or whatsoever they be.

\* *Bellarmino* for proof of communicating under one kind, alledgeth divers Rites and Ceremonies. But the examples he brings, they are of no force at all, being either private, or illegitimate, or false, respectively; so as they touch not the cause. For our Defence is onely this; that in the publique celebration of this Sacrament, in an Assembly of Christians freely met to communicate, no one Example can be shewn in all Antiquity, throughout the whole Catholike Church of Christ, inhibiting either Priest, or Laick, from communicating in both kinds, who was duly prepared to receive the Sacrament.

I know *Bellarmino* saith, the proof lyes on our side, inasmuch as we hold the Affirmative: and we have accordingly made good, that for Twelve hundred years, and more, the Laity have had the liberty of communicating in both kinds. But if *Bellarmino* will take upon him (as he doth) to produce the Testimony of the Ancient Church, for communicating in one kind; how is it that he gives us no better instances? He presents indeed some non-Communicants in both kinds; but what are they? Nazarites amongst the Jews, Manichees amongst the Hereticks; some few Abstemious ones, such as have an Antipathy against wine, so as they cannot taste it, but it offends them: Infants and Children, bedrid persons, and such as live in the Wildernesse. Now what of all these? these are but private, particular and extraordinary cases, such as cannot infringe, nor break the generall and received custome of the Church. If he will stand for communicating under one kind, he should have proved, that Generally, Universally, and Ordinarily it was so administered in the whole Catholike Church, both in the East and West. And this he must prove, or else he proveth nothing.

But here he fails, and falls to such particulars as are but Exceptions of, and Exemptions from, the Generall practice. Now it is well known, both in Law and Reason, that, *Exceptio firmat Regulam in non exceptis*, An Exception fortifieth the Rule, that is, the Law or Rule is then most certain, when as those things are pointed

*Bellar. quod supra, Sect. Porro.*

pointed out, and set (as we say) at a side, which ought to be excepted thence. For then it hath its full force in all the rest, which are without the compasse of the Exception. For Example sake, *It was not lawfull for any to eat of the Shew-bread, save the Priests onely.* Thence it is certain, that whosoever were not Priests, it was not lawfull for them to eat thereof; but what David did, was in case of necessity. In a word, *Incommodum non solvit argumentum*; The alledging of an Inconvenience, is not the answering of an Argument.

In like sort, what though some few Abstemious ones, cannot taste wine but it offends them; or that some live in the Wilderness, where they cannot procure wine so conveniently; this hinders not Communion under both, where both may be had: For, *Neccssitas non habet Legem, sed ipsa sibi facit legem*; Necessity hath no Law, nor is subject to any Law; but is a Law of it self.

What though some infirm persons can hardly receive it, without Irreverent casting it up again, or others not so cautionate to keep it from spilling? *Abusus Irregularium non præjudicat usui Regularium.*

#### Artic. 4. Of the number of Sacraments.

1. **S**aint Austine (f) with others, tell us, That the Sacraments of the new Law flowed out of Christ's side: now none issued thence, but the Sacrament of water, which is Baptisme, and the Sacrament of blood in the Supper.

2. The same Austin saith, (g) Our Lord and his Apostles have delivered unto us a few Sacraments instead of many, and the same in doing most easie, in signification most excellent, in observation most reverend, as is the Sacrament of Baptisme, and the Celebration of the Body and Blood of our Lord.

3. And the same Father speaking of the same Sacraments, (which he calleth, for (h) number the fewest, for observation easiest, for signification excellentest) withall indeed addeth a *si quid aliud*, if any such other Sacrament be to be found in Scripture, but himself could not find any other.

4. For he concludeth them within the number of two, saying, (i) These be the two twin-Sacraments of the Church.

na, sicuti est Baptismi Sacramentum & celebratio corporis & sanguinis Domini. Aug. de doctr. Christ. lib. 3. c. 9. tom. 3. (h) Sacramentis numero paucissimis, observatione facillimis, significatione prestantissimis, societatem novi populi colligebat; sicuti est Baptismus, & communicatio Corporis, et sanguinis ipsius. August. epist. 118. ad Januar. tom. 1. (i) Hæc sunt Ecclesie gemina Sacramenta. Aug. de Symbolo ad Garsch. tom. 9.

Matth. 12.

Causa 1.

Quæst. 1. cap.

39. Remissio-

nem.

(f) Dormienti  
Ada fit Eva  
de latere; mor-  
tuo Christo per-  
cutitur Latus,  
ut profluantSacramenta,  
quibus forme-  
tur Ecclesia.

August. tract.

9. in Joan. &amp;

tract. 15. tom.

9. Leo. ep. 22.

(g) Quædam

pauca pro mul-

tis eademque

factu facillima,

&amp; intellectu

augustissima

&amp; observatione

castissima, ipse

Dominus, et

Apostolica tra-

didit Discipuli-

Aug. de doctr. Christ. lib. 3.

c. 9. tom. 3.

(h) Sacramentis numero paucissimis, observatione facillimis, significatione prestantissimis, societatem novi populi colligebat; sicuti est Baptismus, &amp; communicatio Corporis, et sanguinis ipsius. August. epist. 118. ad Januar. tom. 1.

(i) Hæc sunt Ecclesie gemina Sacramenta. Aug. de Symbolo ad Garsch. tom. 9.



þ. The former Testimonies vindicated.

(k) L. 2. de  
effect. Sacram.  
c. 27. Sect. Ac.

**T**O that of St. *Austine*, de Doctr. Christiana, l. 3. c. 9. *Bellar- mine* saith, (k) that *Austin's* words are *Signa Pauca*, and not *Sacramenta*. And that by the particle *Sicuti*, he brings in Baptisme, and the Lords Supper for example onely, and doth not restrain the *Signa* to these two.

1. But this is a meer Cavil; for *Signa*, and *Sacramenta* are *Synonyma's*, equivalent terms, with him; for, what here he calls *Pauca Signa*, he elsewhere calleth *Sacramenta numero paucissima*, *Sacraments* for number the fewest; and so are Two.

2. For the particle *Sicuti*; *Sicut* indeed brings in an example, be it one or more; neither can it thence be inferred, that there are more. St. *John* speaking of our Saviour, *John* 1. 14. saith, *we beheld the glory, sicut, or quasi, &c. as of the onely begotten Sonne of the Father*. Will the Jesuit hence infer, that God had more Onely-begotten Sonnes?

(l) In Psal.  
103. Conc. 1.

Yea, but *Austin* saith, (l) *Cast thine eye upon the Church-Offices, in Baptisme, in the Eucharist, in cæteris Sacramentis, in other Sacraments; so there be more than those two*.

I answer, the word *Cæteris*, imports onely a genericall conveniency and similitude, not a specificall; There be sacred Rites in the Church, agreeing with Baptisme and the Eucharist, in the genericall notion of Sacraments, not in the specificall; *Sacramentalia*, not *Sacramenta*.

Object.

(m) L. 2. contr.  
Epist. Parmen.  
c. 13.

St. *Austin* saith, (m) No man doubteth but Orders is a Sacrament. And he joyneth it with Baptisme, say our *Rhemists*, in 1 Tim. 4. Sect. 18. And this (as *Bellarmino* saith) is *instar plurimorum, instead of many*, De Sacram. Ord. c. 3. Sect. Similia.

Sol.

(n) L. 2. de  
peccator. merit.  
et remiss. c. 26.

1. He joyneth it with Baptisme; so he doth the Catechumen's bread, (n) that was given to such as were not yet fit to receive the Communion, he joyns it with the Lords Supper; and yet not a Sacrament in the nature of the Lords Supper.

2. He calls the Agends and Offices of the Church, as the Rehearsal of the Gospel, *Temporalia Sacramenta*, Aug. in Psal. 46. and yet no proper Sacraments.

Object.

(o) De nuptiis  
et Concup. l. 1.  
c. 11.

St. *Austin* saith, (o) The triple good of Marriage is accomplished in the Parents of Christ, to wit, proles, fides, Sacramentum; Issue, fidelity, Sacrament. And in the Marriage of our (Christian) people, (p) Plus valet sanctitas Sacramenti, the holinesse of the Sacrament is of more worth, than the fruitfulness of the womb.

(p) De bono  
Conjugali. c. 18.  
et 24.

Sol.

(q) Ephes. 5. 2  
32.

1. *Austin* saith, there is a (q) mystery in marriage, to wit, the spirituall union betwixt Christ and his Church; *Sacramentum, quia*

*quia nullum divorcium*; Sacrament, because no divorce: he calls it, *quoddam Sacramentum* (r), a certain kind of a Sacrament; a Sacrament after a sort.

2. *Austin* writing against the depravers of Marriage, the more to honour it, he styles it by *Sanctitas Sacramenti*; and so a Sacrament in a large notion.

## Object.

Pope Melchiades compares Confirmation with Baptisme, and in some sort prefers it: Cyril of Hierusalem, and Pacianus rank it with Penance, as Bellarmine saith, (s) and oft-times when they number the Sacraments (t) they joyn Penance with Baptisme, and the Lords Supper.

## Sol.

1. Connumeration, and Comparison makes them not *veri et proprii nominis Sacramenta*; not Sacraments *propriissima definitio- nis*, and univocally so termed. In the Churches Ordinance, things strangled, and blood and fornication are reckoned together (u); and yet they be things in their own nature Indifferent, but so is not fornication: the Psalmist (x) musters up Angels and Men, the Sun and Moon, Beasts and all Cattel to praise the Lord; yet these are of different nature, meeting onely in some Remote, common *genus* and kind.

2. Comparison made but *ex parte*, in some respect, concludes not things so compared to be of the same Species, or kind; there be some things, wherein (as the Psalmist saith, y) man and beast may be compared. Baptisme and Penance may be compared together in respect of remission of sin; yet Baptisme a Sacrament, and Penance none.

3. Had the Fathers in their Treatises purposely written concerning Sacraments, and their Number, put Penance in the rank of a true Sacrament, their Testimony had been of more force; not so, when they do it upon the Bye, and Incidentally.

## Object.

Cyril saith, (z) Priests as Gods Ministers remit sin by Baptisme, and Penance, as Bellarmine saith (a).

## Sol.

It followeth not, that therefore Penance is a Sacrament, as well as Baptisme; but rather that sin is remitted both in the Sacrament, and without it: our Adversaries will not deny, but sins are remitted by Baptisme and Penance, yea and Purgatory too; yet Purgatory is not a Sacrament.

(r) De nupt. et  
Concup. l. 1.  
c. 10.

(s) L. 2. de  
Confirm. c. 3.  
Sess. Quart.  
et c. 5.

(t) Bellar. l. 1. de  
panit. c. 10.  
Sess. Accedant.

(u) Act. 15.

(x) Psal. 148.

(y) Psal. 49.

(z) L. 18. in  
Joan. c. 56.

(a) Bellar. loc.  
citat.



## Article. 5. Of the Eucharist.

(k) Sicut enim  
antequam san-  
ctificetur panis,  
panem nomina-  
mus: divina  
autem illum  
sanctificante  
gratia, medi-  
ante Sacerdote,  
liberatus est  
quidem ab ap-  
pellatione panis,  
dignus autem  
habitus est Do-  
minici corporis  
appellatione  
etiam si natura  
panis in ipso re-  
mansit. Chry-  
sost. ad Casa-  
rium Monach.  
(l) Neq; in toto  
Chrysostomi  
opere ullus est  
liber, vel Epi-  
stola ad Casa-  
rium. Bell.  
lib. 1. de Eu-  
char. cap. 22.  
Sect. Respon-  
deo.  
(m) Non est  
hoc Joannis  
Chrysostomi,  
sed Joannis  
cujusdam Con-  
stantinopoli-  
tani. Pet. Mart.  
defensio do-  
ctrinae de Eu-  
charistia ad-  
versus Gardi-  
nerum. pag.  
368.  
(n) Stephen  
Gardiner in  
his Exposition  
of the true Ca-  
tholike faith,  
touching the  
Sacrament of  
the Altar, pag.  
116.  
(o) Et tamen  
esse non definit  
substantia vel  
natura panis &  
vini. Gelasius  
de duob. na-  
tur. in Christo, contra Eutychen. Basil. 1528. & in Biblioth. Patr. tom. 5. (p) Loquitur de Essentia  
& natura accidentium. Bellar. lib. 2. de Euchar. c. 27. Sect. Sed. & Gelasius idem docet quod Theodo-  
retus. Bellar. ibid. Sect. Eadem.

1. **S**aint Chrysostome saith, (k) that Before the Bread be sanctified, we call it Bread, but when Gods grace [after consecration] hath sanctified it by the means of the Priest, it is freed from the name of Bread, and is accounted worthy of the name of the Body of Christ, although the nature of the Bread remain still in it.

Chrysostome saith, the nature of bread remaineth after consecra-  
tion; They say, nothing remains but the outward forms and acci-  
dents of bread.

Reply.

Bellarmin (l) saith, that this Epistle is not extant amongst Saint Chrysostom's Works: and when Peter Martyr objected this place to Stephen Gardiner Bishop of Winchester, the Bishop replied, (m) That it was none of Chrysostom's, but another John's of Constantinople.

Rejoinder.

What though it were not then extant? divers parcels of Chry-  
sostome have been lately found out, and annexed to his other  
Works.

Besides, the same Bishop Gardiner reports, (n) that Peter Martyr saith, that this Treatise of Chrysostome was extant in a Manuscript, and found in the Library at Florence; and that a Copy thereof re-  
mained in the Archbishop of Canterburies hands. Again, they  
that would father this Treatise on another, they must bring us  
another John of Constantinople, besides Chrysostome, and tell us what  
time he lived; it is usuall with the Church-Story, and Saint  
Austine, and Jerome to call Chrysostome, John of Constantinople, or  
Priest of Antioch. Lastly, this Authour saith nothing, but what  
Saint Ambrose, Gelasius, and Theodoret have vouched.

2. For whereas the Heretick Eutyches taught, that Christ his  
body was changed into the substance of his Divinity after the resur-  
rection; and that the substance of his body remained no more the same;  
Pope Gelasius confuteth him by a similitude, and comparison  
drawn from the Sacrament, to wit, That as the substance of Bread  
remaineth after consecration; so Christ his bodily substance remained  
after the resurrection. His words are these; (o) The Sacraments which  
we receive, of the body and blood of Christ, are a divine thing, by means  
whereof we are made partakers of the divine nature; and yet the sub-  
stance or nature of Bread and wine doth not cease to be. The Papists  
they tell us, that after consecration the substance of bread and  
wine is abolished, and the shapes, accidents, and quantity thereof  
onely remain: but this is contrary to these Fathers assertion, who  
say, there ceaseth not to be the very substance of bread and wine.  
Neither will it serve to say, (p) that Gelasius by substance meant ac-

cidents:





(y) Non loquitur de substantia que distinguitur contra Accidentia; sed de essentia & natura Accidentium, quae ipse perpetuo symbola appellat. Bellar. l. 2. de Euchar. c. 27. Sect. Sed.

(z) ἡ οὐσία τῶ σῶματος καὶ τοῦ αἵματος, καὶ τὸ ὅτι οὐκ ἐστὶν ὁμοίωμα, ἀλλὰ τὸ αὐτὸν σῶμα καὶ αἷμα. Theodor. Dial. 2. cap. 22.

(a) Bishop White's Reply to Jesuit Fisher's Answer, 6. point. Doctor Fearley's Conference with M. Egleson, and Wood.

(b) τὰ δεσμεύματα τοῦ σώματος τῆς οὐσίας καὶ αἵματος προσετίθησαν, καὶ οὐκ ἐστὶν ὁμοίωμα, ἀλλὰ τὸ αὐτὸν σῶμα καὶ αἷμα. Theod. Dial. primo, cap. 8.

(c) τὸ ὅτι οὐκ ἐστὶν ὁμοίωμα, ἀλλὰ τὸ αὐτὸν σῶμα καὶ αἷμα. Theod. Dial. 2. cap. 22.

(d) Theodoretus de aliis quibusdam erroribus in Concilio Ephesino notatus fuit, etiam si postea resipuit. Greg. de Valentia lib. de Transub. cap. 7. Sect. 11. pag. 396. volum. de reb. fidei controversi.

Ans.

Bellarmino answereth this place, by distinguishing the word *substantia*, saying, (y); when Theodoret saith, that the substance of the Elements remains, and is not changed, he speaketh not of substance, as it is opposed to accidents, but of the essence and nature of accidents, which he alwayes understandeth by Symbols.

Reply.

Theodoret in this very Dialogue exactly distinguisheth between Substance and Accidents; and sheweth, that by *idea*, he means not Accidents, but Substance properly so taken, saying; (z) Therefore we call a body substance, and healih and sicknesse an accident; by which passage it is evident against Bellarmine, that Theodoret takes not *idea* for the essence, specially of accidents, but for substance properly so called, as it is opposed to Accidents. Besides, if Theodoret had thought (as the Papists hold) that the substance of bread and wine ceaseth, and is changed into the very body and bloud of Christ; and that the accidents thereof onely remain, as namely the whitenesse, roundnesse, taste, or the like; then could not this Father have drawn or retorted an Argument from the Sacrament, to prove, that the substance of Christ's body remained after his Ascension; for then (as the learned on our side have well observed) (a) the Heretick upon the doctrine of Transubstantiation, might have inferred this erroneous opinion, about the humane nature of Christ, to wit, that as in the Eucharist there is onely the outward shape and form of bread, and not the reall substance; so in Christ, there was the shape and form of flesh, but not the very nature. The same Theodoret saith, (b) that our Saviour honoured the visible symbols with the name of his body and bloud; not changing the nature, but adding grace to nature. The same Theodoret saith, (c) that our Saviour gave the sign the name of his body. What can a man say more expresse? then that in these words, *This is my body*, our Saviour hath given to the sign, that is to say, to the bread, the name of his body.

Ans.

You stand much upon Theodoret, but Gregory Valence (d) tells you, that Theodoret was taxed of error by the Council of Ephesus, although he afterwards revoked his error.

Reply.

You should have shewn, that the Council taxed him with error in this point of the Sacrament; or that he retracted this opinion as erroneous, and then you had said somewhat.

It is true indeed, that at first he was not so firm in his faith, being too much addicted to Theodorus Bishop of Mopsuestia, and to Nestorius, so that he wrote against the twelve Chapters which

Cyril composed against the Nestorians; but afterwards he revoked his errour, and accursed Nestorius, (e) and whosoever should not confesse the blessed Virgin to be the Mother of God, whereupon the Council of Chalcedon received him into their Communion (f).

Besides, in the Dialogues alledged, Theodoret hath notably opposed the Grand Heretique Eutyches, and therein shewed himself very Orthodox.

4. I proceed to Saint *Austine*, the Oracle of the Latine Fathers; whose judgment touching the Eucharist hath been in part declared in the first Century. He held, that those words, *This is my Body* were to be taken in a figurative sence; his rule is, that whensoever the Sign (as the Bread) being called Christ's body, hath the name of *The thing signified*, the speech is alwayes figurative; (g) for Sacraments be signs which often do take the names of those things, which they do signifie and represent. Therefore do they carry the names of the things themselves. Thus Baptisme, the sign of Christ's buriall, is called Christ's buriall; Now as (h) Baptisme is called Christ's Buriall, so is the Sacrament of the Body of Christ, called his Body; and again, (i) Christ doubted not to say, *This is my Body*, when he gave a sign of his body. The same Father upon occasion of Christ's speech, *Except you eat the flesh of the Son of man*, [Joh. 6. 53.] gives us this general rule, (k) That whensoever we find in Scripture any speech of commanding some heynous act, or forbidding some laudable thing, there to hold the speech to be figurative, even as this of eating the flesh of Christ. Now of this Sacrament doth not Christ say, *Take, eat, This is my Body*. Saint *Austine's* words are these: (l) If the Scripture seem to command any vile or ill fact, the speech is figurative; Except ye eat the flesh of the Sonne of man, and drink his bloud, ye have no life in you; facinus vel flagitium videtur jubere, Christ seemeth to command a wicked and sinfull act; Figura est ergo; It is therefore a figurative speech, (m) Commanding us to partake of the passion of Christ, and sweetly and profitably keep in memory that his flesh was crucified for us.

Now for the manner of our feeding on Christ's Body, the same Father tells us, (n) that It is not corporall and sensuall, but spirituall, credendo, by believing. How shall I send up my hand into heaven, to take hold on Christ sitting there? Send thy Faith (saith he) and thou hast hold of him. Again, (o) Why preparest thou thy teeth and thy belly? Believe, and thou hast eaten. And again, (p) For this is to eat the living bread, to believe in him: he that believeth in him, eateth.

(e) Mariam Virginem quam peperit Dominum nostrum Jesum Christum, non Θεοτόκον dicendam, sed Χειροτόκον [dixit Nestorius] Danans in Aug. de Hæres. cap. 91. ex Evagrius.

(f) D. Cranthorp of the fifth general Council, cap. 9. nu. 9.

(g) Ex hac analogia similitudine plerumque etiam ipsarum rerum nomina accipiunt, quarum Sacramenta sunt; sicut ergo secundum quendam modum Sacramentum Corporis Christi, corpus Christi, est. Augustin. rom. 2. Epist. 23. ad Bonifa.

(h) ut Baptismus dicitur sepulchrum, sic hoc est corpus meum. Aug. contr. Faust. lib. 10. cap. 21.

(i) Non enim Dominus dubitavit, dicere, hoc est corpus meum, cum signum daret corporis sui. August. rom. 6. contr. Adimant. c. 12.

(k) Quicquid in Sermone dicitur neque ad morum honestatem, neque

ad fidei veritatem proprie referri potest, figuratum esse cognoscas. Aug. lib. 3. de doct. in. Christ. c. 10. tom. 3. (l) Si præceptiva locutio flagitium aut facinus videtur jubere, figurata est, ut [Nisi manducaveritis carnem meam] facinus videtur jubere. Id. ibid. c. 16. (m) Figura est ergo, præcipiens passioni Domini esse communicandum, et suavitèr atque utilitèr recordandum in memoria, quod pro nobis caro ejus crucifixa & vulnerata sit. Id. ibid. (n) Quomodo in cælum manum mittam, ut ibi sedentem teneam? fidem miter, & tenuisti. Aug. sup. Joh. tract. 50 tom. 9. (o) ut quid paras dentes & ventrem? crede, & manducasti. Id. ibid. tract. 25. (p) Credere enim in eum, hoc est manducare panem vivum: qui credit in eum, manducat. Id. ibid. tract. 26.

Object.



Object.  
 Yourly much upon Saint Augustine, but he makes for us; as  
 may appear by that place where he saith, (q) that Christ at his  
 Supper, carried himself in his own hands.

Ans.

Our learned Doctor, Bishop Morton, hath notably cleared (r)  
 this place. Saint Augustine expounding the 33. Psalm, and tal-  
 ling upon a wrong translation of that place in 1 Samuel 21. 13.  
 And David feigned himself mad in their hands; reads thus, He car-  
 ried himself in his own hands. Now this cannot (saith he) be meant  
 of David, or any other man literally; they are meant then of  
 Christ, when he said of the Eucharist, *This is my Body*. Now  
 these words, *Et ferebatur in manibus suis*, are neither in the Ori-  
 ginal Hebrew Text, nor in your vulgar Translation, for there it  
 is, *Et collabebatur inter manus eorum*, David playing the mad-man,  
 slapt or fell into the hands of others; They that transcribed the Sep-  
 tuagint, mistaking *eorum* for *suis*, his hands; his own hands; for  
 their hands; occasioned this interpretation. Now Saint Augustine  
 interprets himself, and answereth his *Quomodo ferebatur* & with a  
*Quodammodo*, an (s) Adverb of likeness and similitude, saying,  
 that After a certain manner Christ carried himself in his own hands;  
 and thus he qualifies his former speech; so that it cannot be un-  
 derstood of Christs Corporall carrying of his body properly in his own  
 hands; but *Quodammodo*, after a sort; and thus Saint Augustine saith,  
 (r) *Secundum quendam modum*, this Sacrament after a sort is the Bo-  
 dy of Christ; not literally, but as Baptisme (the Sacrament of  
 Faith) is called faith, to wit, figuratively and improperly.

Object.

You alledged Saint Chrysostome against Transubstantiation, but  
 he makes for it, saying, (u) Dost thou see bread? dost thou see wine?  
 do these things go to the draught as other meats do? Not so, think not so  
 for as when wax is put to the fire, nothing of the substance remaineth, no-  
 thing redoundeth; so here also think thou the mysteries consumed with the  
 substance of the Body of Christ.

Ans.

This place (as Bishop Bilson saith, v) makes not for you; for  
 you say the substance is abolished, but the accidents of bread and  
 wine remain; but when you put wax into the fire, nothing, nei-  
 ther the wax, nor substance, nor accidents remain; and yet if you  
 consult the Schooles, they will tell you the accidents only perish,  
 the matter doth not.

Neither doth Chrysostome say, that the mysteries are consumed  
 by the body of Christ; but he saith, *sa think when thou comest to the  
 Mysteries*; that is, think not on the Elements, but lift up the eyes  
 of thy mind above them, as if they were consumed; and this he  
 spoke, to stirre up the Communicants, rather to mark in this  
 Sacrament the wonderfull power and effects of Gods Spirit and  
 grace,

grace, than the condition, and naturall digestion of the bread and wine. And it is clear, that this was his meaning: for in the very next words following he saith, (γ) *wherefore approaching (to the Lords Table) do not think that you receive the divine body at the hands of a man, but that you take a fiery coal from a Seraphim, or Angel, with a pair of tongs.*

By this strain of rhetorick Chrysostome (as his manner is) perswadeth the people to come to the Lords Table with no lesse reverence, than if they were to receive a fiery coal (as Esay did in his vision) from one of the glorious Seraphims. Chrysostome had no intent that the bread was transubstantiated, no more than that the Priest was changed into an Angel, or his hand into a pair of tongs, or the body of Christ into a coal of fire; and he useth the same amplification in both the speeches, the same phrase [think you] and at the same time, and to the same people: so that if one be (as certainly it is) a strain of Rhetorick, why not the other also? *Sixtus Senensis* gives a good rule for interpretation of the Fathers speeches, specially in this argument; (α) *The sayings of Preachers are not to be urged in that rigour of their words; for after the manner of Orators, they use to speak many times hyperbolically, and in excess.* And he instanceth in Chrysostome, as well he might, for he is full of them, even there where he speaks of the Sacraments, he saith, (a) *That our teeth are fixed in the flesh of Christ; that (b) our tongues are dyed red with his blood; and again, (c) That it is not the Minister, but God that baptizeth thee, and holdeth thy head.* Now these and the like sayings must be favourably construed, as being improper speeches, rhetoricall strains, purposely uttered to move affections, stirre up devotion, and bring the Sacrament out of contempt, that so the Communicants eyes may not be finally fixed on the outward elements of bread and wine, being in themselves but transitory and corruptible creatures; but to have their hearts elevated and lift up by faith to behold the very body of Christ, which is represented in these mysteries. Otherwise, the Fathers come down to a lower key, when they come to speak to the point, yea or no: and accordingly Saint Chrysostome, when once he is out of his Rhetoricall vein, and speaks positively and doctrinally, saith, (d) *when our Lord gave the Sacrament, he gave wine; and again, (e) Do we not offer every day? We offer indeed, but by keeping a memory of his death; and he puts in a kind of caution, or correction, lest any should mistake him; we offer (saith he) the same Sacrifice, or rather the remembrance thereof.* And such a Commemorative and Eucharisticall sacrifice we acknowledge.

(γ) Num vides panem? Num vinum? Ne putetis corpus accipere ab homine, sed ex ipso Seraphim, forcipe ignem. Chrysost. de Euchar. in Es. cernis. ἀλλὰ οὐκ ἐκ ἀνθρώπου τῷ Σεραφίμ τῇ λαβίδι πυρός.

(α) Non sunt Conclonatorum verba semper eo rigore accipienda: multa enim Declamatores per hyperbolem enunciant. Hoc interdum Chrysostomo contingit. Sixt. Senens. Biblioth. lib. 6. annot. 192.

(a) Dentes carni suae infixi. Chrys. tom. 3. Homil. 45. in Joan.

(b) γλῶσσαι μίχυνται ἐν αἵματι. Lingua cruciatur hoc admirabilis sanguine. Chrys. tom. 2. Homil. 83. in Matth.

(c) Ille non te baptizat. ἀλλὰ ὁ θεὸς διὰ χειρὸς οὗ τοῦ ἀποστόλου. Id. Homil. 50. in Matth.

(e) τί ἔντιμους ἡμῶν τὰς θυσίας? ἡμῶν τὰς θυσίας. Chrys. in Hebr. c. 10. Hom. 17. tom. 4. pag. 523. edit. Savile.

(d) Quando hoc mysterium tradidit, vinum tradidit. Chrys. Homil. 82. in Matth. (e) τί ἔντιμους ἡμῶν τὰς θυσίας? ἡμῶν τὰς θυσίας. Chrys. in Hebr. c. 10. Hom. 17. tom. 4. pag. 523. edit. Savile.

Object.



## Object.

*(f) Corporaliter enim filius per benedictionem mysticam nobis, ut homo unicus; Spiritualem autem ut Deus. Cyrill. in Joan. lib. 2. cap. 27. tom. 1.*  
 Saint Cyril of Alexandria useth the word corporally, saying, (f) that by the mysticall benediction, the Sonne of God is united to us corporally, as man; and spiritually, as God.

## Answ.

Hereby is meant a full perfect spirituall conjunction with the sanctified Communicants, excluding all manner of Imagination, or fantasie; and not a grosse, and fleshly being of Christs body in our bodies, according to the appearance of the letter; otherwise, this inconvenience would follow, that our bodies must be in like manner corporally in Christs body; for Cyril as he saith, Christ is corporally in us, so he saith, (g) we are corporally in Christ; by corporally, then, he meaneth, that near, and indissoluble union, in the same sense that the Apostle useth it, saying, *In him dwelleth all the fullnesse of the Godhead bodily*, Col. 2. 9. *bodily*, that is, indissolubly.

Besides, Christ is likewise joyned corporally to us by the Sacrament of Baptisme, and yet therein there is no Transubstantiation.

## p. Fathers Objected, Answered.

## Object.

*(p) Cyril l. 4. c. 17. in Joan.* Cyril (p) makes the Conjunction of Christ's Body with ours, to be like as when wax is melted with wax in one union.

## Sol.

*(q) Vasq. in 3. Thom. Qu. 79. Art. 2. Diff. 204. cap. 4.*  
*(r) Institut. of the Sacram. l. 1. c. 8. Sect. 3.*  
 1. Jesuit Vasquez (q) treating of some speeches of the Fathers, which he would have advisedly to be interpreted; amongst other Instances, he brings particularly this Similitude of Conjunction already objected out of Cyril, as wax with wax melted, are joyned together. And this (if it be taken in the rigour of the words) he denyeth (as the Learned Bishop of Durham (r) observeth) to note, either Diffusion of Christs Body into the parts of man's body, or else a substantial Conversion into them.

2. This Similitude of the union of wax melted with wax; teacheth indeed a Mysticall, not your Romish *Mysticall* union, by a properly Corporall Touch, of Christs own naturall Body, with the Bodies of the Receivers: the Regenerate by Baptisme have an union Corporall with Christ, and not onely in Affection and Concord; and yet is this union exempted from all bodily Touch.

## Object.

*(s) Cyril. Alexandr. ad Calosyr.* Ne dubites, (saith Cyril, s) doubt not of the truth of Christs speech, when he saith manifestly [This is my Body] but rather beleve his word.

Sol.

1. This Epistle (as *Possevine* himself confesseth, *t*) is not found in the ancient Editions. (t) *Possevin.*  
*Appar. Tit.*  
*Cyrl. Alexan.*

2. But be it the true *Cyrl's*; we embrace it in his own sense; who having to deal with such Hereticks, as taught, that Christ had but a seeming phantasticall body, refutes them by Christs speech of this Sacrament, saying, [*This is my Body*] which Sacramentally spoken and understood, must needs evince, that Christ had a true naturall body in himself; because this Sacrament was instituted to be a Sign of a true, and truly-crucified body; not a Sign of a Figure, but of a Reall thing: and therefore requires in the Receiver not fancie, but Faith to believe that Christ had a Substantiall body.

Object.

*The Sonne of God (saith Cyril) that we might not feel horreur, seeing flesh and bloud on the Altars, condescending to our infirmities, penetrates with the power of life into the thing offered (to wit) Bread and wine, converting them into the verity of his own flesh, Jesuit Fisher the 6. point.*

Sol.

1. This Tract (according to *Vasquez*, *u*) is not found amongst his ancient works; but cited out of him by *Aquinas* in his *Catena*, upon *Luke 22. in illud, accepto pane*. (u) *Vasquez.*  
in 3. Thom.  
Tom. 3. Diss.  
130. c. 3.  
num. 24.

2. But be it *Cyrl's*; by the words, *Converting them into the verity of his flesh*, *Cyrl* understands not Popish Transubstantiation, but mysticall and Sacramentall Conversion, to wit, of signification, use, and operation. For, he speaks of bread and wine, not according to a part of their nature, to wit, their matter and substance, but according to their whole nature, containing substance, accidents, and quantity: now if the things offered to God in holy Eucharist, are the whole Creatures of bread and wine, and the same are converted into Christs flesh, then the accidents and quantity are converted into Christs body, as well as the matter and form, which Romists deny.

3. The word, *Conversion*, inferreth not Transubstantiation; for if the Conversion be onely of use, relation, and operation, as in the water of Baptisme, then it followeth not, that because *Cyrl* taught Conversion; *Ergo*, he taught Transubstantiation. And if it be a substantiall Conversion, then also there cannot be Popish Transubstantiation; for in this, form and substance perish, and the Accidents remain: in the other, (x) the common matter remaineth, and the form and accidents perish.

Object.

*Cyrl* saith, (y) *In this mystery we should not so much as ask, How it can be done? For it is a Jewish word, and cause of everlasting torment.* (x) *Conversion*  
non delet sub-  
stantiam, sed  
mutat formam.  
(y) *Cyrl. l. 4.*  
in Job. c. 13.  
v. 53.

D d

Sol.



Sol.

1. Cyril handling those words, The bread which I will give is my flesh, exagitateth the Jewes for demanding; How he could give his flesh to eat; for seeing Christ by his miracles had demonstrated himself to be God, it was their duty simply to believe his words; and to know that he who had spoken them, was able to find a meanes to make them good; and that without any such immanitie, and anthropophagy as they imagined.

2. There is a double *Quomodo*, How? the one *Infidelitatis*, as though it were impossible to be true in the sense of the speaker; that How, which is forbidden, is that which is demanded out of Incredulity. Such was that of the Jewes; \* who believed not Christ, but rejected his saying, as requiring some savage or inhumane thing to be done; and in this respect, How or Why are sawcy questions in divine mysteries, as *Justin Martyr* saith (z). The other is *Quomodo*, How? a *Quomodo Prudentia*; by inquiring into the possible sense of the speaker. There is also a *Quomodo* *inquiritionis* as when the blessed Virgin herselfe said (a) out of a desire of information. How shall this bee, seeing I know not man? partly, wondring at the speech, and partly inquiring into the manner of the performance of so strange a work, she desires to be fully resolved of this great mysterie. Christ said, This is my Body; we believe him: he spake not of the modus, of the manner, How, we agree with you in the Object, we differ about the *modus*, the manner; Touching the manner of this presence (saith a learned (b) *Gamaliel*) we do not enquire curiously more than in Baptisme, how the Blood of Christ cleanseth us, no more than in the mysterie of the Incarnation how and after what manner the humane Nature is united to the Divine in one Person.

Object.

(f) *Homil. 24.*  
in 1 Cor.

*Chrysostome* saith (f), The same Body that was crucified, the same that the Sages adored in the Manger, the same is received by us in the Sacrament.

Sol.

1. This, and the like speeches, concludes no more than this; that, the true naturall flesh of Christ, which was borne of the blessed Virgin, and conversed here on earth, and suffered on the Crosse, is present in the Sacrament: And who denyes it? and yet not Corporally present, or by way of transubstantiation; but Spiritually, and Sacramentally, and by Faith.

2. Yea but *Chrysostome* saith, that Christ is seene on the Altar, and in the hands of a Priest: What, literally? I trow no; for though Transubstantiation were granted you, yet is it not the body of Christ, but the accidents onely of Bread and Wine which we see. How then? surely (as is already observed in the former Section) *Chrysostome*, was a fluent Preacher, and broke out in *Hyberbolical* speeches, such as are used to expresse things in a high strain, and incredible degree; wherein too much is said, that enough may be

be

be believed; as namely, where he saith (g), that we touch Christ, and feele him with our hand, that (h), we fasten our teeth in his flesh; that (i) his Auditors had their tongues beredded with his precious blood; such high language, as his Translatour is glad to qualifie with an *ut ita dicam*, as I may so speak, and with a *quasi*, as it were; as namely, (k) think that his saving blood issueth *quasi e latere*, as it were out of his side, and that thou dost, as it were, suck it thence. And this *quasi*, this extenuating terme serves to allay the heat of his Oratory. And it may seeme that Theophylact who was in a manner Chrysostomes abridger, and Abbreviator observed as much. For whereas Chrysostome saith (l), we are in this Sacrament mingled with Christ: Theophylact for explanation, addeth an *ut ita dicam* (m) a *quodammodo*, after a certain manner; a Christian is in a manner Trans-elemented into Christ.

3. In effect then, Chrysostom's meaning in the place objected, is as if he had said: Thou seest him as it were on the Lords Table, as it were in the hands of the Priest, that is, Sacramentally, and by Faith: for with other eyes then those of the Spirit, he is not there to be discerned. But if we come vwith Faith, according to that vvhich elsevwhere Chrysostome saith (n), vwithout doubt vve shall see him lying in the Cratch: for this Table is unto us instead of the Cratch.

## Object.

Not onely by Faith, saith Chrysostome (o), but in very deed, he maketh us his Body, et in unam (ut ita dicam) massam reducit, reducing us (as it were) into one Masse or substance with himselfe.

## Sol.

1. He saith, (p) not by faith onely, nor by Love onely, but in very deed also, Christ hath made us his own Body, converted us into his flesh, and reduced us into one masse or lump with him: what literally, and in proper signification? or that by receiving the Communion we are really, substantially, and corporally, transubstantiated into the very Body of Christ? this were indeed to reduce us into a new model, and that a strange one. Your Translatour is driven to temper the vehemence of Chrysostoms speech with an *ut ita dicam*, as it were, reducing us as it vv ere into one Lumpe, or Masse: he dare not speak out.

2. But to take the Author's own words, they are an Allusion to that of the Apostle, where he saith, (q) *we being many, are one bread, and one body; for we are all partakers of that one bread:* that is, We that are many in number, are but one body in effect, joy-  
ned with our Head Christ; as many grains or corners make one loaf, one bread; many grapes, one liquor, one Cup; and this also is St. Austin's (r) Comparison.

3. When Chrysostom then saith, (s) that Christ driveth us, as it were into one lump of dough with himselfe, and that we are mingled and knead with him; that we might be one with him, as the body that is joyued with the Head: by this that he termeth *μίξις, & ἀνάμειξις*, mingling & moulding toge-

(g) *Ipsam vi-*  
*dei, ipsam tan-*  
*gis. Homil. 60.*  
*ad Pop. An-*  
*tioc.*

(h) *καὶ ἡμῶν τὰς ἐσφραγίδας. Homil. 61. ad Pop. Antioch. et Homil. 45. in Joan.*

(i) *καὶ πάντας ἐκείνους τοὺς ἀγαθὰς τῆς κοινῆς ἐσφραγίδος. de Sacerd. l. 3. c. 4.*

(k) *Id. in Serm. in Encan. de Euchar.*

(l) *Tract. in Joan. 45. ἀνέμειξεν ἑαυτὸν ἡμῖν.*

(m) *ἀναμεινόμενος ἑαυτὸν, quodammodo miscetur mihi. Theophilact. in 6. Joan.*

(n) *Orat. de B. Philogon.*

(o) *Homil. 83. in Math. 26.*

(p) *ὁ τῆς πίστεως μόνον, ἀλλ' ὃ καὶ αὐτὸς τὸ πρῶτον ὡς ἡμεῖς κατὰ τὴν ἐκείνου ἀναμεινόμενον τὴν σάρκα. Chrysost. in Joan. Homil. 45.*

(q) *1 Cor. 10. 17.*

(r) *Aug. Tract. 26. super Joan.*

(s) *ἀνέμειξεν ἑαυτὸν ἡμῖν, καὶ ἀνέμειξε τὸ σῶμα αὐτοῦ ἐν ἡμῖν. Chrysost. in Joh. Homil. 45.*



(1) 1 Job. 4.

ther, his purpose is onely thereby to expresse that Spirituall Union and Communion, that wonderfull Conjunction, and knitting together that is between Christ and his Members; whereby either is in other, we dwell in him, and he in us (1); He in us, by his Spirit, and the gifts of the Spirit; and we united to him by a sound and lively Faith; even by Faith and Charity, really and truly; not by imagination, or apprehension of mind, or participation onely of spirituall gifts and graces, as some imagine, but by communication of his very Flesh unto us.

(u) Chrysost.

in Ephes. 5.

Hamil. 20.

(uu) Chrysost.

Rom. 2. in fine.

Ad Pop. Antioch.

But this admirable Union, Mixture as Chrysostome calls it, is wrought not onely in the holy mysteries, but also in the Sacrament of Baptisme. For Chrysostome (u) speaking thereof, saith, They are made bone of his bone, and flesh of his flesh.

Object.

(x) Bellar. de Euchar. l. 2. c. 22. Sect. Quod.

What will you say then (saith Chrysostome, uu) if I shew you that so many of us as be partakers of the holy mysteries, do receive a thing farre greater than that which Elijah gave: for Elijah left unto his Disciple Elisha his Cloak, or Mantle; but the Sonne of God ascending into Heaven left with us his flesh. Elijah went himselfe without his Cloake; but Christ left his flesh with us, and ascended having with him the selfe-same flesh. Now that in Chrysostom's understanding the Lord left his flesh properly, it hence appeares (saith Bellarmine, x) in as much as Chrysostome saith, Christ left us a farre greater matter, than Elijah did to Elisha; for Elijah left his garment; and Christ his flesh.

Sol.

1. Christ ascending into Heaven, and carrying his true flesh with him, is compared to Elijah, who also ascended, and carried his flesh thither with him. But the flesh that he left here with us, is compared to Elijah's Cloak, which he left with his Servant Elisha.

2. And the Comparison stands thus; that, as the Cloak which Elijah left was a Symbol of the Spirit and virtue, which fell from him upon Elisha; so the mysticall Elements in the Sacrament are pledges and tokens unto us of Christ in the Church. In a word, Christ took his flesh personally and properly into Heaven, leaving it here on Earth Symbolically and Sacramentally.

3. Yea, but saith Bellarmine, if Christ left us his flesh but in Symbolo, then he left us not a greater matter than Elijah bequeathed to his servant; for, *Caro in Symbolo*, or Symbolicall flesh, is not a greater matter, than a vesture or garment properly so termed; As if *Caro Christi*, of which Christ himself said, *My flesh is meat indeed*, John 6. 55. indeed, that is, truly, but yet spiritually; for that which is spiritually so, is truly so; as if I say, that were not infinitely more than any Prophets habit or garment.

(y) Chrysost.

in Matth. Ho-

mil. 23.

Object.

Let us, (saith Chrysostome, y) believe God alwayes, albeit what he saith, seem absurd to our sense and understanding. Let his word surmount and passe our sense and reason, chiefly in the mysteries, having more regard to his words, than to things which lye before us. For his words,

words are infallible, but our Sense may easily be deceived. Seeing therefore he said, This is my Body, let us have no doubt, but believe and behold it with the eyes of our understanding.

Sol.

*Sæpe falluntur  
Sensus nostri,  
nempe in iis  
Objectis, qua  
Communia sunt  
multis sensibus,  
ut in numeris,  
magnitudini-  
bus, figuris.*

1. A man's Sense may be deceived, through the inconvenient Disposition of the Medium, through which he seeth, as it happeneth in judging a straight Staffe, which standeth in the water, to be crooked; and in thinking a white Object to be Green in it self, which is seen through a Green Glasse: Or, secondly, by the unequal Distance of Place, as by conceiving the Sun to be but two feet in breadth. Or, thirdly, by some defect in the Organ, or Instrument of seeing, (which is the Eye) whereby it cometh to passe, that we take One to be Two, or mistake a Shadow for a Substance. Thus Jacob's eyes were dim, that he could not discern between his two Sons; and when he felt his son, he said, *The voyce is Jacob's voice, but the hands are the hands of Esau*; and so was deceived in both Senses of seeing and touching, Gen. 27: 22, 23. yet notwithstanding when our Eyes, that see, are of good Constitution, and Temper, so as there is *potentia valida et robusta*, and not *debilis et infirma*; the Medium, whereby we see, is perfectly disposed; the Distance of the Object, which we see, indifferent: then the Judgment of Sense, being free, is true; and the Concurrence, and joynt consent of divers Senses, in our arbitrement and experiment, is Infallible.

2. Our Saviour to prove, that his own Body, was no Spirit, or Fancy, but a true Body, argueth from the Sense of Touching, *Handle me, and see*, Luke 24. 39. St. John saith, *That which we have heard, which we have seen with our eyes, and our hands have handled*, 1 Joh. 1. 1. For, the handling being done by an immediate application of the Organ to the Object, it is the most certain of all the Senses, John 20. 25. Our Senses then rightly Disposed, cannot be deceived (as Bellarmine himself acknowledgeth) in their proper sensible Objects. And this might serve to warrant us, for holding by the Judgment of Sense, that the Substance of Bread remaineth after Consecration.

*Sensus non fallitur circa proprium Objectum  
Sententia verissima, Bellar.  
l. 3. de Euchar.  
c. 24.*

Yea, but they will say, that if we credit our senses in this case, we shall much derogate from Faith. Truly, we do not plead so for Truth of Senses, as if we held nothing credible, but what might be proved by the Testimony of Sense: for we accord to that saying of an holy Father, *Fides non habet meritum, ubi Ratio aut Sensus habet experimentum*; yet this is a true Tenet in Divinity, Faith may be (Supra) above right Reason, or Sense; but never (Contra) against either: so that the Judgment of Sense, in Sensible Objects, may be *Subservient* and a leader to the grounds of Faith.

4. The Ordinances of God are not to be censured by carnall sense; for so Circumcision would be rather a contemptible, then an honourable Seal of man's Covenant with God: Nor would the Sacraments of the New Testament be much set by, if we should



should value them by what our Senses discern of them; for, for the one, what is more common or more weak than water? for the other, how little worth is a bit of bread, or a sip of wine, if our sight or taste be Judges of them? And in this respect Chrysostome saith well, to wit, that in these mysteries, his word must surmount and passe both our sense and reason, that we must believe his word, and behold his Body with the eyes of our understanding. And to say we, that by our spirituall eyes, and the Optick glasse of Faith, we shall discover the Sacraments to be, Canales gratie, Conduits of grace, Seals of the Remission of sin, and Pledges of Salvation.

Object.

Yea, but Chrysostome saith, There is no sensible thing delivered unto us in this Sacrament. In Math. Homil. 83.

Sol.

Chrysostome himself knew he did Hyperbolize herein; for after he had thus said, he addeth immediately, ἐν αἰσθητοῖς τὰ δοθέντα, *en aisthetois ta dothenta*, that is, in things sensible, things Intelligible were given unto us: it was but then a higher strain of his Rhetoricall vein.

### ¶ 3. Of the Adoration of the Host.

Object.

(k) Homil. 14.  
in 1. Cor. 10.

Chrysostome saith, (k) as our Rhemists observe, *Annotat.* in 1 Cor. 10. Sect. 17. *We adore him on the Altar, as the Sages did in the Manger.*

Sol.

(l) Chrysostom.  
Orat. in Philo-  
logon.

1. Chrysostome saith, The Sages worshipped him in the Manger; but we have him more then so, to wit, on the Altar, and there receive him; as elsewhere he saith, (l) *We see the Lamb lying on the Altar, we see Christ lying in the Manger, wrapt in his clouts; a dreadfull and admirable spectacle.* But do they see him either in the Cratch, or in his Cloaths? or can they talk of Christ's lying on the Altar, who teach, that as he is in this Sacrament, he hath not any locall Site, Posture, or Position at all?

(m) Biblioth.  
l. 6. Annot.  
152.

2. Sixtus Senensis (m) hath noted Chrysostome to be the most Hyperbolizing Preacher of all the Fathers: And this might well be a strain of his Rhetorick; and such as cannot be taken properly, and in a literal sense.

Object.

*We adore*, saith St. Ambrose, (n) *the flesh of Christ in the mysteries; this place (saith Bellarmine) is unanswerable, de Euchar. l. 2. c. 14.*

Sol.

Ambrose saith not, that we adore the Sacrament, (which is the point in Question) but that in our mysticall Celebration of the memory of Christs Passion, we are to adore his Humanity, namely, as it is hypostatically united to the Person of his God-head, which all Christians profess as well as you, yea even in Baptisme also.

Object.

## Object.

Nazianzen saith, (o) *My Sister called upon Him, which is worshipped upon the Altar.* (o) *In Epitaph. Gorgonia.*

## Sol.

1. Bellarmine (p) calleth this an hot stinging Argument; but we hope to shake it off, as Paul did the Viper, and feel no harm by it. (p) *L. 2. de Euchar. c. 28. Petr. Martyrem valde ussit pupugitq; hic locus.*

2. Nazianzen saith, his Sister went to the Church *nocturnum*, in the dark of the night, and kneeling close to the Altar, she did Invoke *ἐν τῷ αὐτῷ ἑωσμένον*, him that is honoured thereon (q); not meaning the Host, which at that instant was not on the Altar; but Christ, who is truly said to be honoured *ἐν αὐτῷ*, at, or before the Altar; not *ἐν τῷ*, upon the Altar, or Table; because his mercies are there laid forth in the Mysteries: And the Prayers and Supplications of all the Faithfull offered chiefly from that place unto Him, though he sit in Heaven according to the material substance of his humane Body. (q) *Non Id, sed Eum qui collitur ut dicit Nazianzenus. L. Eliens. in Respons. ad Bellar. Apolog. cap. 8.*

3. Nazianzen saith, (r) *If she at the time of her Invoking, had laid up any part of the Antitypes (or Symbols) of the precious Body and Blood of Christ, that she mingled with her tears. So he, calling the Consecrated Sacrament Antitypes, or Signs of Christ's Body; thereby signifying, that the Sacrament is not the Body and Blood of Christ: whereas if indeed he had meant, that the Body and Blood of Christ had been there Corporally present, as that which was Invoked; then now (if ever) it had concerned this holy Father to have expressly delivered his supposition thus; viz. If she had at that time of her Invoking laid up any whit of the precious Body and Blood of Christ; I say, of the Body and Blood of Christ; and not (as He said) of the Antitypes, or Signs of his Body and Blood.* (r) *ἐν τῷ αὐτῷ ἑωσμένον ἡ ἀντίτυπος τοῦ σώματος καὶ τοῦ αἵματος τοῦ κυρίου ἡμῶν ἰησοῦ χριστοῦ, καὶ οὐκ ὁ κύριος ὁ αὐτός.*

## Object.

None (saith St. Austin, (s) *doth eat the flesh of Christ before he adore it! Nemo illam carnem manducat, nisi prius adoraverit.* (s) *Aug. in Psal. 98.*

## Sol.

1. No man eateth that flesh but first adoreth it: Adoreth, I grant, that flesh which is hypostatically and unseparably united to the Deity, but not the mysticall Signs in the Sacrament. We must with St. Austin (t) distinguish between the Sacrament, and Christ's flesh, as between Bread and Christ's Body; between *Sacramentum*, and *Res Sacramenti*. Christ himself, who is *Res Sacramenti*, is to be worshipped *in et cum Sacramento, extra et sine Sacramento*; yea, *ubi ubi est, adorandus est*, saith one of our Gamaliel's (u); wheresoever he is, there he is to be worshipped, even in the hearing of his holy Word. Now Christ is truly present in the Eucharist, and truly there to be worshipped; I say, the *Res Sacramenti* to be adored; but not the Sacrament, so wit, that earthly part, as Irenæus calles it (x); that visible element, as St. Austin terms it. (t) *Conscientiam autem Sacramentum duobus, Sacramento, et Re Sacramenti, id est, Corpore Christi. De Consecrat. 4. Hoc est.* (u) *L. Eliens. ubi supra.* (x) *Iren. l. 4. c. 34.*

2. His



2. His meaning therefore is no more but this, that whosoever shall communicate of this Sacrament, the Symbol of Christ, must first be a true Christian, believing that Christ is not onely man, but God also, and adore him accordingly with Divine honour, as well before and without the Sacrament, as at the receiving thereof.

3. In a word, St. *Austin* saith, None eateth the flesh of Christ, before he adore it. He saith so indeed, and we trust no Christian man will refuse to do so; yet lest any might mistake, as if it contained the true and proper body of Christ, St. *Austin*, is presently careful to warne his Auditors, that the word [*manducat*] there is to be spiritually understood: and he bringeth in Christ thus speaking (y); *non hoc corpus quod videtis, manducaturi estis*; you shall not eat this Body which you see; I have propounded unto you a sacred signe, which being spiritually taken, will quicken you: for, albeit this Sacrament be visibly celebrated, yet it must be spiritually conceived.

## Object.

(x) *Theodoret.* Theodoret saith (z), τὰ μυσικά σύμβολα προσκυνῆται, the mysticall Symbols and Signes are believed and adored; whereby (saith Bellarmine a) he most evidently teacheth the presence of Christs flesh in the Eucharist.

## Sol.

(b) *Ribera in cap. 19. Apocalip.* 1. Theodoret indeed saith, τὰ μυσικά προσκυνῆται, let the Symbols be worshipped or adored. But *Ribera* the Jesuit acknowledgeth (b); that the terme προσκύνειν or Adoration is sometimes used for worship communicable to Creatures, namely to Angels and Saints, and Kings; and then he meant no more, but that they should be reverently handled, as becommeth so great mysteries.

(c) *Theodoret. quod supra.* 2. Theodoret's words are (c); The mysticall Signes after consecration depart not from their own nature: for they remaine in their former substance and figure and forme; and may be seen and touched as they were before. Now if, as Theodoret saith, the substance of Bread remaine, then is it not transubstantiated; and If the Bread remaine in it's proper substance, then no Divine worship may be lawfully given to it, no not in the believe of the Roman Church at this day. For although the Symbols, and Signes (as they fancie) were Accidents, yet dare not they themselves say, that they are to be properly adored with divine worship. So that Theodoret's Allegation overthrowes two of their Tenents, namely Transubstantiation, and the Adoration of the Host.

## Object.

(d) *Augustin. de civit. Dei. l. 20. c. 6. et passim.* Had the Fathers thought, Christ present in the Eucharist, (as Protestants do) only in Signo, and to be received by faith; they would not have concealed the mysterie thereof (as they did) from Infidels, Novices in Religion, and unbaptised Christians, and that with a (d) *Norunt fideles*, the faithfull know it, for every Novice (e) might have conceived the Protestants Tenet: A plaine token that concealing the mystery thereof, the Fathers

(e) *Bellarmin. l. 2. de Euchar. c. 24. Sect. 10. Tomo.*

Fathers held a Corporall presence in the Eucharist, and consequently Divine Adoration due unto it.

Sol.

1. The Fathers are as Cautelous in concealing the mystery of Baptisme, from Catechumen's, and unbaptized Christians, saying thereof in like sort, as of the Eucharist, *2<sup>a</sup> 1<sup>a</sup> 2<sup>a</sup> 3<sup>a</sup> 4<sup>a</sup> 5<sup>a</sup> 6<sup>a</sup> 7<sup>a</sup> 8<sup>a</sup> 9<sup>a</sup> 10<sup>a</sup> 11<sup>a</sup> 12<sup>a</sup> 13<sup>a</sup> 14<sup>a</sup> 15<sup>a</sup> 16<sup>a</sup> 17<sup>a</sup> 18<sup>a</sup> 19<sup>a</sup> 20<sup>a</sup> 21<sup>a</sup> 22<sup>a</sup> 23<sup>a</sup> 24<sup>a</sup> 25<sup>a</sup> 26<sup>a</sup> 27<sup>a</sup> 28<sup>a</sup> 29<sup>a</sup> 30<sup>a</sup> 31<sup>a</sup> 32<sup>a</sup> 33<sup>a</sup> 34<sup>a</sup> 35<sup>a</sup> 36<sup>a</sup> 37<sup>a</sup> 38<sup>a</sup> 39<sup>a</sup> 40<sup>a</sup> 41<sup>a</sup> 42<sup>a</sup> 43<sup>a</sup> 44<sup>a</sup> 45<sup>a</sup> 46<sup>a</sup> 47<sup>a</sup> 48<sup>a</sup> 49<sup>a</sup> 50<sup>a</sup> 51<sup>a</sup> 52<sup>a</sup> 53<sup>a</sup> 54<sup>a</sup> 55<sup>a</sup> 56<sup>a</sup> 57<sup>a</sup> 58<sup>a</sup> 59<sup>a</sup> 60<sup>a</sup> 61<sup>a</sup> 62<sup>a</sup> 63<sup>a</sup> 64<sup>a</sup> 65<sup>a</sup> 66<sup>a</sup> 67<sup>a</sup> 68<sup>a</sup> 69<sup>a</sup> 70<sup>a</sup> 71<sup>a</sup> 72<sup>a</sup> 73<sup>a</sup> 74<sup>a</sup> 75<sup>a</sup> 76<sup>a</sup> 77<sup>a</sup> 78<sup>a</sup> 79<sup>a</sup> 80<sup>a</sup> 81<sup>a</sup> 82<sup>a</sup> 83<sup>a</sup> 84<sup>a</sup> 85<sup>a</sup> 86<sup>a</sup> 87<sup>a</sup> 88<sup>a</sup> 89<sup>a</sup> 90<sup>a</sup> 91<sup>a</sup> 92<sup>a</sup> 93<sup>a</sup> 94<sup>a</sup> 95<sup>a</sup> 96<sup>a</sup> 97<sup>a</sup> 98<sup>a</sup> 99<sup>a</sup> 100<sup>a</sup>* The faithfull know this, (f) and this without all conceit of any Corporall presence in Baptisme.

(f) Chrysostom. 13 Gal. lat. 4.

2. You mis-report our Tenet: we hold a presence of Christs Body in the Sacrament no lesse true than your selves hold; such as may seem incredible to unbelievers, because of sundry difficulties repugnant to common sense, to wit, That Christs flesh, by the unspeakable power of the Holy Ghost, should be after a sort incorporated into the Soul, and that dead and corruptible Creatures should be Elevated, and made effectuell Instruments to apply and communicate Jesus Christ, and the vertue of his Death to faithfull Communicants, as Doctor (g) white saith.

(g) Reply to Jesus Fisher, Sixth Point, Sect. 4.

#### Artic. 6. Of Image-worship.

1. Saint Hierome saith, (h) we worship one Image which is the Image of the invisible and omnipotent God.

(h) Not uiam uideramus imaginem, que est Imago invisibilis et omnipotentis Dei. Hieron. tom. 50. lib. 40. in Ezech. c. 16.

2. Saint Austine saith, (i) No Image of God ought to be worshipped, but that which is the same thing that he is, meaning Christ Jesus, [Col. 1. 15. Hebr. 1. 3.] nor yet that for him, but with him.

(i) Nulla Imago eius coli debet, nisi illa que hoc est quod ipse, nec ipsa pro illo sed cum illo. Aug. ep. 119. ad Januar. cap. 11.

And as for the representing of God in the similitude of a man, he resolveth, that it is utterly unlawfull (k) to erect any such Image to God in a Christian Church. He condemneth the use of Images, even when they are not adored for themselves, but made instruments to worship God, saying, (l) Thus have they deserved to erre, which sought Christ and his Apostles in painted Images, and not in written books. The same Austine writing of the manners of the Catholike Church, directly severeth the case of some men, who were wont to kneel superstitiously in Church-yards before the Tombs of Martyrs, and the painted histories of their sufferings; these private mens cases he severeth from the common cause, and approved practice of the Catholike Church, saying, (m) Do not bring in the company of rude men, which in the true Religion itself are superstitious. I know many that are worshippers of Graves and pictures. Now this I advise, that you cease to speak evil of the Catholike Church, by upbraiding it with the manners of those men, whom she her self condemneth, and seeketh every day to correct as naughty children. So that in Saint Austins time, (as is already noted) \* Images, and Image-wor-

(k) Tale similitudinem Deo nefas est Christiano in templo collocare. Idem. tom. 3. de Fide & Symbolo cap. 7. (l) Sic omnino errare meruerunt, qui Christum & Apostolos eius non in sanctis codicibus, sed in

pictis parietibus quaesierunt. Idem. tom. 4. de Consens. Evang. lib. 1. c. 10. (m) Non multos esse se pulchrorum & picturarum adoratores: nec vos illud admonet, ut aliquando Ecclesia Catholica maledicere defunctis, vituperando mores hominum, quos & ipsa condemnat & quas quotidie tanquam malos filios corrigere studet. Id. tom. 1. de mor. Eccles. Cathol. cap. 34. \* See in the Second Century St. Austins testimony on the 113. Psalm.



ship were not used by any generall warranted practice; if some mis-informed men used it, this could not in Saint *Austin's* opinion, make it a Church-duty, necessary and Catholike, or draw it to be a generall custome.

(n) *Dico Augustinum scripsisse cum librum in primor. idio conversionis sue ad fidem Catholicam, tamen postea melius instructus excusavit eos ritus, ab Idolatriâ. Bellar. lib. de Imag. cap. 18. Sect. 18.*

(o) *Bellarmino de Imaginib. cap. 23. & 25.*

(p) *Thomas 3. part. qu. 25. art. 3.*

(q) *Manifestum est, quàm ut multis verbis explicari debeat — ita ut ad summam adorationem, quæ vel à Paganis, suis simulachris exhiberi consuevit, ut à nostris reliqui factum esse videatur. Cassander Consult. de Imagin.*

(r) *Sunt enim bene multi rudiores, qui Imagines colant, non ut signa, sed perinde quasi ipsa sensum aliquem habeant, et ita magis fidant, quàm Christo, vel aliis Divis quibus dicantur sunt. Polyd. Virg. de Invent. lib. 6. cap. 13.*

*Multi Christiani in re bona plerumque precant, quod Divis Divisq; non aliter venerantur quàm Deum. Nec video in multis quod sit discrimen inter eorum opinionem de Sanctis, & id quod Gentiles putabant de suis Divis. Ludo. Vives Schol. in Augustin. de Civit. Dei lib. 8. cap. 27.*

*Bellarmino answereth, (n) that Saint Austin wrote this in the beginning of his Conversion to Christianity, and that upon better information he changed his mind; but he tells us not, in what part of his Retractions this is to be found.*

Divers other shifts besides are used herein: and some fly to the distinction of an Idol and an Image, but that will not serve; for the word *Idol* is often translated *Simulachrum*, a likeness or similitude; and as every Idol is an Image of some thing, so every Image worshipped turns Idol; There may be some odds in the language, but none in the thing it self.

*Bellarmino* minceth (o) the matter, and would have the Image worshipped, not properly, and because of it self, but reductively, in as much as it doth expresse the Sampler: Others (p) hold, that the Image is to be worshipped in it self, and with the same worship that the person is, which is represented; so that the Crucifixe is to be revered with the self-same honour that Christ Jesus is. And as for the vulgar people, they go bluntly to it with down-right adoration; *Cassander* saith, (q) *It is more manifest, than that it can be denyed, that the worship of Images and Idols hath too much prevailed, and the superstitious humour of people hath been so carkered, that nothing hath been omitted among us, either of the highest adoration and vanity of Paimims, in worshipping and adoring Images. Polydore also saith, (r) People are grown to such madness, that there are many rude persons, which adore Images of wood, stone, marble, and brasse, or painted in windows, not as signs, but as though they had senses, and they repose more trust in them, than in Christ or the Saints, to which they are dedicated. Ludovicus Vives saith, \* Saints are esteemed and worshipped by many, as were the Gods among the Gentiles.*

#### Object.

The honour or dishonour done to the Image redoundeth to the person represented, or prototype, as appears by our being uncovered, and using reverence in the Kings Chamber of Presence, and before his Chair of Estate, when his person is absent; In like sort, the honour, and worship due to the Image, redoundeth to Christ and his Saints; now if an Image be capable of contempt and reproach, it is also capable of honour and worship.

*Multi Christiani in re bona plerumque precant, quod Divis Divisq; non aliter venerantur quàm Deum. Nec video in multis quod sit discrimen inter eorum opinionem de Sanctis, & id quod Gentiles putabant de suis Divis. Ludo. Vives Schol. in Augustin. de Civit. Dei lib. 8. cap. 27.*

The Rule [The dishonour done to the Image redoundeth to the person] is true, specially in civill affairs, when the Party would be honoured by the Image: and thus was Theodosius grieved with them of Antioch, (s) for casting down his wives Statue. It may also redound to the person by accident, that is, when a man doth a thing with a purpose to dishonour him; as Julian did, (t) when he pulled down the Image of Christ, and set up his own.

(s) Theodoret.  
lib. 5. Histor.  
cap. 19.  
(t) Socrates.  
Histor. lib. 5.  
cap. 20.

Besides, these contraries are not *paria*; for it sufficeth, to the dishonouring of God, that there be an evill affection or intention: but a good intention is not sufficient to the honouring of God, except the means, as well as the meaning be prescribed of God.

Lastly, (as Learned Bishop White saith, u) this Similitude halteth: for the Kings Chair of State, and his Image, when they are honoured or dishonoured, are conjoynd with his person, by civill ordinance and relation: but the artificial Image of Christ and his Crosse are not conjoynd with Christ, by divine ordination, or by relation grounded on Christs Word, but by an imaginary act of the superstitious worshipper; Also civill and religious worship, are of divers beginnings, and forms, and every thing that is possible, lawfull, and commendable in the one, is not so in the other.

(u) Bishop  
White's Reply  
to Jesuit Fish-  
er's Answer,  
point 1. pag.  
228.

#### Object.

Adoration is performed to Images, as being done outwardly, relatively, and transitorily unto the Image; inwardly, affectionately, absolutely, and finally unto Christ.

#### Ans.

If you adore Images outwardly, relatively, and transitorily, then (as the same Bishop saith, x) you make Images a partiall object of adoration: but God himself who saith, I will not give my glory to another, (to wit, in whole, or in part) neither my praise to graven Images, (Esay 42. 8.) hath excluded Images from co-partnership with himself in adoration.

(x) Id. ibid.  
pag. 246.

#### Object.

The woman cured of the bloody issue, mentioned in the Gospel, and (y) recorded by others, set up an Image of Christ, at the foot whereof grew an Herb, which when it touched the hemme of the Image, it cured all diseases; And when Julian the Apostata threw it downe, and erected his own; his was sudainly destroyed with fire from Heaven: and the Christians they gathered the broken peices of Christ's Image, and placed it in the Church. Now since God honoured Images, in doing miracles by them; why should not we reverence them, or rather the persons represented by them? saith Jesuit Floyd, and our Rhemists.

(y) Euseb.  
l. 7. c. 14.  
Socrat. l. 5.  
c. 20.

Spectacles,  
ch. 9. Sect. 7.  
num. 12. Rhem.  
in Math. 9.  
Sect. 9.

1. That the woman thus cured, erected an Image, for historical use, as a monument of Christs power, and memoriall of her



thankfulnesse, it makes nothing for erecting of Images in Churches for adoration.

(2) Defence of  
the Catholike  
Faith, Art. 18.

2. This Image (as (2) Mr. *Moulin* observes) was not in any Church, but in a corner of the street; and, as *Nicephorus* saith in the tenth of his Historie, so soiled with weather, they could not discern whose, picture it was.

3. *Sozomen* saith, the Christians gathered together the broken peices of it, and kept them in the Church, shewing therein their zeale, in seeking to preserve that which the Infidel defaced; but neither he, nor *Eusebius*, speak of the adoration thereof.

4. The miracles mentioned, were not wrought by the Image, but by an Hearb, that grew at the foot of it, thereby shewing Christ to be God, who could give such power to an hearb, whom *Julian* before in dejecting of his Image, had maliciously thought to despight; and not in defence of the Image, but his own glory.

5. However, this came not from Christ's, or the Apostles Instruction, but as *Eusebius* saith, *ἱερὸν ἐκτίθειν*, it sprung from an Heathenish custome, in as much as the Gentiles were wont to honour their Patrons and Benefactors, by erecting of Statues in memory and honour of them.

*Pap. Reply.*

*Bymos Gentilis*, might be meant, their Countrey fashion, and not any Heathenish Custome. *Spectacles*, ch. 9. §. 7.

*Prot. Rejoynder.*

Though the word *Gentilis mos*, might signifie a thing belonging to a Countrey people, stock or family, yet in this place of *Eusebius* it will not beare it; nor yet in the Scripture language, specially in the Psalmes; nor in other good approved Authours. *St. Ambrose* saith. When *Helena* read the title upon the Crosse then newly found, she fell down and worshipped the King, to wit, Christ there entitled the King of the Jews, not verily the wood, *quia hic Gentilis error est, et vanitas impiorum*, for that is an Heathenish error, and vanitie of ungodly men: where (we see) is meant, that the fancie was prophane, Pagan, and Heathenish.

*Pap. Reply.*

What though Christians erected Images, after the Gentiles fashion? They did not so much imitate them therein, (as *Richcome* saith (a) *in nature it selfe*, which led the Heathen thereunto. May not Christians imitate the Heathen? and as the Church receives them to make them Christians; so may she their Rites and Ceremonies, to become Christian Rites. *St. Paul* laboured to translate the Altar of the unknown God, to Christ. *Acts* 17. 13.

*Prot. Rejoynder.*

1. How doth it appeare, that the Heathen in the religious use of Images followed the light and guidance of Nature? *Athanasius* saith (b), the Invention of Images came not of good, (and therefore not from Nature) but of evil.

2. Christians

*Psal. 115. 1.*  
*the 115. Ps.*  
*the 115. Ps.*  
*the 115. Ps.*  
*the 115. Ps.*  
*135. v. 15.*  
*De obitu Theo-*  
*dof.*

(a) *Richcome* in  
*Traff. 3. apud*  
*Chamier. To. 2.*  
*l. 22. c. 8.*  
*Self. 9.*

(b) *ἡ εὐχὴ*  
*καὶ εὐχὴ*  
*ἐκ τῆς φύσεως*  
*καὶ τῆς φύσεως*  
*καὶ τῆς φύσεως*  
*καὶ τῆς φύσεως*  
*Athanas. contr.*  
*Gentes.*

2. Christians may imitate Pagans; but wherein? In those things, in things concerning this life, for the guiding of our actions naturall and Civill; wherein they give excellent Rules; and many of them were famous for morall vertues; so was *Aristides* for Justice, *Bia* for contempt of the World, *Codrus* and *Regulus* for Love of their Country; *Cato* for his Constancie and Courage, and *Lucrece* for her Chastitie. Not to speak of their hatred of briberie, their Reverence of their Priests, their conscience of their promises, and their Religion of Oaths; wherein the wiser sort of the Heathen may be precedents and patterns to Christians: but not so, in those things which are of the World; not altogether so in matters of pietie and Religion; for therein as *St. Peter* saith, we have a more sure word of prophecy, *2 Pet. 1. 19.*

3. The Jewes had not their Service, or Ceremonies from the Pagans, but from *Moses* his Precepts, even from God himselfe. And if they had ought that resembled the Pagan Rites; therein the Pagans, in an Apish imitation, rather borrowed it from the Jewes, than the Jewes from the Pagans.

4. It followeth not; the Church receives Pagans into her Communion; therefore she must likewise receive their Ceremonies: For she receives not Pagans, but with this Proviso, that they renounce Paganisme, and embrace Christianitie.

5. *St. Paul* onely used the Altar as an argument, and token of their superstition; and thereby took occasion to bring them to the true God whom they knew not.

#### Object.

*St. Austin* saith (c), that in his time Christ was to be seene painted in many places, betwixt *St. Peter*, and *St. Paul*; as also the Story of *Abraham* ready to offer up his Sonne.

#### Sol.

It followeth not, that because this Picture was to be seene in many places, therefore it was set up in the Church. Reply. Yea but saith *Bellarmino* (d), it is not likely that *Austin* speaks of private houses, whereunto every one cannot have access; but of publike places, and those not profane, but sacred. And this he would prove; because *St. Gregorie* saith, that the Images of the Saints were not without good cause painted in reverend places by the Ancients; where, by the Ancients, cannot be understood the men of *Gregories* age, but of some former times. But, notwithstanding *Bellarmins* conjecture, this Image might be kept in private houses; for though all men could not have access to any one house, yet unto many private houses, either all, or well nigh all, might have access. *St. Gregorie* is no fit Interpreter for *St. Austin*, specially in point of Image-worship, which in *Gregories* time began to be set on foot.

Besides, by the Ancients, *Gregorie* might mean some of his immediate or near Predecessors, and not *St. Austin*; for *Gregorie* dyed almost two hundred years after *Austin*.

But

(c) Aug. l. 2. de Consensu Evangelist. cap. 10. in contr. Faustian. l. 2. c. 73.

(d) l. 2. de Imag. c. 9. Sess. 5. Aug.



But for the matter in question, to wit, whether Images were used in Churches in St. *Austin's* time, let himself speak.

(e) *Aug. in*  
*Psal. 113.*  
*Conc. 2. Et*  
*sunt profecto*  
*etiam illa in-*  
*strumenta vel*  
*vasa, quid*  
*aliud quam*  
*opera Manuum*  
*hominum; ve-*  
*rumtamen nun-*  
*quid os habent,*  
*et non loquun-*  
*tur?*  
(f) *Afficiunt*  
*infirmos ani-*  
*mos, ut vivere*  
*videantur.*  
*Aug. Epist. 49.*

1. Saint *Austin*, upon the hundred and thirteenth Psalm, expounding those words of *David*, that Idols have a mouth, and speak not; eyes, and see not; that they are the work of mens hands, makes this objection, that the Church hath also divers Instruments and vessels made of gold and silver, for the use of celebrating the Sacraments: But he Answers, (e) Have these Instruments mouths and speak not, eyes and see not? do we addresse our prayers to them? Now surely he could not have spoken thus, if he had had Images in Churches, or if Images had been a part of the Churches utensils, and moveables in his dayes: for had he seen Images in Churches, those Images must have had mouths, and eyes, and ears, and the like; as now a dayes in Popish Churches, where their Altars, Chalice, Patens, and the like Instruments of their devotion, are oftentimes set forth with Crucifixes, and Pictures of the Saints.

2. Besides, St. *Austin* elsewhere, to wit, in his Epistles (f) speaks much what to the same effect, as he did upon the Psalms.

#### Pap. Reply.

Saint *Austine* in the places alledged, speaks onely of *Painims*, who took the Images to be very God; to such, and other simple people, Images may be stumbling blocks; but the Church is carefull to instruct such ignorant ones.

#### Prot. Rejoynder.

1. Although St. *Austin* speaks there Literally of Pagan Images; yet he declares in generall, the perill which all Images (being adored) may bring unto weaker minds: so that Images appointed for worship, are condemned by *Austin*, both among Christians and Pagans. *Aug. de Hæres. hæres. 7.*

2. Image-worship may be a scandall to Christian people, although they offend not so rudely and grossly in their worship, as *Painims* did: and that it hath proved so, is already testified by Papists themselves; namely, *Polidor Virgil*, *Ludovicus Vives*, and *Cassander*.

#### Object.

*Paulinus* saith, St. *Martin* was painted in the Church; and *Prudentius* saith, he saw St. *Cassian's* Image upon the Altar, saith *Bellarmino* (g).

(g) *Bellar. loc.*  
*citat.*

#### Sol.

They speak onely of some History painted in the Church, and not of any worship. *Paulinus* saith, St. *Martin* was painted onely in loco refectiois, in a dining room. *Prudentius* speaks of no painting upon the Altar, but whatsoever it was, upon the ground it was; for he saith, *Stratus humi tumulo advoluebar*, — lying on the ground, I rolled myself to the Tomb.

#### Object.

## Object.

Paulinus in the Life of Felix the Martyr, praises the Church wherein the Martyr's Body was laid; for that it was garnished with the Pictures of ulcerous Job, blind Tobie, and fair Judith, *Miremurq; sacra veterum Monumenta figuras, Let us admire these sacred Pourtrai- tures.*

## Sol.

1. He saith, *Miremur*, we may admire these Images so curiously drawn: why? the Poet saith of *Aeneas, Artificumq; manus intra se, operumq; laborem, Miratur*; that he admired the work: here's Admiration, without Adoration; yea, but as *Bellarmino* saith, he styles them *sacras* Holy; why so we call some ground, Holy, and yet we do not worship it.

2. There is a passage in *Paulinus*, which were it weighed would cleare *Paulinus* in point of Image-worship: the place is already observed, to my hand, by *John Dalle* (l), who hath written a large and learned Treatise, *De Imaginibus*, in his native tongue; and, at the motion of that able Professour Mounseieur *Rivet*, for the farther benefit of such as understand not that language, translated it into Latine, The place is this (m) *Forte requiratur, quam ratione gerendi Sederit hac nobis sententia, pingere sanctas Raro more domos*: that is; It will haply be demanded (saith *Paulinus*) what moved us to paint Churches, Oratories, and Chappells, it being a rare and unusuall thing so to do. And then he makes his Apologie for so doing; which needed not, had the practice thereof beene Apostolicall, and the custome generally received, but why did he pourtray, the passions and sufferings of the Saints and Martyrs in the Church? was it for adoration and worship? there's no such thing in all his Apologie; but (as he expresth himself) thereby to beautifie and adorn the Church, to delight the beholders, to preserve the memory of the Martyrs suffering, and to instruct the weaker sort; which albeit they could not read, yet there they might see the story of the Saints Life and Passion, set forth to the Life. So that however toward the later end of the fourth Age there were some Images in Christian Churches, *ad ornatum, non ad venerationem*; yet it appeares by *Paulinus*, who was Bishop of *Nola*, in *Campania*, that in the beginning of the fifth Age wherein *Paulinus* lived, it appeares I say, that in *Italie*, it was, as he calls it, *raro more*, a rare and uncouth thing to see Pictures or Images in Churches.

(l) Jo. Dalle  
laus de Imag.

l. 3. c. 4. et 5.

(m) *Paulin.*  
Natal. 7. Fel-  
cia, et in Bib-  
lioth. Patr.  
Tom. 4. part. 2.

## Object.

*Sedulius* in *Carminc Paschali* saith, *Nève quis ignoret speciem Crucis esse colendam*, that the Signe of the Crosse is to be worshipped.

## Sol.

The Word is *Colenda*, not *adoranda*; the word *Cultus* is of a larger extent, *quis cultus habendo Sit pecori*; besides, this was spoken *licentia poeti*.



## Article 7. Of Prayer to Saints.

1. **C**ONCERNING Prayer to Saints, Saint Hierome, or whosoever (1) else was the Authour of those Commentaries on the Proverbs, saith, (2) we ought to invoke, that is, by Prayer to call unto us none but God.

(1) Recte quoque Commentaria in Proverbia tribuuntur Bede, non Hieronymo. Bel-larm. de Script. Eccles. seculi quarti.

(2) Nullum invocare, id est, in nos orando vocare, nisi Deum debemus. Hieron. tom. 7. in Proverb. cap. 2.

(3) Quicquid dixero, quia ille non audit, mutum videtur. Idem. tom. 1. ad Heliodor. Epitaph. Nepotiani.

(b) Non sit nobis Religio cultus hominum mortuorum. Aug. tom. 1. de vera Relig. cap. 55.

(c) Ad quod sacrificium, sicut homines Dei, qui mundum in ejus confessione vicerunt, suo loco et ordine nominantur, non tamen a sacerdote, qui sacrificat, invocantur. August. l. 22. de Civit. Dei. c. 10.

(d) Non tamen a sacerdote qui sacrificat, invocantur; Deo quippe, non ipsis sacrificat. J. C. Pamel. Liturg. secul. 5. tom. 1.

(e) Non invocantur ut Dii. Leo. Coquaus. — Card. Perron. (d) Manuale Ecclesie Salisburgensis. In Canone Missæ.

(f) Bishop Andrews Answer to Cardinal Perron's Reply, pag. 37, 38. (f) Bishop Andrews. Ibid.

(g) Bishop Andrews Answer to Cardinal Perron's Reply, pag. 37, 38. (g) Bishop Andrews. Ibid.

(h) Bishop Andrews Answer to Cardinal Perron's Reply, pag. 37, 38. (h) Bishop Andrews. Ibid.

(i) Bishop Andrews Answer to Cardinal Perron's Reply, pag. 37, 38. (i) Bishop Andrews. Ibid.

(j) Bishop Andrews Answer to Cardinal Perron's Reply, pag. 37, 38. (j) Bishop Andrews. Ibid.

(k) Bishop Andrews Answer to Cardinal Perron's Reply, pag. 37, 38. (k) Bishop Andrews. Ibid.

(l) Bishop Andrews Answer to Cardinal Perron's Reply, pag. 37, 38. (l) Bishop Andrews. Ibid.

And in another place, (a) whatsoever I shall utter seemeth dumb, because he (Nepotian) being defunct, beareth me not.

2. Theodoret, upon the 2. and 3. Chapters to the Colossians, expressly sayes, (and that by the authority of the Council of Laodicea) that Angels are not to be prayed unto: and if not Angels, not Martyrs.

3. St. Austin in his Book which he wrote of true Religion, saith, (b) The worshipping of men that are dead, should be no part of our Religion. Papists invoke Saints in the Liturgie of their Masse, which the Ancients did not. Saint Augustine saith expressly, that Martyrs were named at the Communion Table, but not invocated: his words are these, (c) At which Sacrifice the Martyrs are named in their place and order, as men of God, which have overcome the world in the confession of him; but yet notwithstanding, they are not invocated by the Priest which sacrificeth.

Pap. Answ.

This place is thus answered: \* The Priests doth not invoke Saints by direct Prayer. Besides, the Sacrifice is directed to God the Father alone, and that may be the Reason, why the Saints are not invocated.

Prot. Reply.

Saint Augustine excludeth all invocation of Saints, both direct and indirect, in the administration of the Eucharist. Neither will these distinctions help them; for though the invocation of them be not a direct absolute and Sovereign invocation; yet if it be an indirect relative, or subalterne invocation, an invocation it is: (and such an one is the Invocation at the Altar in the Masse: for thus it is, (d) Libera nos Domine ab omnibus malis, &c. intercedente pro nobis beatâ Virgine, &c. beatissimis Apostolis, &c. cum omnibus Sanctis.) And so what shall become of Saint Augustine's non invocantur, who knew none of these distinctions of the Cardinal's, which in that Age, and many Ages after, were not heard of, (e) saith our learned Bishop of Winchester.

Neither can the Cardinal alledge any reason, why if the Saints may be prayed unto, they may not be so, as well by the Priest, as by the people; as well at Masse, as at Mattins; as well in the Body of the Church, as at the Altar?

As for their new distinction, of Sacrificial, and unsacrificial Invocation; and their conceit, that the Sacrifice is Offered unto God the Father alone, it is (saith the same Learned Bishop) (f) refuted by

(d) Manuale Ecclesie Salisburgensis. In Canone Missæ. (e) Bishop Andrews Answer to Cardinal Perron's Reply, pag. 37, 38. (f) Bishop Andrews. Ibid.

the Canon it self of the Masse: the conclusion whereof, (g) is *Placeat tibi sancta Trinitas obsequium servitutis meae, &c.* So that the Sacrifice is offered to the whole Trinity. Besides, there are divers Collects more, directed unto Christ himself, and all of them said, *Dum assistitur Altari.*

4. Now in case, that any upon consideration of their own unworthiness, and Gods dreadful Majesty, should seek to God by mediation of others; St. Chrysostome of all the Fathers, is most plentiful, in refusing this course of Intercession by others. When thou hast need to sue unto men (saith he) (h) thou art forced first to deal with Door-keepers and Porters, and to intreat Parasites and Flatterers, and to go a long way about. But with God there is no such matter; he is intreated without an Intercessor: it sufficeth only, that thou cry in thine heart, and bring tears with thee; and entering in straight way, thou mayst draw him unto thee.

And for example hereof, he sets before us the woman of Canaan, She entreated not James (saith he) (i) she beseecheth not John, neither doth she come to Peter, but brake thorow the whole Company of them, saying, I have no need of a Mediator, but taking repentance with me for a spokesman, I come to the Fountain it self. For this cause did he descend, for this cause did he take flesh, that I might have the boldness to speak unto him: I have no need of a Mediator, have thou mercy upon me. And whereas some repose such confidence in the intercession of the Saints, that they look to receive greater benefits by them, than by their own prayers, he brings in again the Woman of Canaan, and wisheth us to observe, (k) How when others intreated, he put her back: but when she her self cryed out, praying for the gift, he yielded.

#### Pap. Answer.

Chrysostome spoke thus, (m) against such idle fellowes as Committed themselves wholly to the Patronage of their Tutelar Saints, and themselves lived in their Sins; or he uttered such speeches Homily-wise, (n) as in the Pulpit, not Dogmatically, as delivering his judgement.

#### Prot. Reply.

As if a man might not deliver his judgement in the Pulpit; for albeit in figures and phrases, and manner of handling, there is some difference, between a Preacher before the people, and a Reader before the learned; yet no learned godly man, such as Chrysostome was, will so advisedly, so vehemently, and oftentimes as he did, utter any thing in the Pulpit, before the weaker, the truth whereof, he is not able to justify in the Schools before the best learned.

Neither were they whom Chrysostome taxed so very lazie, but rather such as took more pains than needed; and (as he saith) went a long way about, by seeking to their Patrons, Mediators, and favourites; whereas he shewes them a neerer way, to wit, to go immediately to the Master of Requests, Christ Jesus.

F f

Object.

(g) Manuale  
Eccles. Salis-  
bur. ibid.

(b) ὅτι τὸ θεὸν  
ἰδεῖν τοῖς ὀφθαλμοῖς  
ἐστὶν ἀδύνατον, καὶ  
ἐκ μέρους  
παρρησιασθῆναι.  
τὰ. Chrysost.  
Serm. 7. de Pe-  
nitentiis. tom. 6.  
Edit. Savil.  
pag. 801.

(i) αὐτὴ τὴν  
ἀνθρώπων ἀποστολὴν  
ἤρπασεν. ὡς  
ἐκείνη κατέβη  
ἐκ τοῦ οὐρανοῦ  
καὶ ἀνέβη  
ἐν αὐτῇ αὐτὴ  
ἐκάλει. Idem in dimis-  
sione Chananiae  
tom. 3. Edit.  
Savil. p. 195.

(k) ὅτι ὁ αὐτὸς  
ἦν ὁμοιωθεὶς  
ἡμῶν ἐν ὁμοιω-  
σει, ὁμοιωθεὶς  
Idem Serm. in  
Philip. v. 18.

c. 1. de profetis  
Evangel. tom. 1.  
Edit. Savil.  
pag. 417.

(m) Sixtus Se-  
nensis. Annot.  
113. ut refert.  
Nobil. Flami-  
nius in notis in  
Chrysosto-  
mum.

(n) Hec ἰμ-  
ποτικῶς δι-  
κνύται, καὶ  
ἀποφασίζε-  
ται. Nobil. Flami-  
nius in Chry-  
stost.



## p. Object.

You have produced divers Fathers against Saintly invocation, and much pressed Saint Chrysostome's Testimony, whereas he makes for us; for Chrysostome saith (o) that the Emperor laying aside all princely state, stood humbly praying unto the Saints, to be intercessors for him unto God.

(o) Sanctis supplicaturus accedit, ut pro se apud Deum intercedant.

Chrysost. Homil. 66. ad populum Antiochen.

(p) Bellar. li. 1. de Sanct. Beat. cap. 19.

(q) Ex Homiliis ad populum Antiochen. viginti & una tantum reperiri dicuntur Manuscripta in antiquis Bibliothecis.

Bellar. lib. de Script. Eccles. in an. 398.

Bellar. lib. de Script. Eccles. in an. 398.

Bellar. lib. de Script. Eccles. in an. 398.

Bellar. lib. de Script. Eccles. in an. 398.

Bellar. lib. de Script. Eccles. in an. 398.

Bellar. lib. de Script. Eccles. in an. 398.

Bellar. lib. de Script. Eccles. in an. 398.

Bellar. lib. de Script. Eccles. in an. 398.

Bellar. lib. de Script. Eccles. in an. 398.

Bellar. lib. de Script. Eccles. in an. 398.

Bellar. lib. de Script. Eccles. in an. 398.

Bellar. lib. de Script. Eccles. in an. 398.

Bellar. lib. de Script. Eccles. in an. 398.

Bellar. lib. de Script. Eccles. in an. 398.

Bellar. lib. de Script. Eccles. in an. 398.

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Bellar. lib. de Script. Eccles. in an. 398.

Bellar. lib. de Script. Eccles. in an. 398.

Bellar. lib. de Script. Eccles. in an. 398.

Bellar. lib. de Script. Eccles. in an. 398.

Bellarmino indeed alleadgerth (p) Chrysostome's sixty sixth Homily *Ad populum Antiochenum*, and yet the same Bellarmine, upon better advice, when he is out of the heat of his polemick controversies, and comes to a pacifick Treatise of the Writings of the Fathers; then he tells us, (q) that Chrysostome made but one and twenty Homilies to the people of Antioch, and that no more are to be found in the ancient Libraries.

And yet posito, sed non concessio, admit that these words were Chrysostome's indeed, yet they reach not home; for they speak only what the Emperor did *de facto*, not *de jure*: it is only a relation, what he did out of his private devotion, it is no approbation of the thing done. Now what some one or two shall do, carried away with their own devout affection, is not straight way a rule of the Church.

Besides, though the Saints interceded for us, yet it will not hence follow, that we are to invoke them, having no warrant from God so to do: now in such a high point of his worship, we must keep us to his command, (r) and that must guide our devotion.

The other places of Chrysostome alleadged by Bellarmine, speak of the Saints living, and not of the Saints deceased.

Lastly, Chrysostome (as hath bin observed in the point of the Eucharist) speaks oftentimes, rather out of his Rhetorick, than out of his Divinity. Sixtus Senensis delivereth this observation concerning the Fathers, and he names Chrysostome, (s) That in their Sermons, we may not take their words strictly, and in rigour, because they many times break out into declamations, and declare and repeat matters, by Hyperboles, and other figurative Speeches. In a word, whatsoever Chrysostome report of others, himself (as we have heard) was all for immediate address of our Prayers unto God.

Object.

Bellarmino saith, (t) That Theodoret shutteth up the story of the Fathers lives in these termes: *My suit and request is, that by the Prayers and intercession of the Saints, I may finde divine assistance.*

And the same Bellarmine saith, (u) that Theodoret in his Book of the Greeks, hath much touching Prayer to Saints.

Answer.

Theodoret saith only, *Rogo & quaeso, I beseech and intreat, not this, nor that Saint, but God alone: to this end and purpose, that by their intercession and prayers, I may have assistance.*

Now to the Book *de curandis Græcorum affectibus* questioned, whether

ther it be (x) *Theodoret's*, or no; we oppose that which is *Theodoret's* out of question; upon the second and third Chapters to the *Colossians*, where he expressly sayes (and that by the Authority of the Council of *Laodicea*) *Angels are not to be prayed to*, and if not Angels, then not Saints and Martyrs.

Object.

Saint *Austine* saith, (y) *It is injurie to pray for a Martyr, by whose prayers, we on the other side ought to be recommended.*

Answer.

This place is not to the purpose, for he saith only, that the Saints pray for us, which thing we have never denied: We do out of godly considerations presume, that albeit they know not the necessity of particular men, yet they pray for the Church in general. But that we should for this cause invoke them, or yield them any religious service, St. *Austine* doth not avouch.

The other testimonies alledged by *Bellarmino*, out of St. *Austine*, are all for Martyrs, and not for Saints: now in St. *Austine's* opinion, the Martyrs had an especial priviledge above other Saints.

Besides; they might well have spared the alleading of St. *Austine*, *Theodoret*, *Chrysostome*, *Prudentius*, Saint *Ambrose*, *Origen*, *Irenaeus*, and others, in proof of Saintly invocation; inasmuch, as these, with divers others, are by their great Authour (z) *Sixtus Senensis* reckoned up amongst them that held the Saints departed, did not enjoy the presence of God, till after the general Resurrection; which if they held that they did not, then would they not hold, that they were to be prayed to; they being secluded from Gods presence, being only in *proboscis*, in (a) *Some certain Receptacles or Wards*, (b) attending in the *Porch*, or *base Court* abroad, not admitted to the presence of the Almighty; and so not seeing, hearing, nor knowing, whether prayer were made to them at all, or no, being but as yet in *Atrius*, as *Bernard* would have it (c). For in such *Retiring or drawing Roomes*, they placed the souls of all the faithful, except those of the Martyrs.

Object.

*Maximus Taurinensis* in his Sermon upon Saint *Agnes*, saith, (d) *By all such Prayers and Orizons, as I can conceive, I beseech thee, I vouchsafe to remember me.*

Answer.

These Sermons of *Maximus*, as great as he was in name, they are not greatly esteemed; (e) in as much as they go with an *Alas*, sometimes under one name, sometimes under another, (f) having indeed no certain known Father: so that they are not to go for *Maximes* in Divinity, or rules of Faith.

S. Maxim. in Sermon. de S. Agnete. (e) *Maximi Homilia & reliqua sermone qua de Tempore de Sanctis circumferuntur, maxime facienda non sunt.* Elench. Respons. ad Bell. Apolog. c. 1. p. 42. (f) *Tribuuntur simul, & S. Ambrosio, et S. Maximo. Bell. de Script. Eccl. ad ann. 420. Maximi Taurinensis (ait Perkinsus) incerta fides sunt, Andr. Rivet. Crit. Sacri, c. 23.*

(x) *Rob. Coci Censura Patrum, page 95.*

(y) *Injuria est enim pro Martyre orare, cujus nos debemus orationibus commendari.* Aug. Sermon. 17. de verb. Apostoli.

(z) *Sixtus Senensis. Biblioth. Sanct. lib. 6. Annot. 345.*

(a) *Secretis animarum Receptaculis sedibusque requiescit.* Aug. lib. 12. de civit. Dei. cap. 9. tom. 5.

(b) *Omnes in una communique custodia detinentur.* Lactant. lib. 7. cap. 21.

(c) *Primum in tabernaculis; secundum in Atrius; tertio in Domo Dei.* Bern. Sermon. 3. de omnibus Sanctis.

(d) *ut nos i meminissemus digneris, quibus possumus precibus exoramus.*



(g) Bishop  
Montague of  
the Invocation  
of Saints, pag.  
207.

But suppose they be his own words; they are but a Rhetorical flourish which he used in his commendatory, Panegyricall Sermon upon Saint Agnes her Anniversary; and he speaks but faintly, *Quibus possumus precibus*; in effect, (g) as I can, so I direct this my addresse unto thee; hear and help me accordingly as thou canst, and mayst: So the man, in the point was not so fully perswaded of that, or any Saints assistance, as that he went farther than opinion.

Object.

(b) Adflore  
Angeli Dei. De-  
precamini Pa-  
triarchas, orate  
S. Prophetas,  
eflore Apostoli  
Suffragatores,  
precipue tu  
Petre B. quare  
siles pro ovibus  
et agnis? S.  
Victor. Uti-  
cens. l. 3. de  
persec. Uvan-  
dal. propè fi-  
nem.

Victor Bishop of *Utica*, when the Church was pestered with the barbarous *Vandals*; (b) calleth to the *Angels, Prophets, Patriarchs,* and *Apostles*, to *Deprecate*, and *Pray* for the distressed Church.

Ans.

Victor Bishop of *Utica*, is an Historian, and such are *Narratores*, relaters of other mens Acts; not *Expositores*, of their own opinions: narrations have no more weight or worth, than have those Authors from whence they proceed.

But Victor in this place laying aside the person of an Historian, takes up the carriage of a Panegyrist meerly, as appears by his expostulating with Saint Peter, and chiding him, which was not really and indeed, but onely Rhetorically, and Figuratively, saying, *why art thou, Blessed Saint Peter, silent? why dost not thou above all the rest, take care of the Sheep and Lambs committed unto thee?* Now if this were a strain of Rhetorick, why also is not that his compellation of the Saints *Triumphant* to assist the Church *Militant*, and then distressed.

Object.

(i) Sic reslau-  
ret omne genus  
feminarum ad  
se venientium  
nova Eva, sicut  
omne genus vi-  
rorum Adam  
novus recupe-  
rat. Fulgent.  
in Serm. de  
laud. B. Maxim.

Fulgentius speaks (i) of the blessed Virgins helping all such women as fly unto her.

Ans.

The same Author goes on (though *Bellarmino* conceals it) and tells us, that the Virgin *Mary* (whom he intitles the new *Eve*, as *Christ* is called the new *Adam*) restored all womankind, as *Christ* did all mankind. Shall we think, that the true *Fulgentius* (a man of worth in his time) would thus part flakes betwixt *Christ Jesus*, and the Virgin *Mary*, in that great work of our Redemption? Surely, this is some counterfeit going under the name of *Fulgentius*. And so I find, that the whole Homily is in the tenth Tome of Saint *Austin's* works, under the Title of the fifteenth Sermon *de Tempore*. And the Divines of *Lovain* (k) found it ascribed unto *Severianus* in some Copies, and printed amongst *Fulgentius* his works; so that it appears to be but *filius populi*, some base issue, whose Father being mean and unknown, yet the brat is layd at some honest mans door.

Object.

(k) In Appen-  
dice ad deci-  
mum tommum  
Augustini. Pa-  
ris. 1586.

(l) Et per bo-  
nam emulationem  
ipsorum  
ambros suffra-  
gia. L. o. Serm.  
5. de Epiphani.

Saint Leo would have us to make sure for the votes, prayers, and suffrages of the Saints, especially Saint Peters.

Ans.

*Answ.* *St. Leo* goes no farther than this, *By his merits and prayers we hope to find assistance.* Besides, he speaks of Intercession without any Invocation.

## Object.

The Fathers in the *Chalcedon Council* said, (m) *Let the Martyr Flavianus pray for us.*

*Answ.*

(m) *Flavianus Martyr pro nobis orat.* Concil. Chalced. a. 451.

*Flavianus*, a Catholike Bishop was murdered for an Heretick by the *Ephesin Latrocinie*, and *Dioscorus* his Faction; the worthy Council of *Chalcedon* loosed him after his death, and honoured him as a Saint and Martyr: insomuch, that upon the mention of his name, the Fathers there assembled, made this joynt acclamation, *Flavianus lives after his death: Let the Martyr pray for us.* Now this was *vetum, non invocatio*, a wish, and no direct invocation: Or if they will read it, *Martyr pro nobis orat, the Martyr prays for us*, to wit, in general, we do not deny it, nor doth it help their cause.

(n) 1. *Verè Patres, sed non verè citantur.*  
2. *Verè citantur, sed fidei suspecti.*  
3. *Et verè Patres, & verè citantur, sed nihil ad rem.* Resp. ad Card. Bellarm. Apol. cap. 1. p. 39.

By this we see what to think of the thirty Fathers Greek and Latine, mustered up by *Bellarmino* for proof of Saintly Invocation; they may (as learned *Winchester* observes,) (n) be put into three ranks; some of them being indeed true Fathers, but not truly alledged: others truly alledged, but they be not *homines legales*, good men and true Fathers, but counterfeits, bearing their names: others be true Fathers, and truly alledged, but they speak not *ad rem*, to the point in question.

To come to particulars; there be seven of the thirty, who lived after the first five hundred years, so that they are later, and *Post-nati* unto Primitive antiquity, being out of the verge of the limited time, and out of the compasse of the Churches purity: *Damasceen* living about the Year seven hundred and thirty, and *Theophylact* surviving *William the Conquerour*, some of them also be partiall, as speaking to the point when it got some footing in the Church.

Post-nati. Gregory the First, Gregory of Taron, Bede, Anselme, Bernard, Damascen, Theophylact.

There be others to the number of eight, who have put on the visour of antiquity, and would seem ancient, but are justly suspected to be rank counterfeits; and men of yesterday in comparison.

Suspecti Fidei. Ignatius, Cornelius Papa, Athanasius, de S. Dipara, Ephraim, de laude Mariae, Nazianzen upon Cyprian, Cyprian's Carechisme, Chrysostom's 66. Homily ad populum Antioch, Fulgen. de laude B. Mariae.

Two or three of the Greek Fathers are wrong cited, by a false writ, and a corrupt Translation \*.

There be † seven other of the witnesses, who speak not positively as Divines, but like Poets, Panegyrist, and Orators, with Figures, Apostrophe's, and Prosopopeiae's, in a Poeticall vein, and Rhetoricall strain; of this rank is *Nazianzen's Respite de cælo*,

\* Non verè citati. Basil. in orat. in 40. Martyr. Eusebius de præp. Evang. † Rhetoricantur Patres. Nazianzene, Hierome, S. Maximus, Nyssen, Victor, Paulinus, Prudentius.



Hierom's, *Vale ô Paula*; *Maximus*, his *Itaque ô splendida virgo*; *Nysen*, his compellation to *Theodore the Martyr*, *Coge chorum Martyrum*; *Saint Victor*, his adrestote *Angeli*; and *Paulinus* and *Prudentius* with their Poetry.

Patres verò citati, sed nihil ad rem.

The other six that remain upon record, speak not to the point: they tell us indeed of the Saints interceding for us, to wit, in general; but this inferreth not our invocation of them.

They tell us of some private mens opinion, and the practice of some few; but this doth not warrant it to have been the doctrine and practice of the Church.

### Artic. 8. Of Justification by Faith Only.

(o) De curan-  
dis Gracior. as-  
fectib. l. 7.

1. **T**heodore saith; that not by any laudable work of ours, *ἀλλὰ διὰ μόνου πίστεως*, but by Faith alone, we come to attain those spiritual good things.

(p) In Rom. 1.  
19. Homil. 2.

2. Chrysostome saith, (p) Thou obtainest righteousness not by thine own labour, but by gift from above, *ἐν μόνῳ ἐκπλεονέκτομα, τὸ δικαίωμα*, bringing one thing onely from within, namely, to Believe.

(q) Idem in  
Tit. 1. 13.  
Homil. 3.

Again, (q) If thou trustest Faith with it, why bringest thou in other things? *ὡς ἐν δόξουσ τὴν πίστιν ἀναίτων*, as if Faith were not sufficient to Justifie.

(r) Lib. 1. de  
Justif. c. 35.

Bellarmino (r) by other things, understands the Ceremonies of the Law; whereas Chrysostome rejects all other things, because Faith it self is sufficient to the Act of Justification.

(s) Hieron. in  
Rom. 4. 5. in  
Gal. 3. 6. in  
Ephes. 2. 8.

3. Hierome, or whoever as ancient as he, was the Author of the Commentaries on St. Paul's Epistles, holds Justification by Faith Onely (s). If the Pelagians have interpolated these works, yet we may alledge him, specially wherein he is clear of those aspersions: and so do Sedulius and Primasius, a thousand years ago, avouch these Commentaries, as in other Points, so in this we have in hand.

(t) In Psal. 8.  
Concion. 2.

4. St. Austin saith, (t) *Sola fides Christi mundat*, The Faith of Christ alone purifieth the Heart.

(u) Lib. 1.  
contr. duas  
Epistol. Pelag.  
c. 21.

He saith, (u) How much soever you magnifie the Ancients for their virtue, ther's nothing saved them but their Faith.

(uu) Bellar.  
loc. citat.

Bellarmino answereth, (uu) that in this place are excluded onely Nature, and the Law of Moses. But the place is plain, that were the Ancients never so vertuous, 'twas Onely Faith in Christ that saved them. And 'tis clear, this was Austin's meaning: For, he was to deal with the Pelagians, not in a point of Ceremony, but of Life and Manners.

### Object.

(x) De fide et  
oper. c. 15.

St. Austine in his Treatise of Faith and Works speaks (x) against your Solifidians.

### Answer.

St. Austin speaks there against such as confided so in their Faith, that they neglected good works; such as thought they might

might be saved by the profession of their Faith, wherein they were baptized, (y) *quomodolibet in eâ fide vixerint*, how carelessly (y) *Ibid. c. 26.* soever they lived therein; but *Austin* puts in a Caveat, *Caveamus facere homines male securos*, Let us take heed, how we make men carnally secure, or presumptuously confident.

Artic. 9. *Of Merit.*

Concerning Merits, or the dignity of good works, equal to the Reward, Saint Paul is against it, saying, (x) *That the sufferings (Martyrdomes) of this present time, are not worthy to be compared to the glory that shall be revealed in us; and both Hierome (a) and Chrysostome (b) alleadge this place against Merit.* Leo saith (c) *The measure of celestial gifts, depends not upon the quality of works.* St. Augustine saith (d) *Thou shalt not receive eternal life for thy merit, but only for grace.* And they speak reason; for he that would merit, or deserve any thing at another mans hand, must of himself (e) by his own power, do something, that the other had no former claim unto: now our good works, inasmuch as they are good, are Gods free gifts. *we are not sufficient to think any thing that is good,* 2 Cor. 3. 5. *It is God that worketh in us both the will and the deed.* Phil. 2. 13. And man stands bound to God, either in strict termes of Law, or by way of gratitude, as his Creature, Servant, and Sonne, to do him the uttermost of his service.

21 My good deeds (saith Austin) (f) are thy Ordinances, and thy gifts; my evil ones, are my sins, and thy judgements.

4. Theodoret saith, (g) The Crowns do excel the Fights, the rewards are not to be compared with the labours; for the labour is small, and the gain great that is hoped for; and therefore the Apostle called those things that are looked for, not wages, but glory. (Rom. 8. 18.) not wages, but grace, (Rom. 6. 23.). The same Theodoret saith, (h) That things eternal, do not answer temporal labours in equal payze.

5. St. Hierome saith, (i) If we consider our own merits, we must despair: And again, when the day of judgement, or death shall come, all hands shall fail, because no work shall be found worthy of the justice of God.

6. St. Chrysostome speaks very pathetically, (k) *Et si milles moriamur*, Although (saith he) we die a thousand deaths, although we did perform all vertuous actions, yet should we come short by farre, of rendering any thing worthy of those honours which are conferred upon us by God.

bor enim parvus est, sed magnum lucrum speratur; & propterea non mercedem sed gloriam vocavit ea quæ exspectantur. Theod. in Rom. 8. tom. 2. Gentiano Heveto interprete. (b) Temporalibus laboribus ætæ in æquilibrio non respondent. Id. in Rom. 6. vers. ult. (i) Si nostræ consideremus merita, desperandum est. Hieron. lib. 17. in Isai. cap. 64. tom. 5. Nullam opus dignum Dei justitiâ repetitur. Idem lib. 6. in Eiai. cap. 13. (k) Chrys. tom. 5. de Compunct. Cord. ad Stelech. post med. in Lat. editione. Καὶ ὁ μισθὸς τοῦ ἀπολαύματος καὶ τῶν ἀρετῶν ὁμοεισώμεθαί τοις τοῦ ἀλλοτρίου τοῖς πολλοῖς ἀπολαύματις ὅτι ἐστὶν ἡμῶν καὶ τῶν ἄλλων παρὰ τὸν τοῦ αἵματος. Chrysost. de Compunct. Cord. ad Stelechum tom. 6. edit. Davil pag. 157.

Indeed



Indeed the Lord rewards good works, but this is out of his bounty, free favour, and grace, and not as of desert. *Rom. 4. 4.*

In giving the Crown of Immortality as our reward, God crowneth not our merits, but his own gifts; and, when God crowneth our merits, (that is, good deeds) he crowneth nothing else but his own gifts, saith (l) St. *Augustine*. So that God indeed is become our debtor, not by our deserving, but by his own gracious promise.

(l) Quid ergo  
premium im-  
mortalitatis po-  
stula tribuit, co-  
ronat dona sua,  
non merita tua.  
August. in  
Joan. tract. 3.  
tom. 9.

Cum Deus  
coronat Merita  
nostra, nihil  
aliud coronat,  
quam Munera  
sua, Id. epist.  
105. tom. 9.

(m) Fidelis  
Deus qui se  
nostrum debito-  
rem fecit; non aliquid à nobis accipiendo: sed tanta nobis promittendo, quicquid promittit, indignis promittit, Id.

tom. 8. in Psalm. 109. (n) Rhemists Annot. upon Hebr. 6. Sect. 4.

God is faithful, who hath made himself our debtor, (saith *Augustine*) (m) not by receiving any thing from us, but by promising so great things to us: whatsoever he promised, he promised to them that were unworthy. In a word, though he give Heaven propter promissum, for his promise sake, and because he will be as good as his word, yet it is not propter commissum, for any performance of ours.

This was the Doctrine of old, but the *Rhemists* have taken out a new lesson, saying, (n) That good works are meritorious, and the very cause of salvation; so far, that God should be unjust, if he rendered not Heaven for the same.

#### §. I. The former Testimonies vindicated:

(o) In Rom. 8.  
18.

**W**E say with *Theodore*, (o) The Crowns surpass the fights, the rewards are not to be compared with the labours. It is answered by *Malone*, that although they do, yet it is a just reward. No doubt; but why just? not because it is equal, as it ought to be, if it be rendered to merit of condignity; but because it is promised, and accordingly given by that righteous Judge. We say with *Hierome*, (p) If we consider our own merits, we must despair; And again, when the day of death or Judgement shall come, all hands will fail, because no work will be found worthy of Gods Justice.

(p) Lib. 19. in  
Esai. 2. 64. 8.  
et in Esai. 1. 6.  
c. 13. 7.

(q) Treatise of  
Justif. l. 8. c. 4.  
Sect. 11.

To these two, a third bare Answer is given, That they speak of humane works, not assisted by grace; when it is plain, (saith the learned Bishop of *Derry*, (q) Dr. *Downam*) that the former words are spoken in the person of Gods Children, whose good works are alwayes assisted by Grace; the latter, of all men, even of the best, whose works, though proceeding from grace, are stained with the flesh, and therefore not worthy of Gods justice.

(r) Chrysost. in  
Psalm. 4.

We say with *Chrysostome*, (r) καὶ γὰρ μυρία κατεργάσασθαι, although we should do innumerable good deeds, and come to τὴν κορυφὴν, to the very top of vertue, it is of mercy that we are saved, καὶ γὰρ μυρία ἔργα ποιήσας, (s) although we did innumerable works of mercy, yet would it be χάριτος φιλοτιμία, of the benignity of grace, that for such small and mean matters, such an Heaven, such a Kingdom, and such honour should be given; whereunto nothing we do, can have equal correspondence; ἡ δὲ ἰσότης (t) nothing comparable to it.

(s) Id. in Math.  
Homil. 79. edit.  
Græc. vel 80.  
Latin.

(t) Id. in Psalm.  
5.

καὶ

καὶ γὰρ μυριάς θανάτων, (u) although we die a thousand deaths, and perform all virtuous Acts; yet we come far short of rendering ought worthy of those honours, conferred on us by God. (u) *Id. de Compunct. cord. ad Simeon.*

Thus far *Chrysostome*; now to all these, a senseless Answer is given, that Heaven is the free gift of God, and yet is purchased by our merit; which answer, thwarts its self, and is repugnant to the Scripture. (w) And the Reason given to prove it, overthrowes it; because the good works, which they call merits, are Gods free gift, and therefore cannot merit of God. (w) *Rom. 4. 4. & 11. 6.*

We say with *Austin*, (x) *non pro merito quidem accipies vitam eternam, sed tantum pro gratia*, thou shalt not receive eternal life for thy merit, but only for grace: this place indeed is diversly read: for in some Manuscripts, as also in some printed Copies, the sentence stands thus: *Nam pro quo merito accipis vitam eternam? pro gratia*; for, for what merit receivest thou eternal life? for grace: but in the *Basil* Edition, set forth in the year 1529. and that of *Paris*, 1531. the words are read, as I at first alledged therein; so that I have not (as some have given out) wrong'd *St. Austin*. (x) *Augustin. Tract. 3. in Joan.*

We say with *Augustine*, (y) when God crowneth our merits, he crowneth nothing else but his own gifts; and yet when God crowneth our merits, (that is, good deeds) he crowneth them not *tantum merita nostra*, but *tantum dona sua*, (z) not as our merits, but (*quatenus*) as his own gifts. And this is often repeated by *Austin*, in the same, or very near the same words. (y) *Aug. Epist. 105. ad Sixtum.* (z) *De Grat. et lib. Arbit. c. 6.*

*Bellarmino* answereth in grosse, (a) that wheresoever *Austin* condemneth merits, he speaks of such merits, as are *in nobis, ex nobis, id est, sine gratia Dei*, such merits as be in us, from our selves, that is to say, without the grace of God. (a) *Lib. 1. de Justif. c. 25. Sect. Respon- deo.*

But it is apparent, that *Austin* speaks (b) of the faithful, who are in the state of salvation, even then when they are to be saved, *ut intelligeremus*, that we might understand, that God brings us to eternal life, *non pro meritis nostris sed pro sua miseratione*, not for our merits, but for his own mercy: Now to bring one to eternal life, imports the end, and finishing of ones salvation; and not the beginning thereof only. (b) *De Grat. et lib. Arbit. c. 9.*

## Q. 2. Testimonies of Augustine, objected for merit; Answered.

### Object.

**M**r. Bishop saith, (d) that *St. Austin* (e) holds, eternal life to be truly rendred to good works, as their due Reward; but because those good works could not be done, unless God had before freely through Christ, bestowed his grace upon us: therefore the same eternal life, is also truly called grace, because the first root of it was Gods free gift. (d) *Of Merits, Sect. 8.* (e) *Intelligamus et ipsa bona opera nostra, quibus aeterna redditur vita, ad Dei gratiam pertinere. De grat. et libero arbitrio. c. 8.*

### Answer.

Saint *Austine* in the place alledged sheweth, that good life is the grace and gift of God; and when God rendreth thereto, eternal



life, he doth but add one grace to another grace, that is, an undeserved gift to another grace, which is likewise undeserved; which although it be, as he speaks (f) *tanquam merces pro justitia*, as it were, a reward for righteousness; yet indeed, it is but *gratia pro gratia*, grace for grace; because even this *juste vivere*, to live justly, so far as one can live uprightly, it is not *meriti humani*, not a matter of mans merit, *sed beneficii divini*, (g) but of Divine bounty; so that although eternal life, be as it were, a reward of righteousness, in consequence and order; yet, absolutely to speak, it is not so; because, both the one and the other, are only the free gift, and grace of God; and as St. Austin (h) saith excellently, *Gratia Dei non erit gratia ullo modo, nisi fuerit gratuita omni modo*, Grace is not grace in any sort, if it be not free in every sort.

(f) 1d. 1bld.  
(g) 1d. in Psal. 109.  
(h) Aug. contr. Pelag. et Celestin. de orig. peccat. l. 2. c. 24.

(i) De grat. et lib. arbit. c. 9.

Object.  
St. Austine affirmeth, (i) that St. Paul might have said, and that truly, Eternal life is the pay, or wages of good works, Dr. Bishop, loc. citat.

Answ.

1. St. Austine very acutely observes: The Apostle, saith he, might have said, The wages of righteousness is eternal life; but he altered the phrase of set purpose, and chose rather to say, (k) The gift of God is eternal life, that we might from the change of the phrase learn, that God calleth us not to eternal life, *pro nostris meritis*, *sed pro sua misericordia*, not for our merits, but for his mercy sake: whence it is said in the Psalms, *He crowneth thee in mercy*. 2. Although Austin grants, that simply it might have been so termed, yet he denies it to be so to us; It is indeed the stipend, or wages of righteousness, *sed tibi gratia est*, (l) *cui gratia est & ipsa justitia*; but to thee, to thee it is grace; that is, to thee it is no stipend; or, if a stipend, *stipendium gratuitum*, a free stipend, pension, and Donative.

(k) Rom. 6. 23.  
(l) Idem. Epist. 105.

Object.

Bellarmino (m) objects that of St. Austin, If there be no merits, how shall God judge the World? take away merits, and you take away the Article of the judgement to come.

(m) 1. 9. de Justif. c. 3. Selt. Itaq; ex Augustin. in Epist. 46. ad Valentin.

Sol.

(n) Aug. Retract. l. 2. c. 66, 67. et de Correp. et Gratia.

1. Whereas there were two sorts of men, in the Monastery of *Adrumetium*, (whereof (n) *Valentinus* was, to whom he writes) who ran into extremes about Grace, and Free-will; and (which was worse) said, that at the day of Judgement, God is not to render to every man according to his works; Austin answers them both, saying, *Si non est Dei gratia, quomodo salvat mundum? et si non est liberum arbitrium, quomodo judicat mundum?* If Gods grace be not, how doth he save the World? if there be no Free-will, how doth he judge the World? And afterwards, in the place which Bellarmine citeth, having denyed against the Pelagians, that grace is given according to merits; he addeth these words, *Non quia nullum est meritum, vel bonum piorum, vel malum impiorum, alioquin quomodo judicabit Deus mundum?* that is, if there be

no works to be rewarded, neither good with blisse, nor bad with punishment, how shall God judge the World?

2. Doth this man now deny merits? Indeed, he denies good works to be meritorious of eternal life; but he doth not simply deny merits; for he acknowledgeth, that God will render to every man according to his works, rewarding the good works of the godly, which he improperly calleth merits (being the free gifts of God) with blisse, and the evil works of the wicked (which are properly called their merits,) with punishment. So then Austin denies not merits, nor do we maim our Creed.

In a word, the Fathers frequently applying the word Merit, to vertuous actions, speak of obtention and impetration, and not of merit of Condignity.

Now by this that hath been alledged, the Reader may perceive, that besides divers other worthies of these times, St. Augustine the honour of this Age, agreeth with us in divers weighty points of Religion, as also in the matter of Gods free grace and justification, insomuch, as Sixtus Senensis saith, (o) whilest Saint Austin doth contend earnestly against the Pelagians, for the defence of divine grace, he doth seem to fall into another pit, and sometimes attributeth too little to Free-will.

And Stapleton saith, (p) that Austin (haply) in his disputation against the Pelagians, went beyond all good measure.

¶ Of Prayer for the dead:

P A P.

Saint Austin prayed for the dead, to wit, for his Mother Monica, desiring God not to enter into judgement with her.

P R O.

What though he did so? the Examples of Christians (which sometimes slip into superstition) are no Rule for to order our life, or devotion thereby.

Besides, if he prayed for eternal rest, and remission of sins, to his deceased Mother: this was not, for that he doubted she enjoyed them not, or that he feared she endured any Purgatory pains; but he sued for the continuation, accomplishment, and manifestation thereof, at the general Resurrection. Yea, even then when he prayed so, he saith, (q) he believes that the Lord had granted his Request, to wit, that his Mother was out of pain, and that God had forgiven her her sins: Which argueth, that it was rather a wish, than a Prayer, proceeding more out of affection to her, than any necessity to help her by his Prayers, who was then (as he perswaded himself) in a blessed estate: so that howsoever St. Austin at first made a kind of prayer for his mother, yet a little after (as it were repressing himself) he saith, he believeth that she is in a blessed estate.

The Letters of Charles the great unto our Offa King of Mercia,

(o) D. Augustinus dum toto spiritu ac verborum ardore pro defensione Divinae gratiae pugnat adversus Pelagianos, liberum arbitrium cum injuria divinae gratiae extollescentes, in alteram quasi foveam delabi videtur, minusque interdum tribuere quam par sit liberae hominis voluntati. Sixt. Senens. in Bibl. Sancta lib. 5. in praefat. (p) utcumque in hac disputatione modum fortasse excesserat Augustinus Stapleton. de Justificac. lib. 2. cap. ult. (q) Et credo jam feceris, quod te rogo. Aug. Confess. lib. 9. cap. 13. tom. 1.



(r) Deprecantes  
ut pro eo inter-  
cedi jubeatis,  
nullam habentes  
dubitatio-  
nem, beatam  
illius animam  
in requie esse;  
sed ut fidem &  
dilectionem no-  
stram ostenda-  
mus in amicum  
charissimum.  
Carol. Mag-  
nus apud. Gu-  
liel. Malmes-  
bu. de gest.  
Reg. Anglor.  
l. 1. c. 4.

(s) Tale aliquid  
etiam post hanc  
vitam fieri, in-  
credibile non  
est, & utrum  
ita sit quari po-  
tess, et aut in-  
veniri aut la-  
tere. Aug. in  
Enchirid. cap.  
69. tom. 3.

(t) Sive ibi  
tantum, sive et  
hic et ibi; sive  
ideo hic, ut non  
ibi, secularia  
(quævis à  
damnatione ve-  
nialia) contem-  
nantem ignem  
transitoria tri-  
bulationis in-  
veniant, non  
redarguo, quia  
forsitan verum  
est. Aug. de  
Civ. Dei,  
l. 21. c. 26. &  
de Fide & oper.  
c. 16. tom. 4.

(u) Tertium  
penitus ignora-  
mus, immò nec  
esse in Scrip-  
turis Sanctis in-  
venimus. Aug. Hypog. l. 5. tom. 7.  
qui non est cum Christo. Aug. de pec. merit. & remiss. l. 1. c. 28. Habent gaudium boni & mali tormentum. Id. in Jean. tract. 49. tom. 9. (y) In quo enim quemque invenerit suus novissimus dies, in hoc eum com-  
prehendet mundi novissimus dies. Id. epist. 80. (z) Matth. 18. 8. & 3. 12. (a) Non dabo quod non  
accipio; ignem æternum timco, non accipio nisi ignem æternum de quo Esaias, Esai 66. 8. Aug. in Psal. 80.  
1 Cor. 3. 15.

are yet extant; wherein he wisheth, (r) That intercessions should be made for Pope Adrian, then lately deceased; not having any doubt at all (saith he) but that his blessed soul is at rest, but that we may shew our faithfulness and love to our most dear friend.

In a word, St. Austine's prayer was not (as Popish Prayers now adayes are) made with reference to Purgatory; and therefore it makes nothing against us.

### ¶ Of Purgatory.

#### Papist.

Did not Saint Austine hold Purgatory?

#### Protestant.

That some such thing should be after this life, it is not (saith he) (s) incredible, and whether it be so, it may be enquired, and either be found, or remain hidden. In another place, he leaveth it uncertain, (t) whether onely in this life men suffer, or whether there follow some such temporall Judgments after this life; so that Saint Austine saith, It is not incredible, and it may be disputed whether it be so, and perhaps it is so: words of doubting, and not of asseveration, but in other places he gives such reasons as overthrow it. (u) The Catholike Faith (saith he) resting upon Divine authority, believes the first place, the Kingdome of Heaven, and the second Hell, a third we are wholly ignorant of; yea, we shall find in the Scriptures, that it is not. Neither speaks he onely of places eternall that are to continue for ever; besides, he there purposely disputes against Limbus Puerorum, and rejects all temporary places, not acknowledging any other third place; and elsewhere he saith, (x) There is no middle place, he must needs be with the devil, that is not with Christ. And again, (y) wherein every man's own last day finds him, therein the world's last day will hold him. Thus far Saint Austine according to the Scriptures; which acknowledges but two sorts of people, Children of the Kingdome, and children of the wicked; faithfull, and unfaithfull, Matth. 13. 38. And accordingly two places after this life, Heaven and Hell, Luke 16. 23. Mark 16. 16. Neither doth the Scripture any where mention any temporary fire after this life; the fire it speaks of, is everlasting and unquenchable, (z) and so doth Austine take it; (a) and as for that fire which Saint Paul mentions, (b) It is not a Purgatory, but a Probatory fire.

(x) Nec est ullus ulli medius locus, ut possit esse nisi cum Diabolo, qui non est cum Christo. Aug. de pec. merit. & remiss. l. 1. c. 28. Habent gaudium boni & mali tormentum. Id. in Jean. tract. 49. tom. 9. (y) In quo enim quemque invenerit suus novissimus dies, in hoc eum comprehendet mundi novissimus dies. Id. epist. 80. (z) Matth. 18. 8. & 3. 12. (a) Non dabo quod non accipio; ignem æternum timco, non accipio nisi ignem æternum de quo Esaias, Esai 66. 8. Aug. in Psal. 80. 1 Cor. 3. 15.

## ¶. Of Appeals to Rome.

## Papist.

Master Brerely hath set forth Saint Austin's Religion agreeable to ours.

## Protestant.

The Learned on our side, Mr. Crompton by name, in his Summes of St. Austin, proves that he agreed with us, in the main Points of Faith, and Doctrine.

## ¶. 1. Of Appeals.

IN this Age, the Sixth African Council was held at Carthage, and another at Milevis; both which denyed Appeales to Rome.

The Case was this; Apiarius, a Priest of Africa, was for his scandalous life excommunicated by his Diocesan, in an African Synod; hereupon he fled to the Pope, who absolved him, and commanded him to be restored to his place: and this he did, pretending a Canon of the Nicen Council, for his accepting of Appeals from other Provinces. The African Fathers hereupon send to the Patriarcks, to search the Records of the Nicen Council; the Patriarcks they return them Authentick Copies thereof, wherein no such Canon could be found: Upon this, the Africans wish the Pope not to meddle with the causes of men in their Province, nor to receive such to Communion, as they had excommunicated; unlesse (say they) that any would think that God would inspire the tryall of Right into one man, and deny it to a great number of Bishops assembled in a Synod. In conclusion, they call that Papall presumption, a smoaky Secular pride, which (say they) we will not endure.

Apiarius Zo-  
simus papa ab-  
soluit, et cum  
Literis ad Sy-  
nodum remis-  
sum recipi im-  
peravit.  
Binnius in Con-  
cil. African.  
Sextum, Aet. 6.  
p. 887. edit.  
Colon. 1606.

unicuique.

Innumerabili-  
bus Sacerdoti-  
bus.

Now what say our Romish Proctours to this?

## Pap. Answ.

It may be (saith Brerely, (d) the Arrian Hereticks corrupted the Nicen Council, so as the Canon the Pope alledged, was not there to be found. Bellarmin saith, (e) the Nicen was alledged, but the Sardican Council was meant; and therein it was decreed, That the Africans might appeal to Rome.

Typhum saeculi.  
(d) Prot. Apo-  
logy, Tract. 1.  
Sect. 7. Subd. 2.  
(e) de Rom.  
Pont. l. 2. c. 25.

## Prot. Reply.

1. Had the pretended Canon made ought against Christ's Divinity, we might have suspected the Arrians therein; but this trencht not upon their heretic, but onely concerned Papall Jurisdiction.

2. The African Fathers say, (f) They could not meet with this pretended Canon in any Synodal of the Fathers. Belike then, neither in the Nicen, nor Sardican Council.

(f) In nulla  
Invenimus Pa-  
trum Synodo.  
Concil. Car-  
thag. cap. 195.

Papist.



## Pap. Answ.

(c) De Rom. Pont. l. 2. c. 24. Sect. Porro. Bellarmine saith (g), the Decree forbade onely the Inferiour Degrees of Ministers to appeal to Rome, and not the Bishops.

## Prot. Reply.

1. If the Inferiour Orders were not to Appeal to Rome, why then did the Pope admit *Apianus* his Appeal, he was no Bishop?  
 2. If the Council of *Nice* were so carefull over the Inferiour Clergy, to save them charges and travel, which they would have been put to in suing to Rome, and there prosecuting their Appeal, (h) *Quanto magis de Episcopis voluit observari?* would they not have been much more Cautionate in behalf of the Bishops?

(h) Concil. African. in Epist. ad Celestin.

3. The Africans, though within the Patriarchship of Rome, (for the Bishop of Rome was Patriarch of the West) yet they disliked the Appeals of Bishops to Rome, because the Bishops might have right against their Metropolitans, if they wronged them; they might have their Remedy, in a generall Synod of *Africk*; for otherwise, as Doctor *Field* observes (i), Bishops wronged by their Metropolitans, might by the Canons appeal to their own Patriarch.

(i) Fifth Book, ch. 39.

To close up to this point, this Council of *Africk* consisting of two hundred and seventeen Orthodox Bishops, (amongst whom *St. Augustine* was a principal one) they flatly prohibit all the Clergy in *Africk*, upon pain of Excommunication, to Appeal to Rome; the tenour of the prohibition runs thus (k), *ad transmarina autem qui putaverit appellandum, à nullo intra Africam in Communionem suscipiatur*; If any shall think that he ought to Appeal beyond the Sea, (meaning to Rome) let him not be received any longer into the Communion of the Church of *Africk*.

(k) Concil. African. Can. 92.

And thus we have found opposition made to the See of Rome by a whole National Council, in the weighty point of Appeals; for so Bellarmine (l) makes Appealing to Rome, and not Appealing from it, *Certissimum Argumentum principatus*, a main proof of the Pope's Supremacie.

(l) Lib. 2. de Rom. Pont. cap. 21.

Now to proceed, about the year 431, was the Third General Council held at *Ephesus*, against the *Nestorian* Heresie which divided Christ into two persons; It was called by the Emperour *Theodosius* the younger, at his beck, and by his command (m).

(m) *reputari* *de Nestorio*; *Evang. Hist. l. 1. c. 3.*

## p. 2. The Fourth Generall Councell.

(n) *Sacerdotes Chalcedonam venerunt juxta nostra precepta* Concil. Chalc. apud Binnium. tom. 2. act. 3. pag. 84.

(o) Lib. 1. de Concil. c. 13. Sect. Ad huc.

In the year 451, the fourth General Council was held at *Chalcedon*, against *Eutyches*, who (in opposition to *Nestorius*) confounded the Natures of Christ, making of two distinct natures, his humane and divine, but one nature; whereas *Nestorius* rent in sunder his person, making two of one. It was called by vertue of the Emperours Ediēt (n). Bellarmine tells us, (o) the Emperours summoned Councils, but not solely, not without the Popes consent:

sent: It is true indeed, the Popes consent was to these ancient Councils, but no otherwise than was the consent of other chief Bishops; they could not appoint either place, or time: This fourth Council, was first called at *Nice*, and after removed to *Chalcedon*, wholly by the Emperours disposing; yea, *Leo* Bishop of *Rome*, wrote to the Emperour, beseeching his *Clemencie, cum gemitibus et lachrimis*, (p) with sighes and tears, to command a Generall Council to be kept in *Italy*; but it was held at *Chalcedon*, for the ease of the Bishops of *Asia*. (p) *Leo Epist.* 23.

This famous Council of *Chalcedon* confirmed the Canon of the Second Council for the honour of the See of *Constantinople*: they give τὰ ἴσα πρεσβεία, equal priviledge, and preheminance to *New Rome* (q), that is to say, to *Constantinople*, being then the Seat of the Empire, as formerly ancient *Rome* had, whiles it was the Imperial City, and the Senate resided there; And they order, that the See of *Constantinople*, being after it, (after *Rome*), the next, should in matters Ecclesiasticall have equall advancement. (q) Concil. Chalced. Act. 16. can. 28. pag. 350. in editione Tilii.

Here we see, the Reason which the Council gives why *Rome* had the first place, was not, because it was so ordained by Gods Law, *Jure Divino*, or in Saint *Peter's* right; but by the consent (r) and Constitutions of men; because *Rome* was sometime the Imperiall Seat; and the Seat being thence translated to *Constantinople*, upon the same reason *Constantinople* was made equall with *Rome*.

Papist.

The Pope's Legates protested against this Canon (s).

Protestant.

It is a Rule in Law (t); That is accounted the Act of all, which is publickly done by the greater part; by the most voices: otherwise there would be no Judgment given, because some perverse ones would still dissent. Now all the Council, save onely the Popes Legates, consented unto the Canon; and they were to be ruled by the Major part of the Councils Votes; neither do we find, that anciently the Pope had a Negative, or casting voice in the Councils: And therefore the *Chalcedon* Council, notwithstanding the Legates opposition, professeth; (u) *Hæc omnes dicimus*, This is all our Vote: And, *Tota Synodus approbavit* (x), The whole Council hath confirmed this Canon for the Honour of the See of *Constantinople*. And accordingly the whole Council wrote to Pope *Leo* (y).

Why, but the Pope's Legates approved it not, they contradicted it? True, the Canon passed not with a *nemine Contradicente*; the Legates they dissented. It is true, they dissented in this particular. But, because they, as all other Bishops, even Pope *Leo* himself, consented unto that general Maxime, That the Judgment of the greater part should stand for the Judgment of the whole Council; herein, both *Leo's* Legates, and *Leo* himself were included; so as both the Pope, and his Legates *à latere*, were engaged; and they did

implicitè

(r) Non divino, sed humano jure caput Ecclesiarum effecta fuit. Nota Binnii in Concil. Chalced. Act. 15. pag. 180. Tom. 2.

(s) Bellar. l. 2. de Rom. Pont. c. 18. Sect. 1n. (t) Dig. lib. 5. Tit. 17. de Reg. Juris. 160.

(u) Concil. Chalced. apud Binnium Act. 16. pag. 137. tom. 2.

(x) Ibid.

(y) Relatio Synodi ad Leonem. post, Concil. Chalced. Act. 16. pag. 140.



*implicite*, and virtually consent to that very Canon, from which actually and *explicite*, they did then dissent. For which cause, the most prudent Judges truly said, *Tota Synodus, the whole Councell hath approved the Canon, as my learned Kinsman Doctor Crakanthorp hath well observed* (2).

(2) Dr. Crakanthorp of the Fifth General Council, ch. 18. Sect. 29.

Papist.

The Pope confirmed not this Canon; he onely confirmed the Canons of the Councell, quantum ad explicationem fidei; such as concerned the explanation of Faith, Bellar. l. 2. de Rom. Pont. c. 22. §. Secundo.

Protestant:

1. By this Reason you will make the Pope's Supremacie no Article of your Roman Faith.

2. What ever become of the Popes vote, Cardinal Cusanus saith, (a) *Use and Custome carried it against the Pope.*

(a) Concord. Cathol. l. 1. c. 16. Sed ita usus obtinuit longo tempore.

§. 3. Of the Pope's Supremacie.

Quest.

Had not the Bishop of Rome the Priority?

Answ.

He had a Priority of Order, Honour, or Place before others; but not of Jurisdiction over and above others; but even as Ambassadors take place one of another, yet have no dominion one over another.

Quest.

was not Rome highly esteemed of old?

Answ.

It was, First, because there the Apostles taught, and Rome professed the true Faith, and divers of her Bishops were Martyrs.

Secondly, because it was the Seat of the Empire, and so the chief City had a chief Bishop.

Thirdly, because the Eastern or Greek Church was often at odds; therefore such as were distressed had their recourse for Counsel and help, to the Bishop of Rome, Patriark of the West, and this made him much respected: And her Bishops withall being godly men, and in good favour with the Emperours, they oft-times relieved the distressed: thus Julius Bishop of Rome, helped the banished Athanasius.

For these, and the like respects, the Fathers spake reverently of Rome, as she was *in diebus illis*, in their time. But what is this to Rome in her corrupt estate? whiles the Pope challengeth to himself Infallibility of Judgment, and not content with the Primacie which his Ancestors held, this Romane Diotrefes seeks preheminance, affecting not only an Hierarchie in the Church, but a Monarchy over the whole Church, as if Saint Peter (whose successor he pretends to be) had held the Apostolike chair, as it were in

Fee,

Fee, for him and his Successours for ever, and the other eleven had held theirs for term of life onely.

Now to close up this Age, the Reader may observe, that we have surveyed the first four Generall Councils, which Gregory the Great (b) professed, that he embraced as the four Gospels: and indeed they were called against those four Arch-hereticks that pestered the Church: the first was held at Nice, against Arrius a Priest of Alexandria, who held, that Christ was neither God, nor eternall, but an excellent creature, created before all creatures. The second at Constantinople, against Macedonius, who held, that Christ was not of the same essence; not *ὁμοούσιος*, consubstantiall, and of the same substance with the Father, but only *ὁμοιούσιος* like to him; and that the Holy Ghost was not God, but Gods Minister, and a creature not eternal. The third at Ephesus, against Nestorius, who held, that Christ had two severall persons, but not two wills; (c) and that the Virgin Mary was not to be called *Θεοτόκος*, the Mother of God; but *Χριστοτόκος*, the Mother of Christ. The fourth at Chalcedon, where Dioscorus, and Eutyches were condemned. This Eutyches (confuting Nestorius) fell into other heresies, and confounded the two Natures of Christ, making him (after his union) to have but the Divine nature onely.

Besides, the Reader may farther observe, that upon the survey of these first four General Councils, (so much esteemed by St. Gregory) it is found, that they confined the Bishop of Rome to his bounds, with other Patriarchs; and they equalled other Patriarchall Sees to the *Romane*: so that hereby is discovered the vanity of Campian's flourish, saying, (d) *Generall Councils are all ours, the first, and the last, and the middle.* For we embrace such Generall Councils as were held in those golden Ages, within the first Six hundred years, or thereabouts.

The middle rank, beginning at the second *Nicene*, unto the Council of *Florence*, held in the Ages of the mingled and confused Church, they are neither wholly theirs, nor ours.

The two last, the one at *Lateran*, the other at *Trent*, these, being held by the drosse of the Church, are theirs.

(b) Greg. ep. l. 2. indict. 11. ep. 10. Savino subdiacono. & lib. 1. Epistolar. indict. 9. epist. 24.

(c) Cum Ecclesia distraheretur, & pars Mariam *ὑποσημαίνοντες*, Hominiparam, pars *θεοτόκου* Deiparam nominandam asseruerent, Nestorius, vocem *χριστοτόκου*, quæ Maria appellaretur, excogitavit. E. vagr. Histor. Ecclesiast. li. 1 cap. 7.

(d) Concilia generalia mea sunt; primum, ultimum, media. Camp. Rac. 4.



# AN APPENDIX TO THE Fifth Century.

## Q. I. Of the Fathers Authority.

### Papist.

**Y**ou have produced the Fathers for these five or six hundred years, as if they had been of your Faith; whereas you dissent from them, (a) and refuse their tryall: but we honour them, and appeal to the joyned consent of Antiquity.

(a) Bellar. de  
notis Eccles.  
cap. 9.

### Protestant.

Where we seem to vary from them, it is either in things humane, arbitrary and indifferent, or in matters not fully discussed by the Ancient, or in points which were not delivered by joyned consent of the Ancient, or in things which are reprov'd by plain demonstration of holy Scripture, and wherein the Fathers permit liberty of dissenting, and the Papists themselves usually take it. Neither would Saint *Austine* (b) (the fairest flower of Antiquity) have his Reader follow him farther than he followeth the Truth, not denying but that as in his manners, so in his writings many things might justly be (c) taxed.

(b) *Neminem  
velim sic am-  
plexi mea om-  
nia, ut me se-  
quatur, nisi in  
eis, quibus me  
non errare per-  
spexerit. Aug.  
de persever.  
Sant. cap. 21.  
tom. 7.*

(c) *Multa esse  
in opusculis  
meis quæ pos-  
sunt iusto judi-  
cio culpari. Id.  
de orig. animi  
cap. 1. tom. 7.*

(d) Master  
Jewel's Ser-  
mon at Paul's  
Crosse.

(e) Whitaker in Resp. ad Rat. 5. Camp. (f) *Toti ad nostras partes pervolant. Id. ibid.* (g) *Patres in  
maximis judiciis toti sunt nostri, in levioribus varii, in paucissimis ac minutissimis vestri. Scultetus in Me-  
dullæ Patr. parte 2. c. 15. p. 140.* (b) Conference with Hart, chap. 8. divis. 6.

but

but the Pope's Supremacie was not allowed by any of the Fathers, as he there proveth against *Hart*: not one then of all the Fathers was a Papist.

Papist.

May we not ground our Faith upon the Fathers Testimonies?

Protestant.

We reverence the ancient Fathers, but still with reservation of the respect we owe to that *Ancient of dayes*, *Daniel* 7. 6. their Father and ours, who taught young *Elihu*, *Job* 32. 6. to reprove his Ancients, even holy *Job* amongst them, *Job* 33. 12. Him alone do we acknowledge for the Father of our Faith, on whom we may safely ground in things that are to be believed. For every particle of Christian Faith must be grounded on divine revelation (i); but all opinions of the Fathers are not divine revelations, neither do the Fathers challenge to themselves infallibility of judgment. Saint *Austine* saith, (k) *This reverence and honour have I learnt to give to those Books of Scripture onely, which are called Canonically, that I most firmly believe none of their Authors could any whit erre in writing: But others I so read, that with how great sanctity and learning soever they do excell, I therefore think not any thing to be true, because they so thought it; but because they were able to perswade me, either by those Canonically Authors, or by some probable reason, that it did not swerve from truth.*

Neither do our Adversaries yield infallibility of judgment to the Fathers; *Baronius* saith, (l) *The Church doth not alwayes, and in all things follow the Fathers interpretation of Scripture.* *Bellarmino* saith, (m) *Their writings are no rules of Faith, neither have they authority to binde.* *Canus* tells us, (n) *That the ancient Fathers sometime erre, and against the ordinary course of nature bring forth a Monster.* And it may be some of the well-gifted modern Doctors may see as far as some of the ancient. *Frier Stella*, though it be far from him to condemn the common exposition given by the ancient holy Doctors, yet I know full well, (saith he, o) *that Pygmeis being put upon Gyants shoulders, do see farther than the Gyants themselves.* Neither do we speak this, as if we refused the tryal of Fathers, but partly to bring the matter to a shorter issue, and partly to give the Word of God (the foundation (p) on which we build our faith) it's due; for we do usually produce the Fathers Testimonies, thereby to shew our consent with the ancient Church.

Papist.

will you charge the Fathers with error?

Protestant.

The Fathers being but men have erred through oversight and affection.

*inferiores & humani sunt deficiuntq; interdum, ac monstrum quandoq; pariunt.* *Canus* loc. Theol. 1. 7. c. 3. nu. 7. (o) *Beate tamen scimus Pygmeos Gigantum humeris impositos, plus quam ipsos Gigantes videre.* *Stella* enarrat. in Luc. cap. 10. p. 15. tom. 2. super illa verba, *Confiteor tibi Pater.* (p) *Ephes.* 2. 20.

(i) *Audi dicit Dominus, non dicit aut Ambrosius, aut Augustinus, sed dicit Dominus.* *August. Epist.* 48. tom. 2.

(k) *Solis eis Scripturarum libri, qui jam Canonici appellantur, didici hunc timorem honoremq; deferre, ut nullum eorum Authorem scribenda aliquid errasse firmissime credam; non ideo verum putem, quia ipsi ita senserunt.* *August. Epist.* 19.

(l) *Patres, in interpretatione Scripturarum, non semper ac in omnibus Catholica Ecclesia sequitur.* *Baron. ad an.* 34.

(m) *Scripta Patrum, non sunt Regule, nec habent auctoritatem obligandi.* *Bellar. de Concil. auctorit.* 1. 2. c. 12. Scilicet. Respondeo.

(n) *Reliqui vero scriptores*



(q) Cyprian in  
epist. 73. ad  
Jubian. tom. 1.

(r) Misericor-  
dior fuit Ori-  
genes, qui &  
ipsum Diabo-  
lum, atque An-  
gelos ejus post  
graviora pro  
meritis & di-  
tutiora suppli-  
cia, ex illis  
cruciatibus  
eruentes, atque  
sociandos S.  
Angelis credi-  
dit. Aug. de  
Civ. Dei. lib.  
21. cap. 17.  
tom. 5. & ibid.  
c. 24. Origen  
in his book  
ἐν ἀρχαῖς,  
held this opi-  
nion.

(s) Hoc etiam  
Paracletus  
commendavit.

Tertul. de  
Animā. cap.  
ult.

(t) Sixt. Senens.  
Biblioth. lib. 5.  
annot. 233.

(u) Matth. 22.  
30.

1 Thess. 4. 17.

\* See Dr. Twiss's  
Preface to Mr.  
Mede's Trea-  
tise of the Apo-  
calypse of the  
later Times,  
Lond. 1644.

Isa. 13. 1.

Rom. 12. 3.

Ex. 28. 3.

Saint Cyprian, and a whole Council with him erred in the point of Rebaptization, (q) while through too much hatred of Hereticks, they condemned the Baptisme of Hereticks as unlawfull, and would have them baptized anew.

Origen, (r) through too much compassion of the wicked, thought that the Devils themselves should be saved at length.

Tertullian, through spite of the Roman Clergy, revolted to the Montanists, (s) and was taken up with their idle Prophecies and revelations.

Divers of the Fathers were tainted with the error of the Chilists, or Millenaries (t), mistaken herein, in that they thought, that Christians after the Resurrection should reign a thousand years with Christ upon the earth, and there should marry wives, beget children, eat, drink, and live in corporal delights; which error, though flatly repugnant to the Scriptures, (which say (u), that in the Resurrection, they neither marry, nor are given in marriage, but are as the Angels in heaven) they fell into; partly by confounding the first, and second Resurrection, Revel. 20. 5. and partly, by taking that carnally, which was mystically meant in the Revelations, Revel. 21. 10. & 22. 2.

#### Of the Millenaries Opinion.

**T**HIS Opinion of theirs, (that Souls shall dwell upon Earth the space of a thousand years after Christ's coming to Judgment) albeit generally disliked both by Romanists and Protestants, is lately revived, both at home, and abroad by outlandish Divines; with some difference though, about Time and Place. Master \* Mede, an acute Divine, and one full of rare Notions and Observations, agrees with Piscator in this, that some shall rise a thousand years before others: but he differeth from him in this, that Piscator thought this Reign of Christ should be in Heaven; but Mr. Mede agreeth rather with Alstedius, and conceives, that the thousand years glorious Reign with Christ, shall be on Earth. Yet herein Mr. Mede differed from Alstedius: Alsted was of opinion, that the thousand years Reign of Christ should be after the day of Judgment; Mr. Mede's opinion was, it should be *in et durante die Judicii*, in and during the Day of Judgment; which Day of Judgment should continue a thousand years, beginning with the Ruine of Antichrist, and ending with the destruction of Gog and Magog; to wit, Scythians, Turks, mis-believing Christians, the professed Enemies of Gods Church.

I have related the Judgment of these Learned men: It is not for me to interpose in these matters that are too high for me; neither presume I to understand above that which is meet, but according to sobriety; lest I be noted as the Prince of Tyre (one wise in his own conceit) was, with that of the Prophet; Behold, thou art wiser than Daniel, and ther's no secret hid from thee.

Besides,

Besides, the Fathers in the exposition of Scripture, do oftentimes differ each from other, as *Sixtus Senensis* hath observed in his *Bibliotheca*, lib. 5.

Papist.

Master *Wadsworth* saith, He found the *Catholicks* had far greater and better Armies of evident witnesses than the Protestants.

Protestant.

Master *Bedel* answereth Mr. *Wadsworth*, (e) that had it pleased God to have opened his eyes, as he did *Elisba's* servants, he might have seen, that there were more on our side than against us. Besides, (as Master *Bedel* saith) the *Romane* Doctors may bring in whole Armies of witnesses on their side, when they change the question, and prove what no body denies; as when the question is, whether the Pope have a Monarchy over all Christians, an uncontrollable jurisdiction, and infallibility of judgment, (f) *Bellarmino* alledgeth a number of Fathers, Greek and Latine, to prove onely that Saint *Peter* had a primacie of honour and authority, which is far short of that Supremacie which the Popes now claim, and which is the question.

So also to prove the verity of Christs body and blood in the Lords Supper, (g) *Bellarmino* spends the whole book in citing the Fathers of several Ages. To what purpose? when the question is not of the truth of the presence, but of the manner, whether it be to the teeth or belly, (which he in a manner denies) or to the soul and faith of the receiver.

So also (h) *Bellarmino* for the proof of Purgatory alledgeth a number of Fathers, (as *Ambrose*, *Hilarie*, *Origen*, *Basil*, *Lactantium*, *Jerome*) but far from the purpose of the question, and quite beside their meaning: for they spake of the fire at the end of the world, (as *Sixtus Senensis* saith, i) and *Bellarmino* cites them for the fire of Purgatory before the end.

In like sort, for proof of Saintly Invocation, *Bellarmino* musters up thirty Fathers of the Greek and Latine Church\*; now here is an Army of Ancients able to fright some untrained Souldiers; but it is but like the Army that troubled the *Burgundians*, † who lying near to Paris, and looking for the battail, supposed great Thistles to have been Launces held upright: or like those Souldiers mentioned by *Plutarch* in the Life of *Agessilaus*, who bombasted, and embossed out their coats with great quarters, to make them seem big and terrible to the enemy; but after they were overthrown, and slain in the field, *Agessilaus* caused them to be stript, and bid his Souldiers behold their slender and weerish bodies, of which they stood so much in fear, whiles they looked so big upon their enemies. The like may be said of *Bellarmin's* forces, they keep a great quarter, but when they come to joyn issue for it, they are soon defeated. For of the Fathers alledged by *Bellarmino*, there be (as is already shown in the Fifth Age) seven of the thirty, which be no Fathers, but *Post-nati*, punies to primitive Antiquity.

Eight

(e) *Bedel's*  
Letters to  
*Wadsworth*,  
pag. 109, 110.

(f) *Bellarmino*  
de Rom. Pont.  
lib. 2. cap. 15.  
& 16. answered  
by D. Field,  
lib. 5. cap. 39,  
36.

(g) *Bellarmino*  
deuchar. lib. 1.  
toto.

(h) *Bellarmino*  
de Purgat. lib. 1.  
cap. 6.

(i) *Sixtus Senensis*.  
*Bibliotheca*.  
lib. 5. Annot.  
171.

\* *Bellarmino*. 1. 1.  
de Sanct. Eccl.  
cap. 19.

† *Voyans*  
grande quan-  
tité de lances  
debout, si leur  
sembloit;—  
ils trouverent  
que s'estoient  
grans char-  
dons. *Philip.*  
de Communes.  
*Cronique du*  
*Roy loys un-*  
*ziesme Chapit.*  
xix.



Eight of them be justly suspected not to be men of that credit, as that their depositions may be taken.

Two or three of them are wrong cited by a writ of error, being either ignorantly, or wilfully mis-translated.

Seven others of them speak like Poets, Orators, Panegyrist; not dogmatically, but figuratively, with rhetorically compellations, expressing their votes, and desires.

The other six that remain, they speak of Intercession in general, not of Invocation in particular, of some few peoples private practice, but not of the Churches Office, Agend, or Doctrine generally taught, practised, and established.

(k) M. Moulin's waters of Siloe, or Confutation of Purgatory, chap. 7. pag. 324.

Besides, (as Master *Moulin* saith) (k) among so many Authours as might fill a house, it is an easie matter to find somewhat to wrest to a mans own advantage, and never to be perceived, because few men have these books; and of them that have them, few do read them; and of those that read them, fewest of all do understand them.

Oi γὰρ ἀνθρώποι τὰς ἀποδείξεις προσηγάμενων, ὁμοίως ἀλαοῦνται παρ' ἀλλήλων δέχονται. Thucyd. Histor. l. 1. pag. 5.

Dr. Rainolds's Confer. with Hart, chap. 6. Divis. 3. et ch. 7. Div. 7.

That which *Thucydides* observes of the ancient Greek Historians, namely; That what the latter received from the former, the same they delivered over to others, ἀλαοῦνται, without examining, or putting it to the Test and tryall; may be as truly averred of some of the Ancients, Historians, and others. Now in this case (as in that of *Constantine's* Donation, and *Peter's* sitting at *Rome* five and twenty years, reported by *Eusebius* in his Chronicle, and vouched by the Romanists) their Testimonies relying on the credit of others, and those of little esteem, though asserted by never so many Authors, passing from hand to hand, are of no more force, than they were at the first Report; even as some leight Pieces, though told by an hundred hands, are yet nevertheless of no more value, than when they were first coyned.

(l) M. And. River tract. de Patrum autorit. c. 11. Bishop Mountague his Treatise of the Invocation of Saints, pag. 155.

Doctor Featley's Disput. with M. Musket, pag. 100.

1 Caution.  
2 Caution.  
3 Caution.

But that we may the better conceive the meaning of the Testimonies and allegations of the Fathers, let us observe such cautions as the Learned (l) have set down for our help herein.

The Fathers writings be either Dogmatical, Polemical, or Popular.

In their Dogmatical, and Doctrinal, wherein they set down positive Divinity, they are usually very circumspect: in their Polemicks, and Agonisticks, earnest and resolute: in their Homilies, and popular discourses, free and plain.

In their Controversall writings, it falls out sometimes, that through heat of disputation, whiles they oppose one error, they slip into the opposite; like one that labouring to make a crooked thing straight, bends it the quite contrary way: Thus *Hierome* whiles he affronts such as impugn'd Virginity, himself quarrels at lawfull Matrimony; otherwise the Fathers in their Polemiques, whiles they keep themselves close to the question in hand, their tenets are ever most sound, and direct.

In their Homilies, and Exhortations to the people, they strive 4 Caution, to move affections, so that they run forth into figures of Rhetorick, and keep not themselves close to points of doctrine.

Of this kind of speech, *Sixtus Senensis* gives a good Rule, to wit, (n) that *Their sayings are not to be urged in the rigour, because that Orator-like they speak Hyperbolically and in excess*: and he gives instance in *Chrysostome*, as well he might; for in the point of the Sacrament, he used such Rhetorical strains, as hath been noted in the fifth Century: and *Hierome* saith of himself, (o) *I have played the Oratour, in manner of a declamation, to wit, by way of amplification, and exaggeration.*

Saint *Hierome* observes, (p) *That before that Southern Devill Arius arose at Alexandria, the Ancients spake certain things in simplicity, and not so warily.* Saint *Austine* makes the like observation touching *Pelagius*; how that the Fathers, *ante mota certamina Pelagiana*, extended the power of Free-will above measure, having then no cause to fear, there being no *Pelagius* then risen up in the world, an enemy of grace, and advancer of nature. Untill the *Pelagians began to wrangle*, the Fathers (saith Saint *Austine* (q), and he gives instance in Saint *Chrysostome*) took lesse heed to their speeches, to wit, in the point of Original sin, and free-will; but after that the *Pelagian heresie arose*, it made us (saith the same *Austine*) (r) *Multo vigilantiores, diligentioresque, much more diligent, and vigilant in scanning of this point.* In like sort, the Doctors that lived in the middle ages, what time Popery was not yet grown to his heighth, they spoke not so warily in the point of Justification and grace, yet they left not the truth of God without a witness, 1 Tim. 6. 12.

\* We must not take up such customs as were sometimes used in the Church, and make presidents of them, as if they had been warranted by the Church, and the Fathers then living; for the Fathers, being taken up with weightier matters, winked at other faults, and were driven to bear with what they could not redresse. Saint *Austine* complaineth of the superstition of certain Christians, that in Church-yards did kneel before the Tombs of the Martyrs, and before the painted Histories of their sufferings: (s) *I know many (saith he) who worship Sepulchres and Pictures, I know many who drink most excessively over the dead.* The good Bishops saw these maladies in their flocks, and desired to reform them, but they feared lest the rude people should hinder their reformation, so that they were constrained to tolerate these and the like abuses; insomuch, that the same *Austine* speaking of them, saith, (t) *Approbare non possum, I can no way allow them*; and yet, *liberius impro-*

*tioreq; reddidit nos [Pelagius] Aug. li. 3. de doctr. Christ. c. 33. tom. 3. \* 6 Caution. (s) Noni multos esse sepulchrorum & picturarum adoratores. Aug. de morib. Eccles. cap. 34 tom. 1. Qui autem se in memoriis Martyrum inebriant, quomodo à nobis approbati possunt? sed aliud est quod docemus, aliud quod suslinemus. Idem contra Faustum Manich. l. 20. c. 21. tom. 6. (t) Quod autem instituitur præter consuetudinem, ut quasi observatio Sacramenti sit, approbare non possum, etiamsi multa huiusmodi propter nonnullarum vel sanctorum, vel turbulentarum personarum scandala devotanda liberius improbare non audeo. Aug. Epist. 119. ad Januar.*

bare

(n) Non sunt concionatorum verba semper eo rigore accipienda: multa enim Declamatores per Hyperbolem enuanciant, hoc interdum Chrysostomo contingit. Sixt. Senens. Biblioth. l. 6. Annot. 152.

(o) Rhetoricatus sumus, et in morem Declamatorum, Paululum lusimus. Hieron. advers. Helvid. 5 Caution.

(p) Antequam in Alexandria quasi Demonium meridianum Arius nasceretur, innocenter quidam & minus caute loquuti sunt. Hieron. in Apolog. 2. advers. Rufinum. pag. 220.

(q) Tali questione nullus pulsabatur; vobis [Pelagianis] nondum litigantibus securius loquebatur Joannes [Chrysostomus] Aug. lib. 1. cont. Julian. c. 6. tom. 7.

(r) Sed non erat expertus hanc heresin [Tyonius] — multo vigilantiores diligentiores

(s) Noni



bare non audeo, I dare not freely reprove them: And why? lest thereby I either offend some good men, or provoke some turbulent spirits.

(u) Et donec emendemus, tolerare compellimur. Aug. contra Faustum Manich. li. 20. cap. 21.

And the same Father speaking of such as drank drink over the Sepulchers of the dead, withall he addeth; (u) It is one thing that we teach, another that we tolerate; it is one thing that which we are commanded to teach, another thing we are commanded to correct; and which we are constrained to bear withall, untill that it be amended.

Neither indeed is it to be marvelled, if the learned among them, and such as were lately come from the Philosophers Schools into Christian Colledges, and a people newly crept out of Paganisme; I say, it is not to be marvelled, if they retained something of their former Tenets and customs; but these are no presidents for us who have now better learned Christ Jesus.

### 7 Caution.

(x) Oportet ex verbis apertis S. Patrum exponere ea, que videntur obscura et dubia in aliis Patribus.

Bellar. lib. 2. de Euchar. cap. 37. Sect. Ex.

(y) Quia benedictione etiam Natura ipsa mutatur. Ambros. de iis qui myster. initiantur, cap. 9.

(z) Spiritus sancti operatione ad divinam aquæ reformationem naturam.

Cyril. Alexan. sup. Joan. li. 2. cap. 42. tom. 1. Georg. Trapezuntio Interprete.

(a) τὸ ὅ σῶμα πρὸς τὴν θεϊκὴν αἰδίαν μετεποιήθη. — ἄρτον εἰς σῶμα ᾧ θεὸς λόγος μεταποιήσας πιστεύομαι. Greg. Nyssen. Orat. Catechet. cap. 37.

(b) Bellar. li. 2. de Euchar. cap. 34. Sect. Sed—adducit testimonium Theophylacti in cap. 6. Matth. & in cap. 6. Joan. dicentis panem transmutari in carnem Domini.

(c) ὡς ἄρτος ἀναμύμμετος, ὡς ἄρτος καὶ μετασχηματίζεται εἰς σῶμα. Theophyl. in Joan. cap. 6. vers. 54.

For farther caution, we may make use of that rule which Bellarmine layeth down; and it is this: we must (saith he, x) confer the Fathers one with another; and the same Father oft-times in divers Treatises with himself; and by those things that are clearly set down in one place, or one Father, expound those things that seem more obscure and doubtfull in another.

Now we accept of this rule, and thereby defeat divers of our Adversaries allegations: for example; Those words of Saint Ambrose (y) are much pressed, *Benedictione natura mutatur*, By benediction or consecration the nature of the Elements in the Lords Supper is changed; and yet Saint Cyrill (z) saith as much of Baptisme; namely, *That the Waters are changed into a divine nature*.

They will not hence infer a Transubstantiation in Baptisme; why will they then from the like words in Saint Ambrose infer a Transubstantiation in the Lords Supper?

Those words of Gregory Nyssen (a) are much pressed, namely, *Panem in corpus Christi μεταποιῶν*, Bread to be changed into Christs Body. Now let Nyssen expound Nyssen, who in the words immediately going before, saith, *Corpus Christi ad divinam dignitatem μεταποιῶν*, that Christs body is changed or turned into a divine excellency; and yet this is done without any Transubstantiation at all.

In like sort, that of Theophylact is much urged, (b) who saith of the Bread, *That it is trans-elementated into the body of Christ*, he useth the word *μετασχηματίζω*; Now Theophylact may expound Theophylact, who in the very same place saith, (c) *Nos in Christum μετασχηματίζω*, that we also are trans-elementated into Christ; that a Christian is in a manner trans-elementated into Christ: Now they will not say, that we are tranlubstantiated into Christ; therefore neither doth Theophylact by the word Trans-elementation used of the Bread and Wine, understand any substantial, but onely a Sacramentall

change.

change. The like is shewn in the testimonies objected out of *Hilary* in the fourth age, and *Cyril of Alexandria* in the fifth, answered by themselves.

We are to make a difference of the Fathers age; and writings, 8 *Cantion*, as also of their gifts; *Saint Austine* wrote more soundly than *Origen*, though *Origen* were his Ancient; for *Origen* turned almost all into Allegories; yet as with Vines, so in Writings, usually the elder the better, and the water near the Spring-head runs clear and sweet; so it was with the Fathers that wrote during the first five hundred years next after Christ: others, that wrote after the first six hundred years, such as *Damasceus*, *Anselm*, and the like, they were *post-nati* to primitive antiquity, and out of the verge of the Churches purity, as also some of them partial; for so was *Damasceus* a party in that Image quarrel in the Eastern Church; and therefore in that case his testimony is to be barred.

Besides, for the answering of allegations out of the Fathers, we must sever the bastard Treatises, from the true and undoubted writings of the Fathers: for example, *Dionysius's* Hierarchy is a counterfeit; *Clement's* Constitutions are suspected; and *Cyprian de Cæna Domini*, is not (a) *Cyprian's*; as is already shewn in the third Century.

#### Object.

If these be counterfeits, how is it that your selves produce divers testimonies out of them; as also out of the Commentaries of *Saint Hierome*, and *Saint Ambrose*, upon *Saint Paul's Epistles*, which yet your selves do not hold them to be *Saint Hieromes*, and *Saint Ambroses* (e)?

#### Ans.

It is not to be marvelled, if some of our learned Protestants (admitting the books were written by them whose names they do bear) do thence produce testimonies against you; for it is a rule in Law, (f) *Testem quem quis inducit pro se, tenetur recipere contra se*, you have produced them for your own benefit, and therefore in reason you cannot disallow of them now, though it be to your great hinderance; you first produced these witnesses, and now that they are in the face of the Court, you must give us leave to examine them upon crosse Interrogatories.

To close up this point; The Fathers are more to be credited, when they conclude a thing *de fide*, *dogmaticas*, *didacticas*, doctrinally, positively, purposely, by way of setting forth a matter of faith; than when they write *Agonisticas*, (g) that is to say, by way of contention and disputation, or *obiter*, touching a point onely upon the by, and as it may serve and suit with the point they have in hand, without farther respect thereunto. They are more to be credited, when they speak *Categoricis*, *assertivis*, with asseveration; than speaking onely *Historicis*, and *ex opinione aliorum*, relating onely the opinion of others, or what was done, and not delivering their own judgment; they are more to be esteemed

(d) Doctor James of the Bastardy of Fathers, part 1. p. 12.

(e) Rob. Cocci Censura Patrum. p. 133. & 143. And. Rivet. Critici Sacri. lib. 4. c. 5. de Hieronymi exegeticis. Id. lib. 3. c. 18. de dubiis & suppositis tom 4. & 5. Ambrosian.

(f) Tyndarus Tract. de Testibus. part. principalis. 3. cap. 1. num. 8. Quid rursus dicet Bartole? nonne producit testes pro se, non potest illos producos postea contra se repellere?

(g) Master Harding. 12. Artic. division 10.



(b) Demegorica, non sunt  
Litis Decretoria. D. Andrews  
Resp. ad Card.  
Eckarm. Apolog.  
c. 1. p. 42.

(i) King James  
his Cygnea  
Cantio, or Di-  
rections for  
Students in Di-  
vinity, publish-  
ed by D. Featly.

(k) Quicquid  
non unus, aut  
duo tantum, sed  
omnes pariter  
uno eodemq;  
consensu, aper-  
te, frequenter,  
perseveranter,  
tenuisse, scrip-  
sisse, docuisse,  
cognoverit, id  
sibi quoq; intel-  
ligat absque  
ulla dubitatio-  
ne credendum.  
Vincent. Lirin-  
ens. cont. Hæ-  
res. c. 4. &  
c. 39.  
\* Hilary. lib. 4.  
de Trinit. Cap.  
Intelligentia  
extra de ver-  
bor. significat.

when they speak as Divines in a protested discourse, than when they speak as Orators, Poets, Panegyrists, and in a popular (b) discourse.

In a word, we must observe, what they write out of their private opinion, and what they deliver as the judgment of the Church: when any of them go alone, it is not so safe following them; but where we have their unanimous and joynt consent in any material point, we may more securely rely upon them; and this was one of King James his directions for Students in Divinity (i): and I find the same rule in *Vincentium Lirinensis*; to wit, (k) That we may rely upon that, not which one or two of the Fathers, but either all (or most of them) have taught, and that manifestly, frequently, and constantly.

These Caveats may help towards the right understanding of the Fathers writings. And for the Scriptures, there is a good Rule given by the Fathers for interpreting of sacred Writ: *Intelligentia dictorum* (saith Hilary, \*) *ex causis est assumenda dicendi*; And, *finis dicendorum optima ratio dictorum*, saith Gregory the Great. The end or scope at which sacred Writers (in their disputes especially) do aym, is the true Standard by which their particular sentences or discourses must be measured; the onely right way for finding out the true and literall meaning of what they say.

Now as the Scope is to be considered; so likewise parallel places are to be compared, and circumstances to be weighed; for, *Circumstantia dat formam in moralibus*; otherwise one may return an Answer with more haste than good speed; *qui pauca considerat, facile pronunciat*; he that knowes not, or regards not the Circumstances, gives sentence easily, but for the most part is mistaken.

## §. 2. The Fathers touching Merit.

### Papist.

Although in some things the Fathers make for you, yet in the point of Merit, prayer for the Dead, and prayer to Saints, they are against you;

(l) they used the word Merit, and held as we do.

(l) Bellar. l. de  
Not. Eccles. 4.  
cap. 9. Sect.  
Item.

### Protestant;

The Ancients used the word *Merit*, (and so also they used the terms, Indulgences, Satisfaction, Sacrifice, and Penance) but quite in another sense then the later Romanists do: the Fathers who use it, took up the word as they found it in ordinary use and custome with men in those times, not for to *deserve*, which in our language implyeth *Merit of condignity*, but to *incur*, to *attain*, *impetrate*, *obtain* and *procure*, without any relation at all to the dignity, either of the person or the work.

## p. 3. Touching Prayer for the Dead.

## Papist.

You cannot deny, but that prayer for the dead is ancient.

## Protestant.

The manner now used is not ancient, for they that of old prayed for the dead, had not any reference to Purgatory, as Popish prayers are now adayes made.

It is true indeed, that anciently they used Commemorations of the defunct; neither mislike we their manner of naming the deceased at the holy Table; In this sort, they used a Commemoration (x) of the Patriarks, Prophets, Apostles, Evangelists, Martyrs, and Confessours, yea of *Mary* the Mother of our Lord, to whom it cannot be conceived, that by prayer they did wish their deliverance out of Purgatory; sith no man ever thought them to be there; but if they wished any thing, it was the deliverance from the power of death, which as yet tyrannized over one part of them; the hastening of their resurrection, as also a joyful public acquitall of them in that great day wherein they shall stand to be judged before the Judge of the quick and dead, that so having fully escaped from all the consequences of sin (the last enemy being then destroyed, (y) and death swallowed up in victory) they might obtain a perfect consummation and blisse, both in body and soul.

In the Commemoration of the faithfull departed, retained as yet in the Romane missall, there is used this Orizon: (a) O Lord grant unto them eternall rest, and let everlasting light shine unto them: And it is usuall in the *Ambrosian*, and *Gregorian* Office, and in the Romane missall, to put into their *Memento*, the names of such as sleep in the sleep of Peace, & omnium pausantium, and to entreat for the spirit of those that are at rest: (c) Remember, O Lord, thy servants, and hand-maids, which have gone before us with the Ensign of Faith, and sleep in the sleep of Peace; now by *Pausantium*, (d) *Pamelius* understands, such as sleep and rest in the Lord. Where we may observe, that the souls unto which Everlasting blisse was wished for, were yet acknowledged to rest in Peace, and consequently not to be disquieted with any Purgatory torment. So that the thing which the Church anciently ayed at in her supplications for the dead, was not to ease or release the soules out of Purgatory, but that the whole man (not the soul separated onely) might find mercy of the Lord in that day, as sometime Saint Paul prayed for *Onesiphorus*, (e) even whiles *Onesiphorus* was yet alive. Besides, they desired a joyfull Resurrection, as appears by several passa-

(x) Et in primis sanctissime Virginis, ordo Liturgie B. Joanni Chrysostomi ex versione Leonis Tusci apud Cassand. in Liturgic. cap. 7. Missa Chrysost. in Biblioth. Patr. Par. 1624.

(y) 1 Cor. 15. 26, 54.

(a) Requiem aternam dona eis Domine, & lux perpetua luceat eis. Agenda Mortuorum, in Antiphonario Gregorii, apud Pamel. tom. 2. p. 175.

(c) Memento Domine eorum qui dormiunt in somno pacis. Ambrosiana Missa, in orat pro defunctis. Pamel. Liturg. pag. 303. tom. 1. & Canon Missae, in Officio Gregor. apud Pamel. pag. 182. tom. 2.

(d) Pro Spiritibus pausantium Ambrosii, Augustini, Fulgentii, Isidori. Missa Mozarabe. Mozarabes dicebantur mixti Arabibus, In Liturg. Pamel. pag. 642. [Et Pausantium] quo nomine intelligi puto, Confessores qui in Domino, & sancta pace quiescunt. Id. ibid. pag. 645. (e) 2 Tim. 1. 18.



(f) Resuscita  
corpora eorum  
in die quem  
constituisi se-  
cundum pro-  
missiones tuas  
veras et men-  
daci expertes.  
Cyr. Litur. ex  
Arab. in Lat.  
conversa, pag.  
61.

(g) Te quaeso,  
summe Deus, ut  
charissimos  
Juvenes ma-  
tura resurrectione  
suscites, et  
resuscites; ut  
immaturum  
hunc vitam istius  
eiusdem maturam  
resurrectione  
compenses. Am-  
bros. de obitu  
Valentin.

(k) Id verius  
quod prius, id  
prius quod &  
ab initio, ab  
initio quod ab  
Apostolis. Ter-  
tul. advers.  
Marcion. lib. 4.  
cap. 5. Id esse  
verum quod-  
cumque, primum,  
id esse adulte-  
rum quodcumque,  
posterius. Id.  
advers. Praxe-  
am. cap. 2.

(l) unum ta-  
men addit Sco-  
tus quod mini-  
me probandum  
est, ante Late-  
ranense Conci-  
lium non fuisse  
dogma fidei  
Transubstan-  
tiationem. Bel-  
lar. lib. 3. de  
Euchar. c. 22.  
Sect. Unum.

(m) Satis com-  
pertum est uni-  
versalem Christi  
Ecclesiam in  
hunc usque diem;

Occidentalem verò seu Romanam mille amplius à Christo annis, in solenni praesertim & ordinaria huius Sacra-  
menti dispensatione utramque panis & vini speciem omnibus Ecclesiae Christi membris exhibuisse. Cassand. Art. 22.  
Consult. de utraq; specie. (n) De quo tamen [Purgatorio] apud priscos illos nulla, vel quam rarissima fuit  
mentio; sed et Graecis ad hunc usque diem non est creditum. Roffens. Art. 18. contra Lutherum.

ges, and Liturgies; by the Egyptian Liturgy attributed to Cyril Bishop of Alexandria, where we find this Orizon: (f) Raise up their bodies in the day which thou hast appointed, according to thy promises which are true and cannot lye. And that of Saint Ambrose, for Gratian and Valentinian the Emperours; (g) I do beseech thee, most high God, that thou wouldst raise up again those dear young men with a speedy resurrection; that thou mayst recompence this untimely course of this present life with a timely resurrection.

#### ¶ 4. Of Saintly Invocation.

##### Papist.

Invocation of Saints was anciently used.

##### Protestant.

I answer, that though in respect of later times, Prayer to Saints, and some other of our adversaries Tenets, may seem ancient, and gray-headed; yet in respect of the first three or four hundred years next after Christ, they are not of that ancient standing: now the true tryall of antiquity is to be taken from the first and purest Ages; for as Tertullian telleth us, (k) That is most true, which is most ancient; that most ancient which was from the beginning; that from the beginning which from the Apostles; so, that which at first was delivered to the Saints, is truest; and the good seed was first sown, and after that came the tares.

Besides, what though some points in Popery were of a thousand years standing? antiquity without truth is but *antiquitas erroris*, an ancient error; and there is no prescription of time can hold plea against God and his truth.

Neither yet can you prescribe for divers Tenets. Scotus that was termed the *Subtile Doctor*, telleth us, (l) that before the Council of Lateran (which was not till the year 1115) Transubstantiation was not believed as a point of Faith. This did Bellarmine observe as a thing remarkable in Scotus, although he doth not approve the same.

Cassander saith, (m) It is sufficiently manifest, that the Universall Church of Christ untill this day, and the western or Romane Church, for more then a thousand years after Christ, did exhibit the Sacrament in both kinds to all the members of Christ's Church, at least in publike, as it is most evident by innumerable testimonies, both of Greek and Latine Fathers. So that the barring of the Lay-people of the Cup, came not into the Church by any publike Decree, till the Council of Constance, which was held in the year 1414, some two hundred years ago.

Fisher Bishop of Rochester saith, (n) that of Purgatory there is very little or no mention amongst the ancient, and that the Grecians do not believe it to this day.

Now touching Prayer to Saints; It is true, that such as had lapsed, and fallen in time of persecution, were wont to implore the prayers of Martyrs and Confessours imprisoned for the Gospel; that by their interceding for them, they might procure some ease or relaxation of such Canonical censures as were enjoined them by the Church; and *Cyprian* was of opinion, that the Saints after death, remembred their old friends here, as having taken fresh and particular notice of their several states, votes, and necessities; and hence grew that compact betwixt *Cyprian* and *Cornelius*, that whether of them went to heaven before the other, he should pray for his surviving (r) friend. Now this soliciting of Martyrs before their deaths, brought in the next Age a custome to call upon them after their deaths: yet so as they did not directly invoke them. For so it was; for the better preservation of the memory of Saints and Martyrs, they had their Commemoration-dayes, and were wont to meet at the Tombs and Monuments of Martyrs, where they kept their anniversary, and yearly solemnities, and made speeches in their praise and commendations; and in these their Orations they spoke to the deceased, as if they had been living, and present there; but these were onely strains of Rhetorick, Figures, and Apostrophe's, rather *Declamationes Rhetorum*, flowers of rhetorick, than *Definitiones Theologorum*, decisions of Divines. In this kind *Gregory Nazianzen* saith, (s) *Hear, O thou soul of great Constantius, (if thou hast any understanding of these things) and as many soules of the Kings before him as loved Christ.* The like he hath in his Funerall Oration which he made upon his Sister *Gorgonia*, where he speaks thus unto her: (t) *If thou hast any care of the things done by us, and holy soules receive this honour from God, that they have any feeling of such things as these; receive this Oration of ours, instead of many, and before many funerall obsequies.* He speaks doubtfully and faintly, *If thou hast any sense or apprehension hereof; and, if you be affected with these things; It seemeth he thought that the defunct had not ordinarily notice of things done on earth, neither will it serve to say as Bellarmine doth, (u) that Si, is not dubitantis, but affirmantis, not a term of doubting, but of asseveration; as that of Saint Paul, If thou count me therefore a partner, receive him as myself.* For there is no man, but if he read these places unpartially, *Hear, if there be any sense; and, Hear, if God grant it as a priviledge to soules deceased to have sense of these things; but he will conceive that Si, is not put for, For; or quoniam, or as a note of affirming, but as a note of doubt, at least in the parties that spake it.*

Hitherto the Saints were rather *Vocati*, called unto, as comprecants, to joyn their prayers with the living, than *Invocati*, Directly called upon, or prayed unto; yet in proceffe of time, the prayers made to God to hear the Intercessions of the Saints, were changed into prayers, to the Saints, to hear our intercessions themselves: For we deny not, but that among the ancient writers, there are some places

(q) *Cyprian* l. 3. ep. 15. *Tertul.* de pudicitia. c. 22.

(r) *Si quis nostrum prior divine dignationis celestitate precesserit, perseveret apud eum nostra dilectio pro fratribus, & sororibus apud misericordiam patris non cesset oratio.* *Cyprian* l. 1. cap. 1. vel

(ut in aliis edit.) ep. 57. ad *Cornel.* & de *Discipl.* & habitu virg.

(s) Ἀλλὰ καὶ ἡ μεγάλη Κωνσταντίνου ψυχὴ (εἰ τις αἰσθάνεται) ὅσαι τὰ πρὸς αὐτὴ βασιλέων φιλοχρίστοι. *Greg. Nazian.* orat. 3. in *Julian.*

(t) Εἰ δὲ τις σοὶ καὶ ἡμῶν τέραν δεῖ λόγος, καὶ τὰ τοῦ ὁσίου ψυχῆς ἐν θεῷ μένει, ἡ τοῦ τούτου ἐπαίδεξις. *Id.* orat. undecima in *Gorgon.*

(u) *Si, non est dubitantis, sed affirmantis, ut cum dicit Apostolus ad Philemonem, Si habes me socium, suscipe illum.* *Bellarmin.* de Sanct. Beat. l. 1. cap. 20. *Sect.* ad locum *Nazianzeni* dico.



(x) Et tamen  
generaliter  
orantibus pro  
indigentia sup-  
plicantium.  
Aug. de curâ  
pro mortuis,  
c. 16. tom. 4.

places found which speak of the Intercession of the Saints; there are also wishes found that were made by living men, that the Saints would pray for them; but this is not the difference betwixt us, whether the Saints pray for us, but whether we must pray unto, and call upon them? For we grant, that the Saints in heaven do pray for Saints on earth in general, (x) according to the nature of communion of Saints; but their Intercession for us in general, will not infer our Invocation of them in particular.

There are also in ancient Writers particular examples to be found of some, that out of their own private devotion have called upon Saints; but this cannot raise up a tenet in Religion to bind the Church, either for doctrine or practice; for what one or two shall do, carried away with their own devout affection, having zeal (haply) not according to knowledge, is not straightway a Rule of the Church, nor one of the Churches Agends. The thing we stand upon is this; that there were not any Collects, nor set Forms, nor any direct Invocation of Saints put into the Common-service, and publike Liturgy of the Western Church, untill the dayes of Gregory the Great, or thereabouts, six hundred years after Christ; so that their Saint-invocation is not so ancient as they would bear the world in hand.

Besides, there is much difference between the Ancients, and Modern Romists herein; for in the compellations which the Ancients used, they pleaded onely Christ's merits, making the Saints (high in Gods favour) competitioners to the Throne of grace with the Saints living on earth: but not content herewith, the Schooles afterwards held meritorious Invocation of Saints, wherein the Saints own merits were brought in, and pleaded. *we*

(y) Oramus  
ergo ut Inter-  
cedant pro no-  
bis, id est, ut  
merita eorum  
nobis suffra-  
gentur. Petr.  
Lombard. l. 4.  
dist. 45. lit. G.  
(z) Sanctos in-  
vocamus, ut  
mediatores,  
quorum meritis  
et intuitu nobis

*pray unto the Saints* (saith the Master of the Sentences) (y) *That they may intercede for us*, that is to say, *That their merits may help us*: and Biel speaks to the same effect (z). Is not this the way now to make the Saints more then Mediators of Intercession, which is all that the Romists will acknowledge they allow the Saints? For I pray you, is not by the Merits, more than by the Intercession? Did not Christ redeem us by his Merits? And if God must hear our prayers for the Merits of the Saints, how much fall they short of sharers in the Mediation of Redemption \*?

*Deus conferat, quæ ex nostris accipere minus sumus digni. Biel. in Can. Missæ Lect. 30. \* Sunt Redemptores nostri aliquo modo, et secundum aliquid, Bellarm. l. 1, de Indulg. c. 4.*

ϕ. 5. *Bellarmin's Synopsis Patrum for the Reall Presence discussed, and Answered.*

1. **B**ellarmino, having made a long and tedious Dispute de Eucharistiâ, (a) producing divers Testimonies of Fathers successively from Age to Age, for proof of the Reall Presence; at length reduceth them all into one full body, consisting of six Classes, or Ranks. And here he makes his *Sedem belli*, resolving to fight it out upon these grounds; with his Troops of ancient Fathers, and old-trained Souldiers, some whereof served under the Church in the six first Centuries. Now if he be not able to charge us through in these prime Ages, wherein his Life-guard, and indeed the main battail consists, the rest of his Train-band cannot hurt us: yea, we hope to make wash-work of that other shattered Company, he leads on in the succeeding Ages.

2. It is true indeed, he makes a great shew of Fathers and Schoolmen, and other new raised men; but they are but borrowed Souldiers, with Romish Colours put on them, such as do but serve to fill up his Muster-book.

3. He voucheth some vehemently suspected, even by their own Rabbies, not to be the men whose names they bear; and therefore incompetent: Such are *Ignatius*, *Cyril of Hierusalem's Catechismes*, *Ambrose de Sacramentis, et de Mysteriis initiandis*, *Eusebium Emisenus*, *Cyprian de Cœnâ Domini*, the *Nicen Canon*, with others.

4. Again, some He alledgeth, who by reason of their Non-age deserve not to be reckoned in the number of the Fathers; and so are too young to bear witness herein. Such are *Damascen*, *Theophylact*, *Euthymius*, *Nicephorus*, and *Rupertus*, who, besides his Minority, was also in this point erroneous. And now to the Survey.

ϕ. 1. *The first Objection ab Appellationibus Eucharistiæ, Answered.*

Object.

Bellarmin's first Proof is taken à modo loquendi, from the manner of the Fathers language; they call the Eucharist not a Symbol of Christ's Body, but *Corpus Domini*, the Body of the Lord.

Sol.

1. They call it so, and so it is; and yet there be of the Fathers both Greek and Latine that style it as we do: *Tertullian* saith, (b) He distributed his Body, id est, figura corporis mei, that is, a figure of his Body. *St. Austin* saith (c), *Christ doubted not to say*, This is my Body, when he gave a sign of his Body. *Theodore* (d) calls it a Symbol; and *Origen*, (e) a Synbolical Body. *Theodore* in the place alledged, calls it, *σύμβολον καὶ τῆς σωματικῆς καὶ αἱματικῆς*, a Symbol,

(b) *Advers. Marcion. l. 4. c. 40.*

(c) *Contr. Adimant. cap. 12.*

(d) *Dialog. 1. c. 8. τὸ δὲ σύμβολον, τὸ τοῦ σώματος ὄνομα τῆς ἐκείνου.*

(e) *Origen in Math. cap. 15.*



(f) *Ei πρὸς τὴν ἀντί-  
τύπον. in sup.  
Gorgon.*

(g) Cent. 11.

bol, and Type. And Gregory Nazianzen, speaking of his Sister, (f) saith, *If she had laid up any part of the Antitypes (or Symbols) of the precious Body and Blood of Christ.*

2. Some of them, as namely (g) Theophylact and Euthimius, say; It is not onely a Figuration of Christ's Body: We grant it; but they say not, that whatsoever is sanctified, and more than figureth, is therefore transubstantiated.

(h) Remig.  
Cent. 6. Hesych.  
7. Cent.  
Alcuin. 8. Cent.

3. In a word, they affirm, that Christ's true Body is in the Sacrament, & we affirm the same also; for with them *secundum veritatem*, or *in veritate*, is as much as to say, *in virtute*; not properly and essentially; but virtually, effectually, and Sacramentally. And this is that which (h) Remigius, and Alcuinus say, *Est in veritate Corpus Christi*, *It is in truth Christ's Body*; and Hesychius, and others, *Est corpus Christi secundum veritatem*, *It is Christ's Body according to Truth and verity.* A Truth, not of propriety, to wit, not in propriety of speech, and according to the Letter; but a Truth of efficacy and operation; as is shewn already in the first Century, and the fifth Article of this Evidence:

(i) Primas.  
Cent. 6. Anselm.  
11.

4. The Fathers, as they say it is *Verum Corpus*, a true Body, so likewise they term it, *Idem Corpus*, the self-same Body (i). Primasius saith, *It is the same body which he took of the Virgins womb, the same that was crucified.* *Idem substantialiter*, saith Anselme: Truly so say we, it is *Idem objective*, not *idem subjective*.

5. In a word, they say, *Corpus Domini*, that Christ's true Body is in the Sacrament, and so say we: but they speak not of any such Reall Presence, as the Romanists Imagine, who hold a Corporall manner of Presence (excepting onely Relation to Place.)

## Q. 2. The second Objection drawn à Comparatione, Answered.

### Object.

(k) Hierom. in  
cap. 1. ad Ti-  
tum.

The Fathers (k) compare the Sacraments of the Old Law with ours, calling them the Type and Shadow; ours the Truth, and the Body.

### Sol.

They do so; not as if theirs had been naked Signs without the Truth; theirs *significatia* onely, and ours the *res significata*; (For, both theirs and ours relate to the same Christ.) But because theirs were more Types obscurely shadowed forth; and ours Antitypes (l), corresponding thereunto, and set forth to the Life.

(l) 1 Pet. 3.  
20, 21.

### Object.

Either you must grant a Reall Presence, or it would follow, that the Sacraments of the Old Law equalize or exceed yours: For their Passover, their Shew-bread, and Manna, excelled your Sacramentall Elements of Bread and Wine in the Supper. Now 'tis absurd to say, the Figure were better than the thing prefigured.

### Sol.

1. There be other wayes wherein ours excell theirs, and yet  
no

no such Reall Presence; verily, not in the worth or value of the outward Elements, (for their Manna might be better than our Communion Bread): nor yet in the thing signified; for that is one and the same in both, even Jesus Christ: but in this, that the Signs of the Old were prophetically, promising Christ; ours Historical, pointing at Christ already come in the flesh: so as we with St. Paul (m) may say more effectually, *Christ who dyed for me, and gave himself for me*; than any Israelite under the Law can say, *Christ the Messiah, that shall dye and give himself for me.* (m) Galat. 2. 20.

2. Ours exceed theirs *gradu claritatis*, in the measure of manifestation, being as *Austine* saith, (n) *numero paucissima*, lesse burdensome for number; *intellectu augustissima*, significatione *præstantissima*, more excellent for signification, more lively for representation. To them of old it was, *Hoc facite in mei præfigurationem*, Do this in prefiguration of me: To us it is, *Do this in Commemoration of me*. To them, *Prænuntiare*; To us, *Annuntiare*: They foreshewed his Death; We shew forth his death, to the end of the World, 1 Cor. 11. Ours are of longer continuance than theirs. Ours are clear, theirs were obscure: as *Nazianzen* (o) spake elegantly of the Paschever, that it was *τὸ πρῶτον ἀμυδρότερον*, a more obscure type of a Type: And so were theirs of old. (n) De Doctrina Christiana. l. 3. c. 9. et Epist. 118. Ad Januar. (o) Orat. in Pascha.

See Cent. 1. Artic. 5.

(o) Orat. in Pascha.

### Q. 3. *The Third Objection drawn à Mutatione, Answered.*

#### Object.

*Bellarmin's Third Proof is drawn à mutatione panis, from the Change or Conversion of Bread; the Fathers speak of a Reall Change.*

#### Sol.

1. The Fathers use the terms of *Conversion* and *Mutation*; what then? *ergo* Transubstantiation? It followeth not. For this is to argue from the Generall to the Speciall: As if you should say, It is a colour, therefore it is black, there being colours besides black. Change is a general word, and there are divers kinds thereof, besides the change of Substance. The Fathers therefore speaking of a Change in the Sacrament, may as well mean a Change of Alteration in the Use, Condition, and Vertue of the Elements, as of Substance, by way of Transubstantiation.

2. We deny not a Change, an Alteration, or Transmutation, or transelementation, as *Damascent* and *Theophylact* speak (p): But a Change of the Elements; that is, their Transmutation, and Trans-elementation, doth not conclude Transubstantiation. For in the other two, the matter remaineth; but in this, the matter is destroyed, the quantity, and accidents onely remain. There is a Conversion Sacramental, that is, of Signification, Use, and

(p) *Damascent* Cent. 8. *Theophylact* Cent. 11.



Operation; as in the water in Baptisme, where the Change is without any Transubstantiation.

3. In Conversions that are substantiall, whether by Divine, or course ordinary, there is evermore *tertium quid*, *novum*, *noviter productum*, out of that which is converted: But in Transubstantiation, the Body of Christ is not produced anew, nor receiveth any substantiall Change.

4. It is not then Cyril's μεταβολή, nor Nyssen's μεταχηματισμός, nor Chrysostom's, and his Abbreviator's Theophylact, their μετασχηματισμός, or trans-ementation; nor Damascen's μεταποίησις, that reacheth home to their Romish μετασώσεσις, and Transubstantiation. It is not Cyprian's *Panis naturâ mutatus*, nor Ambrose his *in aliud commutantur*, or any other of the Latine Fathers *Transit*, *transfertur*, or *Transmutantur*, that can conclude their Transubstantiation.

Object.

(q) De Cœna Domini. Cent. 3.  
(r) De myster. initiand. c. 9. Cent. 4.

Cyprian saith (q), *Panis naturâ mutatus*, Bread changed in nature. Ambrose saith (r), *Benedictione natura ipsa mutatur*; doth not change in Nature, infer a change in substance?

Sol.

It is inconsequent to argue, They are changed in their Nature, ergo, their natural substance is destroyed. For Nature implyeth qualities and properties, as well as substance; and it is taken Theologicè, as well Physicè: for St. Peter speaking of regenerate Persons (s), saith, that they are made partakers Θείας φύσεως, of the Divine Nature, and yet their former substance not abolished; the nature of glorious bodies is changed, and they are made Spiritual (t), and yet they retain the same substance, but partake the qualities of a glorified body: Man's nature (u) was changed after his fall, yet the substance of his Nature remained.

(s) 2 Pet. 1. 4.

(t) 1 Cor. 15. 44.

(u) Ephes. 2. 3.

#### Q. 4. The Fourth Objection drawn à mysterii Altitudine, Answered,

Object.

(x) Concil. Alexandrin. apud Athanasium, Apolog. 2. Epist. Julii. ibid.

The Fourth is taken from the height of the mystery; which the Ancients (x) acknowledged to be so great in the Eucharist, that they concealed it from Catechumens, and unbaptized Christians; which had been needlesse, had they thought (as Protestants do) Christ present in the Sacrament onely in Signo, and not Really, as we do.

Sol.

1. This Caution and Concealment of theirs shews thus much; that it was held unlawfull in those Ages to treat or dispute of the holy Eucharist *intempestivè*, that is, before Heathens (Infidelity is a mocker) which were not at all instructed in the first Principles of Religion; or to treat of this Doctrine, in prophane places, or Auditories; but what is this to the Reall Presence by Transubstantiation? For it was held unlawfull in the Primitive Church, in manner aforesaid, that is, in an undue time, order and

and place to treat or dispute of the mysteries of Baptisme (y), or of other profound mysteries belonging to Christian Faith; and yet this, without any conceit of Transubstantiation. The Fathers said of the mysteries of the Eucharist, (z) *Norunt fideles*, the Faithfull know what we say. And they said as much of the (a) mysteries of Baptisme, *ἀπερ ἰουσιν οἱ πιστοὶ*, the faithfull know this, and yet no Corporal pretence in baptisme.

2. Now for Christ's Presence onely in *Signo*; they mis-report our Tenet: For, we hold a presence of Christ's Body in the Sacrament no lesse true than they themselves; and not a bare and naked Sign without fruit and effect.

3. Yea, but the Fathers, Cyril, and Eusebius Emissemus by name, forbid us to doubt of Christ's words, or to enquire the manner How? We doubt not of them; we think the manner to be inexplicable. We believe Christ's words in his own sense. We do not enquire after them with a *Quomodo Infidelitatis*, not out of Infidelity and distrust, as the Jews did in the sixth of John, verse 52, as if we believed not the speaker; but with a *Quomodo φιλομαθείας*, for our better Information; as the blessed Virgin said, *How shall this be?* Luke 1. 34. Christ said, *This is my Body*; we believe him: he spake not of the *modus*, not of the manner How: we agree with you in the Object, we differ about the *modus*, touching the manner.

¶ 5. The Fifth Objection drawn ab Adoratione et Invocatione Eucharistiæ, Answered:

Object.

The Fathers speak of the Adoration, and Invocation of the Host: Theodoret saith (c), *σύμβολα προσκυνῆται*, let the Symbols be worshipped, or adored.

Sol.

1. He saith so; but Ribera the Jesuite acknowledgeth (d), that the term *προσκύνησις*, or Adoration, is sometimes used for worship communicable to Creatures; as namely, to Angels, Saints, and Kings; and then he meant no more, but that they should be reverently handled, as becometh so great mysteries, as is already observed (e).

2. Besides, Christ may be adored in the mysteries, and yet the mysteries themselves not have such honour. St. Austin saith (f), *The Sacrament is to be differenced and discerned from other meats; Veneratione singulari debita*, (that is, properly, or) singularly due (unto it.) *Contemptum solū non vult cibum ille*; that meat (saith he) misliketh onely contempt; that is, either to be daily received without regard, or still refused upon pretence of unworthinesse. Saint Chrysostome (g) saith, we are to come to the Sacrament, not at a venture, carelessly, or in homely manner, but *μετὰ πολλῆς φόβου καὶ σεβασίας*, with much fear and reverence. And this Reverence and

(y) καὶ μοι  
μυστέρις ἀρε-  
στος ἐστὶ τὸ  
θεῖον ἔκτος.

Dionys. Hie-  
rarch. c. 2. de  
Baptismo.

(z) Augustin.  
de Civit. Dei  
l. 10. c. 6. et  
passim.

(a) Chrysostom.  
in Galat. 4.

(b) Cyril. l. 4.  
in Joh. c. 13.  
Emissem. Homil.  
5. de Pasch.  
Cent. 5. Art. 5.  
Sect. 2.

(c) Theodoret.  
Dialog. 2.

(d) Ribera in  
cap. 19. Apo-  
calyp.

(e) Cent. 5.  
Art. 5. Sect. 3.  
of the Adora-  
tion of the  
Host.

(f) Aug. Epist.  
118. c. 3.

(g) Chrysost. in  
1. ad Corinth.  
Hom. 24.



Veneration we yield unto it. Now as for this term of *Veneration*, (far short of divine worship and adoration) St. *Austin* ascribeth it to Baptisme, as well as to the Eucharist, saying, (h) *we reverence Baptisme wheresoever*, and yet without any conceit of a Corporal Presence therein.

(h) Aug. Epist. 164. Baptismum Christi ubiq; veneramus.

3. The Fathers used not any direct Invocation of the Eucharist, but a Rhetoricall Figure called *Prosopopœia*; which is, when one calleth upon that which hath no sense, as if it had sense; as, *Hear, O Heavens, hearken, O Earth, Isai. 1.* And thus the Ancients called upon the Element of Baptisme, *O aqua quæ lavas omnia, nec lavaris; O thou water that washest all other, and art not washed thy self.* So saith

(i) In Luc. 1. 10. c. 22.

(k) Optat. 1. 6. contr. Parmen.

(l) Cent. 1. Art. 3. Sect. 3.

*Ambrose* (i), *O water, which once purged the world.* So saith *Optatus*, (k) without any conceit of a corporal presence in the Font-water, as is already shewn in this Evidence (l).

¶ 6. The Sixth Classis drawn ab Effectu Eucharistiæ, Answered.

Object.

Bellarmin's last Head is taken from the wonderfull Effects which the Fathers ascribe to the Eucharist; They say that we are thereby Corporally united to Christ.

Sol.

1. Indeed *Cyrril* (one that strains it as high, as any of them,) he makes the union and conjunction between Christ and us, (m) reall, naturall, and Bodily: we hold the same; in the like sense, as St. *Paul* said, (n) that we are *σώματα*, Concorporall, of the same body: in the same sense as he said (o), that *we are all bone of his bone, and flesh of his flesh*; alluding to the making of *Eve*, the woman out of *Adam's* side; or as the same St. *Paul* saith (p), and the Fathers from him, that we are *σύνζυγοι*, *complantati*, planted together by Baptisme in the likenesse of Christ's death; all which may be done by Faith, and the Spirit, without partaking of the Sacrament: And yet this wonderfull union, wrought by Faith, is sealed up unto us in the Sacrament of the Lords Supper, the Communion (q) of the Body and Blood of Christ.

(m) Cyril. Alexandr. Cent. 5. Art. 5. Sect. 2.

(n) Ephes. 3. 6.

(o) Ephes. 5. 30.

(p) Rom. 6. 5.

(q) 1 cor. 10. 16.

(r) cap. 6. Sect. 11.

(s) Book 8. ch. 2. Sect. 3.

(t) Totius Doctrinalis Controversiæ de Eucharistia Decisio. Part. 3. per totum.

2. And this may serve in Answer to *Bellarmin's Synopsis Patrum*: If farther satisfaction herein be desired, it may be had in *Alstedius* his Supplement (r) annexed to *Chamierus* his Fourth Tome of his *Panstratia Catholica*. And more fully in the Learned Bishop of *Duresme* his Accurate Treatise (s) of the Institution of the blessed Sacrament; and yet more punctually in his late learned (t) Decision of the whole Doctrinall Controversie about the Eucharist; where (besides other Judicious Determinations) he shall meet with an exact Abridgment of the Speeches of the Ancient Fathers objected by *Bellarmino*, and others, for proof of a Corporall Presence of Christ's Body in the Eucharist, assailed and satisfied

satisfied by the Parallels and like Equivalent Sayings of the same Fathers, touching the Sacrament of Baptisme.

And now let the Reader, after he have well weighed the *Allegata* and *Probata* out of the Fathers, judge, whether the Romish Device, of the substance of the Bread and Wine, to be flown away and gone; and in the room thereof, a remainder of nothing else but Accidents to stay behind, were known to Antiquitie, or not.

The



# The Sixth CENTURY,

FROM

The Year of Grace, Five Hundred, to  
Six Hundred.

Papist.

**W**Hat say you of this Sixth Age?  
Protestant.

*Quod dies negat, dies dabit*; what one Age affords not, another doth: and *dies dedit*, I trust we have got the day in the two last, justly styled, *The Learned Ages*. The Reader is not now (in the close of the first 600 years) to expect so full and frequent Testimonies as formerly: such as we find, we produce, \* *For God hath not left himself without witnesse.*

\* Acts 14, 17.

## Artic. 1. Of the Scripture's Sufficiencie.

(a) In S. Scriptura omnis fortium armatura reperitur, ex qua vel contra Diabolum, vel ministros ejus fortiter repugnatur. Just. Orgelit. in cap. 4. Canonic.

(b) Tantum ea quae in Prophetis, Evangelicis et Apostolicis literis discere poterant, observantes. Beda lib. 3. Hist. cap. 4. (c) Columban. in Monastich. & in Epist. ad Hunald.

1. **J**ustin Orgelitanus compares the Scriptures to David's Tower, wherein hang a thousand shields, and all the targets of the strong men; (a) it being furnished with all sorts of armour, to encounter Satan, and his Instruments withall.

2. Saint Bede records of the Successors of Colum-kille, the great Saint of Ireland, That they (b) observed onely those works of piety and chastity, which they could learn in the Prophetical, Evangelicall, and Apostolicall writings; and these they esteemed as their chief riches, according to that of (c) Columbanus:

*Sint tibi divitiae divinae dogmata legis.*

## Article 2. Of the Scripture-Canon.

**J**unilius an African Bishop, treating of the Canonickall Books, and having said, that some account Tobie with others Canonickall, he puts the question, and then resolves it: *Why are not these Books inserted amongst the Canonickall Scriptures?* and he names amongst

amongst other, *Tobie, Esdra, Judith*, and the second of the *Mac-cabees*? Because (saith he) (d) *The Jewes did make a difference of them, as Saint Hierome, and others witness.*

But here is a *Caveat* put into the Court, by the marginal Glosse upon this place of *Junilius*, in the *Bibliotheca Patrum*, *Cautè lege*, read him warily, for he hath wrongfully curtail'd the Canon: Yes, and read *St. Jerome* and others of that rank; read them cautionatly, for they make the same Canon with *Junilius*.

### Article 3. Of Communion under both Kinds.

**H** *Inemar* in the Life of *Rhemigi*us Archbishop of *Rhemes* (who converted King *Clovis* of France to the Christian Faith) (e), reports, that the Archbishop gave a Chalice for the peoples use, with this Motto;

*Hauriat hinc populus vitam de sanguine sacro  
Injuncto, æternus quem fudit vulnere Christus.  
Rhemigi*us domino reddit sua vota sacerdos.

*Rhemigi*us Priest, that gave this Cup,  
Prayeth that in it the people sup;  
And still draw life from flowing blood  
Out of Christ's side, as of a flood.

He saith not, *Hauriat hinc Clerus*, but *populus*; not, *Let the Priest*, but, *Let the people drink of this ministeriall Cup*, as *Cassander* calls it.

### Artic. 4. Of the number of Sacraments.

**T** *He Divines of this Age* (as others of former times) (f) acknowledged onely two Sacraments, Baptisme, and the Lords Supper.

*Junilius* saith (\*), as his *Præcote*sts in the last Century, that Out of Christ's side there issued forth water and blood, the Sacraments of Christ's Church; the one for her childrens birth, the other for their growth.

### Article 5. Of the Eucharist.

**F** *ulgentius* speaking of the Eucharist, saith, (g) *In this sacrifice there is a thanksgiving and remembrance of the flesh which he offered, and the blood which Christ shed for us; and (h) this sacrifice of bread and wine was offered throughout the whole Catholike Church.*

Here *Fulgentius* mentions a Sacrifice, not proper and propitiatory for the quick and dead, but Eucharistical, and Commemorative, of praise and thanksgiving; a lively memoriall, and representation of the Sacrifice offered on the Crosse,

(d) *Quare hi libri inter Canonicas S. non curantur? Quoniam apud Hebræos quoque super hac diffidentia recipiebantur, sicut Hieron. ceteriq; testantur. Junil. African. de part. divina legis, lib. 1. c. 3. tom. 6. Bibl. Patr. Part. 2. Colon. 1618. (e) Cassandri Liturg. cap. 31. Pameli Liturgic. pag. 618. tom. 1.*

(f) *Duo tantum Sacramenta Theologi hujus ætatis agnoscunt. Illyric. Catalog. test. verit. li. 6. (\*) Junil. in Genes. (g) In isto sacrificio gratiarum actio atq; commemoratio est carnis Christi, quam pro nobis obtulit. Augustin. de fide ad Petr. Diacon. cap. 19. (h) Sacrificium panis & vini Ecclesia Catholica per universum orbem terre offerre non cessat. Id. ibid.*

The



(i) Tribuitur  
a multis Ful-  
gentio. Bertra-  
mus hunc li-  
brum sub no-  
mine Fulgentii  
citavit. Bel-  
larm. de Scrip-  
tor. Eccles. Sect.  
5. in Augu-  
stino.

(k) Bertram. de  
Corp. & sang.  
Domini, Audia-  
mus quid B.  
Fulgentius in  
libello de Fide  
dicat.

(l) Offerunt  
quidem Sacer-  
dotes nostri, sed  
ad recordatio-  
nem mortis  
ejus. Primaf.  
in Heb. cap. 10.

(m) Offerimus  
quidem, sed  
recordationem  
facientes mortis  
ejus. Ambros.  
in Hebr. 10.

(n) Eandem  
hostiam offeri-  
mus, μᾶλλον δ'  
ἀναμνησιν,  
vel potius re-  
cordationem  
ipsius. Chry-  
sost. in Hebr.  
10. Homil. 17.

(q) Primaf. in  
1 Cor. 11.

(r) Gaudent.  
Tract. 20.

(s) Hieron. in  
1 Cor. 11.

(t) Of the Eu-  
charist, or the  
Apology for the  
Lords Supper,  
ch. 8.

(u) Baron. ad  
An. Christi 546.  
num. 24.

(x) Facund.  
l. 9. Defens.  
Trin. cap. 5.

(b) ὅτι τὸ πᾶν  
τὸ πᾶν  
τὸ πᾶν

λαμβάνοντων  
σώμα Χριστοῦ, καὶ τῆς αἰδήτης ὑσίας ἐκ ἱερίσται, καὶ τῆς νοητῆς ἀδιαίρετον μίαν χάριστον. καὶ τὸ  
βαπτισμα δὲ πνευματικόν, ὅλον λυνόμενον καὶ ἐν ὑπάρχον, καὶ τὸ ἴδιον τῆς αἰδήτης ὑσίας τὸ ἴδιον  
λέγει, διασφί, καὶ ὁ ἁγνὸν ἐκ ἀπώλειαν. Photius Bibliothec. pag. 415. Edit. Augustin Vindelic. 1601.

The words alledged are found amongst S. Austin's Works ; but Bellarmine (i) saith ; *Many sather them on Fulgentius*, and that Bertram citeth these words under his name ; and so indeed I find it : howsoever, were it *Austine* (k), or *Fulgentius* ; the Master, or the Scholler ; so they taught, and so we learned, both from them and others ; namely (l) *Primafius*, (m) *Ambrose*, and (n) *Chrysostome*, who by way of correction say, *we offer the same Sacrifice, or rather the remembrance thereof*.

2. (q) *Primafius*, and *Gaudentius* (r) *Brixienfis*, borrowing their Similitude from St. *Jerome* (s) they call this Sacrament [*Pignus*] a pledge of the presence of Christ now departed from us. A plain Argument of the Bodily Absence of Christ, by virtue of the Relation between the Person and his Pledge. Christ instituting this Sacrament, did as men do, who departing, use to leave a Memorial or Gage of themselves, to be remembred thereby. But men do not leave themselves, nor can they be Gages, or Memorials of themselves.

*Coffeteau*, Vicar General of the Dominican Preaching Friars, saith, this is true of other men, but not of Christ. Others say, there may be a Commemoration of things present ; as a man in the presence of the King, may make rehearsal of his prowess. But this (as Mr. *Moulin* (t) observes) is not a memoriall of his person, which is present, but of his actions that are past. Some man perhaps might say to one offending God, *Remember God*, notwithstanding that God is present : but he which speaks so, by the remembrance of God, intends the remembrance of his Commandments, his menaces, or his promises.

3. Bishop *Facundus*, styled by *Baronius*, (u) a most wise Champion of the Church, teacheth a figurative sense of, *This is my Body*, as plainly as any Protestant : *The Sacrament of the Body and Blood of Christ, which is in the Bread and Cup ; we call his Body and Bloud, non quod propriè* (x), *not that it is properly his Body and Bloud, but because it containeth a mystery of his Body and Blood*.

4. *Euphraimius* Bishop of *Antioch* proveth, that *Bread* is called *Christs Body* figuratively ; as also that the Substance of Bread remaineth. His words, as they are alledged by *Photius* in his Library, are these (b) : *The Body of Christ, which is received by the faithfull, loseth nothing of its sensible substance, nor is it separated from the intelligible grace. So Baptisme, being intirely one in it self, keepeth the property of its sensible substance, that is, water, and loseth not that which it was before. This is an excellent place, for it sheweth, in what sense the Ancient Fathers called Bread, the Body of Christ ; namely, because it is a Sacrament representing Christs Body. And this the Patriarch sheweth from the Analogie which the Eucharist*

holdeth with Baptisme. For he saith, that it keepeth his first sensible substance, that is, the substance of bread, even as the substance of water remaineth in Baptisme.

Object.

Saint Remigius saith (c), *Albeit it seem bread, yet in veritate Corpus Christi est, in truth it is Christs Body*; as also, *The flesh which the word of God took in the Virgins womb, and the bread consecrated in the Church, are the same body.* This place is alledged by Bellarmine (d), as also by the Author of the *Gagge for the New Gospel*.

Sol.

First to the Author, next to his Testimony.

1. This *Remigius* is not, peradventure, the man you would have him; namely, Saint *Remigius*, Archbishop of *Rhemes*, who converted King *Clovis* of *France* to the Christian Faith, who lived within 500 years after Christ, though he dyed about 544. This man (saith the Learned Bishop of *Chichester*, Bishop *Mountague*) wrote nothing that I can hear of, either in *Sidonius*, who lived at that time, or *Flodoard*, or *Sixtus Senensis*, or *Bellarmino*, or *Chesneu*, or any other. He that wrote the notes upon Saint *Paul's* Epistles, taught indeed at *Rhemes*, as appeareth by *Flodoard*, (and thence grew the errour, I suppose, of those who took him for Saint *Remigius*, Bishop of *Rhemes*;) but he is called *Remigius Antisiodorensis*, because he was born at *Auxerre*. Of him we read in *Sixtus Senensis*, that he wrote on Saint *Paul's* Epistles. He is of a much later date, living under *Charles the Bald*, about 880, of whom we shall hear in the Ninth Age of this Evidence.

2. Howsoever, we are not touched with this Testimony; for we neither believe, nor say, that *the Bread of the Supper is but a bare figure of the Body of Christ, not his Body.* We professe, we receive the Lords Body, and drink his blood, in commemoration of his Death and Passion, as he hath appointed. He saith indeed, *The flesh which the word of God took in the Virgins Womb, and the Bread consecrated in the Church, are the same Body.* And yet, being consecrated, he calleth it Bread. How can your Saint *Remigius* make that good? He should have said, had he helped your cause; *The Bread which was, being consecrated in the Church, is transubstantiated into that flesh which the word of God took in the Virgins womb, and become the same body.* This, *Remigius* saith not; a great sign, he meant not. And indeed he did not mean it: he goeth no further then Reality; he determineth not *modum Præsentia*.

3. Lastly, we may expound those words of *Remigius*, [*in veritate Corpus Christi est*] by the like words of another, who wrote much about his time, to wit, *Bertram*, who having said in his book, *De Corpore et Sanguine Domini; panis et vinum, corpus et sanguis verè existunt*, he addeth by way of explication, *Intellige quòd non in Specie, sed in Virtute corpus et sanguis Christi existant quæ cernuntur.* So that with these Authors in *Veritate*, is as much as in

I. I

Virtute:

(c) *Caro quam assumpsit in utero virginali, et panis qui consecratur in Ecclesia, unum Corpus sunt.*  
Remig. in 1 Cor. cap. 10.  
(d) Lib. 2. de Euchar. cap. 31.

(e) Answer to the Gagger, chap. 35.



*virtute*: as when Christ saith, *Ego sum vitis vera, I am the true Vine*, John 15. 1. and, *Caro mea vere est cibus, My flesh is meat indeed*; not properly and substantially, but virtually and effectually.

(f) *Isidor. Hyspal. de Offic. Lib. 1. cap. 18.*

And for those other words objected by Bellarmine, *Iste panis transit in Corpus Christi*, we may well expound them out of *Isidore* and *Leo*. Bread (saith *Isidore* f), because it strengtheneth the Body, is therefore called Christ's Body; and wine, because it turneth into Blood, is therefore called Christ's Blood. These are two visibles, but being sanctified by the holy Spirit, in *Sacramentum Divini Corporis* transiunt, are turned into a Sacrament of Christ's Body. Pope *Leo* sticketh not to say, (g) that we Christians, in communicating [*Transimus*] turn, or are Changed into Christ his Body. And both these *Transits*, without any conceit of Transubstantiation.

(g) *Leo de Passione Serm. 24. Non alia igitur participatio Corporis, quam ut in id, quod sumimus transeamus.*  
(h) *Primas. in 1. cap. Epist. ad Hebr. alledged by Bellar. l. 2. de Euchar. c. 31. et Rhem. in cap. 10. Ep. ad Hebr.*

Object.

*Primasius* saith, (h) *It is one and the same body with that which he took of the Virgins womb, not many bodies.*

Sol.

(i) *Salmeron. Tom. 13. Disp. 19. in Epist. B. Pauli.*

1. *Primasius* upon the *Hebrews* is cited by *Bellarmino* and the *Rhemists* for the *Reall Presence*, and the *Sacrifice of the Masse*. But it doth not appear, that these *Commentaries* on the *Epistle* to the *Hebrews* were *Primasius* his work, but rather *Haymo's*, who was Bishop of *Halberstad* three hundred years after the true *Primasius*. *Salmeron* the Jesuit speaking of *Primasius* and *Haymo's* *Commentaries* on *St. Paul's Epistles*, saith (i), *They write the one so like to the other, ut ab uno eodemq; Authore dictata videantur, that their writings may seem to be dictated by one and the self-same Author.* And truly, concerning their *Commentaries* upon the *Hebrews*, it is very true which *Salmeron* saith: For *Primasius* his *Commentaries* on the *Hebrews*, are in every point the same with *Haymo's Exposition* on the *Hebrews*, who lived, as *Bellarmino* makes account (k), in the year 850; insomuch, as the self-same words which are cited by (l) *Coccius* in his *Thesaurus*, under the name of *Primasius*, at the year 540, *pro merito operum*, on the behalf of the merit of good works; they be also alledged by the same *Coccius*, in the same place, and for the same point, under the name of *Haymo*, at the year 800, as our industrious Country-man *Mr. Cooks* hath well observed (m).

(k) *De Scrip- torib. Eccle- siastic.*

(l) *Coccius Tom. 2. lib. 3. Art. 3.*

(m) *Censura Scriptorum veterum. in Pri- masio.*

(n) *Primas. Panis transit in corpus Christi.*

(o) *Leo de Na- tivitat. Dom. Serm. 10. et de Passione Serm. 24. Non alia igitur, partici- patio Corporis, quam ut in id, quod sumimus transeamus.*

2. It doth not appear then, that this is the Testimony of the true *Primasius*: But were the Author thereof, *Primasius*, or *Postre- masius*, a more ancient, or a later Writer; I answer, that his words admit of a fair construction: *The Bread which is consecrated in the Church is one body with that which he received in the Virgin's womb*; in a like sense (n), as *Leo* Bishop of *Rome* saith (o), *Cujus caro de utero Virginis sumpto nos sumus*, to wit, the same body my- stically, not substantially; as *Saint Paul* saith, *we are all one bread, and one body*; because we are all partakers of that one bread, 1 Cor. 10. 17. *Primasius* there puts a difference between the *Sacrifices* of the *Old Testament*, and the *New*; that they offered divers things; namely, sometimes *Bullocks*, sometimes *Lambs*, sometimes

Goats,

Goats, sometimes Sparrowes, sometimes Doves ; but We in the New Testament offer but one, to wit, in *Specie*, bread and wine ; and one also, in *Significatione et mysterio* ; one also in Signification, the body of Christ crucified, and his blood shed.

3. In a word, if they stand upon those words, *Panis transit in Corpus Christi*, bread turns or is changed into Christ's body, we expound the place by the like of Pope Leo, who sticketh not to say, that *we Christians, in communicating [Transimus] turn, or are changed into Christ his Body*: or according to \*Gelasius and Theodoret, *Panis transit in Divinam Substantiam, permanet tamen in sua proprietate naturæ* ; Bread turns, or is Changed into a Divine substance, yet it remains in its own property of nature.

\* Gelas. de duab. Natur. in Christo, contra Eutych.

#### Article 6. Of Images.

**F**ulgentius saith, (p) *That as in the first Precept, the worship of one God is manifestly commanded ; so the faithfull are utterly forbidden to yield the service of Adoration to any creature.*

(p) In primo Decalogi mandato, sicut unius Dei cultura servitusque manifestissime precipitur, ita omni Creatura adoratio ac servitus à fidelibus exhibenda vehementissime prohibetur. Fulgent. ad Donatum.

#### Article 7. Of Prayer to Saints.

**D**racontius in his book of the Creation, saith, (q) *It is Gods pleasure, Esse nihil prorsus Se præter ubique rogandum, That nothing beside Himself should every where be prayed unto.*

(q) Dracont. Poetic. Hexameron.

#### Article 8. Of Faith.

**P**rimasius saith, that (s) *we are freely justified by faith onely, and not by works.*

Fulgentius saith, (t) *From this our originall corruption, not any power of nature, or letter of the Law, but faith onely in Jesus Christ doth free us.*

Now this saving faith, though it never go alone, yet may there be some gift of God, which it alone is able to reach unto, (a) as Columbanus also implyeth in that verse :

*Sola fides fidei dono ditabitur almo.*

(s) Non ex operibus, sed sola fide per gratiam, vitam habere se nosse. Primasius in cap. 2. ad Galat.

(t) Sola fides eripit Jesu Christi, Fulgent. de Incarn. & grat. cap. 16.

(u) Columban. in Monastich.

1. **C**oncerning Merit, Fulgentius saith ; (x) *Our Glorification is not unjustly called Grace, not onely because God doth bestow his own gifts upon his own gifts ; but also because the grace of Gods reward doth so much there abound, as that it exceedeth incomparably and un-*

(x) Gratia autem etiam ipsa ideo non injuste dicitur,

quia non solum Deus donis suis dona sua reddit ; sed quia tantum etiam ibi gratia divina retributionis exuberat, ut incomparabiliter atque ineffabiliter omne meritum, quamvis bona et ex Deo data, humana voluntatis atque operationis excedat, Fulg. ad Monim. lib. 1. cap. 10.



(y) Nullatenus finimus, immo salubriter prohibemus, tam in nostra fide, quam in nostro opere tanquam nostrum nobis aliquid vendicare. Id. ibid.

(z) Et ideo quicquid iusti in bonis operibus fructificat, totum est referendum ad Christum. Just. Orgellic. in cap. 2. Cantic.

(a) Quoniam vocatio Domini omne meritum precedit, nec invenit dignum, sed facit: ideo enim gratuita, alioquin iusta dicebatur. Cassiodor. in Psal. 5.

(b) Multa in homine bona fiunt, quæ non facit homo: nulla vero facit homo bona quæ non Deus præstet ut faciat homo.

Concil. Arausican. 2. Cano. 20. Caranza in summâ Concil.

(c) Hoc etiam salubriter profitemur & credimus, quod in omni opere bono, non nos incipimus, & posita per Dei misericordiam adjuvamus; sed ipsenobis, nullis precedentibus bonis

speaking all the merit of the will, and work of man, though good, and given from God: and (y) That this is wholesome doctrine, to challenge nothing to our selves in any good we do.

2. And Justus Orgelitanus saith, (z) We must thank the Stock Christ Jesus, if any good fruit grow on our branches.

3. Cassiodore saith, That (a) Gods vocation goes before our merit; not finding us worthy, but accepting us for such.

4. The Council of Orange hath notably decreed against the Semi-pelagians. There are many good things (saith the Council) (b) done in man, which man doth not; but man doth no good things, which God doth not make man to do. (c) This also do we wholesomely profess and believe, that in every good work we do not begin, and are holpen afterwards by the mercy of God; but he first of all, no good merits of ours going before, inspireth into us both faith and the love of him: which place Binnius hath (d) corrupted, reading for nullis, multis; many good works going before: Surely this was none of his good works to corrupt the Council.

#### §. 1. The Fifth Generall Councell.

Now also was held the Fifth General Council at Constantinople, Anno 553. (e) Called by the Emperour Justinian, and not by the Pope.

This Council confirmed the decrees of the former; and withall (according to the former Canons) decreed, (f) That the See of Constantinople should have equall dignity with the See of old Rome. Unto these forrain testimonies, we may joyn some of our own, namely, the Britains about the year 596, what time as Gregory the Great sent Austine the Monk into England.

#### §. 2. Of the Britains Conversion.

##### Papist.

It was our Gregory: and his Austine that first converted your Island.

##### Protestant:

It was converted long before Austine's coming, even in the first Age of the Church, as is already shewn. Besides, at his coming, there were in Britain (g) seven Bishops, with other learned men, professing and teaching the Christian faith; and above two thousand Monks in the Monastery of Bangor, (h) All living with the labour of their hands. Yea, Geoffrey of Monmouth speaking of Cornwall, and the Western parts, saith, (i) In a part of the Britains, Christianity

meritis, & fidem et amorem sui prius inspirat. Canon. 25. Caranza ibid. (d) Concil. tom. 2. pag. 392. Edit. Colon. 1606. (e) ἡγορεῖ ὁ ἡγεμὼν οὐνοῦ κατὰ χεῖρας τοῦ ἡγουμένου. Evagr. Eccles. Histor. lib. 4. c. 11. (f) Can. 35. (g) Septem Britonum Episcopi, et plures viri doctissimi. Beda hist. Angl. lib. 2. c. 2. (h) Qui omnes [Monachi] labore manuum suarum vivebant. Galfrid. Monumetens. Hist. Reg. Britan. l. 11. c. 12. (i) In parte autem Britonum adhuc vigebat Christianitas, quæ à tempore Eleutherii Papæ habita nunquam inter eos desecrat. Id. quo supra. & Martib. Resinon. ad ann. 596.

yet flourished, the which being received in the dayes of Eleutherius (in the year 179) Never failed amongst them; so that Austin was not our first Converter.

Of the Britains Faith.

Papist.

Now say the Britains held the Christian Faith; how then differed they from our Austin?

Protestant.

They differed both in Ceremonies, and Substantiall doctrine; namely, in not acknowledging the Popes Supremacie, which is now a grand Article of the Roman Faith: for whereas Austin came with a kind of Legantine power from the Pope; and for the execution of this Commission (not unknown to the Islanders) used both prayers and ~~(k) threats~~, to move them to conformity with the Roman Church, at least for their manner of baptizing, and keeping of Easter; but they told him plainly, that (l) They would not yeeld to any of his motions, nor acknowledge him for their Archbishop: yea, (m) Dinooch the Abbot of Bangor, a Learned man, made it appear by divers Arguments, when Austin required the Bishops to be subject unto him, that they ought him no subjection: yea, they farther added, (n) That they had an Archbishop of their own, him they ought and would obey, but they would not be subject to any forraign Bishop. For such an one (belike) they held the Pope to be.

Neither can it be truly alledged that they refused his Jurisdiction, not his Religion; for Bede saith, (o) That they withstood him in all that ever he said: Now surely he said somewhat else besides his Archbishoprick, and his Pall; or else he had been a very ambitious man. Besides, in the dayes of Laurentius, Austin's Successor, Bishop Daganus denied all Communion, (p) And refused to eat bread in the same Inne, wherein the Romish Prelates lodged: belike then they differed in matters of weight.

(k) Cum Archiepiscopum suum haberent cui deberent et vellent parere, externo vero Episcopo se minime subiectos fore. Antiquit. Britan. in Augustino. pag. 46. (l) Cunctis quæ dicebant, contradicere laborabant. Beda quod supra. (m) Nam Daganus Episcopus ad nos veniens, non solum cibum sumere nobiscum, sed nec in eodem hospitio voluit. Beda lib. 2. Histor. cap. 4.

(k) Fertur minitans prædixisse. Beda hist. l. 2. c. 2. & Malb. Westmonast. ad ann. 603.

(l) At illi nihil horum se facturos, neque illum pro Archiep. habituros esse respondebant. Id. ibid.

(m) Dinocorum Abbas, viro modo liberalibus artibus eruditus diversis argumentationibus ipsos ei nullam subjectionem debere, respondit. Galfri. quod supra.



# The Seventh CENTVRY,

FROM

The Year of Grace, Six Hundred, to  
Seven Hundred.

Papist.

**P**roceed to name your men.

Protestant.

(a) Bellar. de  
Scriptor. Ecclef.  
Sect. 7. et l. 2.  
de Euchar. cap.  
22.

(b) Trithem. de  
Script. Ecclef.

(c) Trithem.  
ibid. — et in  
prafat. Etymo-  
log. edit. Ve-  
net. ann. 1583.

(d) ut haud in  
promptu effet,  
qui utriusq;  
linguae peritus  
effit. Baron.  
Annal. tom. 8.

ann. 593.  
xu. 62.

(e) Nam nos  
nec Graecum  
novimus. Greg.  
tom. 2. ep. lib.  
9. epist. 69.

(f) Primus  
Papa et Ponti-  
fici Chori pra-  
sultor, & ulti-  
mus Episcopus  
Romanus. And.  
River. Critic.  
Sacri, li. 4. cap.  
29.

(g) Jo. Pankes  
Collected out  
of S. Gregory.

I name Gregory the Great, whom *Bellarmino* usually (a) placeth in this Seventh Age, for that he lived unto the year 605, what time (as *Trithemius* saith) (b) he dyed: Now also lived his Schol-ler *Isidore* Bishop of *Sivil* in *Spain*, usually (c) termed *Isidore* the Younger. Now also by *Bellarmin's* account (though others make him much ancier) lived *Hefychius* Bishop of *Hierusalem*, with other Worthies, as namely the *Britains* of *Wales*, as also *Saint Aidan* and *Finan*; now also was held the Sixth Generall Coun-cil.

Papist.

I challenge Saint Gregory; he is ours.

Protestant.

Gregory indeed lived in a troublesome time, whiles the *Goths* and *Vandals* over-ran *Italy*, and *Rome* was besieged by the *Lom-bards*. There was then also great decay in knowledge, and scar-city of able men to furnish the Church withall; and few in *Italy*, (as *Baronius* saith, d) that were skilled both in *Greek* and *Latine*. Yea Gregory himself (e) professeth, that he was ignorant of the *Greek* tongue; yet was he stiled the Great, and yet not so great, as god-ly and modest. It is commonly said of him, That he was the last of the good Bishops of *Rome*, and the first of the bad ones; (f) That he was the first Pope, and Leader of the Pontifician Companies, and the last Bishop of *Rome*. He was superstitious in divers things, he lived in a declining Age, and as in time, so in some truths came short of his predecessours; yet, he taught not as your *Trent* Papists do, but joyned with us in divers weighty points of Religion (g).

Article

## Artic. 1. Of the Scripture's Sufficiencie.

Gregory held the Scriptures Sufficiencie, saying, (b) *whatsoever* *is contained in the volume of the Scriptures;* (i) *wherein are all resolutions of doubts fully and plentifully to be found;* they being like a full Spring, that cannot be drawn dry.

(b) In hoc volumine cuncta quae edificant scripta continentur. Greg. in Ezechiel.

l. 1. Hom. 9. tom. 2.

(i) Fluenta plenissima, quia de quibuscunque; scrupulis in scripturis consilium quaeritur, sine minoratione ad plenum invenitur. Id. in Cant.

cap. 5.

(k) Greg. lib. 4. Ep. 40. ad Theod. Medic. tom. 2.

(l) Scriptura Epistola Dei ad Creaturam suam. Id. l. 4. ep. 40. Et per eam Deus loquitur omne quod vult. Id. moral. lib. 16. cap. 17. tom. 1.

(m) Scriptura quasi fluvius est planus & altus, in quo & Agnus ambulet, & Elephas naret. Id. epist. ad Leand. c. 4. Prefat. in Job. tom. 1.

(n) utriusque manet communis, et parvulis, et perfectis. Isidor. de sum. bono l. 1. c. 18.

(o) Greg. Moral. l. 8. c. 8.

(p) Ex libris licet non canonicis (Machabeorum) testimonium proferamus. Id. moral. li. 19. cap. 17.

(q) Secundum Gregorium in moralibus libri Judith, Tobias, et Machabeorum, Ecclesiasticus, atque liber Sapientiae, non sunt recipiendi ad confirmandum aliquid in fide. Occam. Dialog. part. 3. tract. 1. lib. 3. c. 16.

(r) In navi corpus et sanguinem Redemptoris acceperunt. Greg. Dialog. lib. 3. cap. 36. tom. 2.

(s) Eius ibi corpus sumitur, ejus caro in populi salutem partitur, ejus sanguis non jam in manus infidelium, sed ad fidelium ora persunditur. Id. Dial. lib. 1. 4. c. 58.

(u) Quid sit sanguis Agni, non jam audiendo, sed bibendo didicisti; qui sanguis super unumque possem ponitur, quando non solum Ore Corporis, sed etiam Ore Cordis hauritur. Id. in Sab. Paschae Hemil. 22. tom. 2.

He approved the vulgar use of the Scriptures, (k) exhorting a Lay-man to study them; because: (l) *they be as it were Gods Letter or Epistle to his Creature, wherein he reveals his whole mind to him.*

And lest any complain of the difficulty of the Scriptures, he compares them to a (m) River, wherein there are as well shallow Foords for Lambs to wade in, as depths for the Elephant to swim in.

2. And Isidore saith, that (n) *the Scripture is common to petty Schollers, and to Proficients.* And whereas Hereticks use to alledge Scripture for themselves; Gregory saith, (o) *they may be confuted by Scripture it self, even as Goliath was slain with his own sword.*

## Artic. 2. Of the Canon.

Gregory held the books of Maccabees Apocryphal; we do not Gamisse (saith (p) he) *if we produce a testimony out of the book of Maccabees, though not Canonically, yet published for the instruction of the Church.* And Occam accordingly reports Gregorie's judgment, saying, (q) *The Book of Judith, Tobias, the Maccabees, Ecclesiasticus, and Wisdome, are not to be received for the confirmation of any doctrine of Faith.*

## Article 3. Of Communion under both Kinds.

1. Saint Gregory in his Dialogues (if it be his) (s) tells us of some that were going to Sea, (some whereof haply were Lay-men) *carried with them the consecrated Body and Blood of the Lord in the Ship, and there received it.*

And again, (t) *His body is there received, his flesh is there divided for the peoples salvation; his blood is not now poured out upon the hands of Infidels, but into the mouth of the Faithfull.* He speaks expressly of the Faithfull, and of the people.

And in his Homily touching the Passcover, he saith, (u) *what is meant by the blood of Christ, you have now learned, not by hearing of*

(v) *testimonium proferamus.* Id. moral. li. 19. cap. 17. (q) Secundum Gregorium in moralibus libri Judith, Tobias, et Machabeorum, Ecclesiasticus, atque liber Sapientiae, non sunt recipiendi ad confirmandum aliquid in fide. Occam. Dialog. part. 3. tract. 1. lib. 3. c. 16. (r) In navi corpus et sanguinem Redemptoris acceperunt. Greg. Dialog. lib. 3. cap. 36. tom. 2. (s) Eius ibi corpus sumitur, ejus caro in populi salutem partitur, ejus sanguis non jam in manus infidelium, sed ad fidelium ora persunditur. Id. Dial. lib. 1. 4. c. 58. (u) Quid sit sanguis Agni, non jam audiendo, sed bibendo didicisti; qui sanguis super unumque possem ponitur, quando non solum Ore Corporis, sed etiam Ore Cordis hauritur. Id. in Sab. Paschae Hemil. 22. tom. 2.



it, but by drinking of it; which blood is then put on both posts, when it is drawn in both by the mouth of the body, and of the heart. Herein Gregory resembles the partaking of Christ's blood in the Eucharist, to the blood of the Paschal Lamb in the twelfth of Exodus, stricken upon both posts of the door: thereby noting the mouth and the heart, each whereof after their manner receive Christ: for with the mouth and corporally we receive the wine, which is the Sacrament of his blood; and with our heart, and by faith we receive the thing Sacramentall, the blood it self.

Besides, he speaks expressly of drinking, and the terms he useth, *hauritur* and *perfunditur*, That Christ's blood is shed, and taken as a draught, demonstrate, that he speaks not of partaking Christ's blood, as it is joyned to his body, and inclosed in his veins, but as severed from it; as my worthy and learned friend Doctor Featly hath (x) observed.

(x) The Grand Sacrilege, Sect. 7.

(y) ut charitate omnes reconciliati invicem digne Sacramento corporis et sanguinis Christi consocientur. Isidor de Divin. Offic. l. 1. cap. 15.

(z) Sunt autem Sacramenta Baptismus et Chrisma, corpus & sanguis Christi. Ibid.

Origin. fve Etymolog. lib. 6. cap. 19.

(a) Dico Adversarios, non Patres, qui Sacramenta septem esse non dicunt; sed qui dicerent Sacramenta non esse septem, afferre debere. De praesentia Christi in Euchar. Disp. 3. Qu. 6. punct. 2. Tom. 4.

(b) Sayre de Sacramentis in communi. li. 6. cap. 1. Art. 4.

2. Isidore saith, (y) The fourth prayer is brought in for the kisse of Peace, that all being reconciled by charity, may joyne in the worthy participation of Christ's body and blood. Omnes, All; the people as well as the Priests.

#### Artic. 4. Of the number of Sacraments.

Isidore saith, (z) These be the Sacraments, to wit, Baptisme and Chrism, and the Body and blood of Christ. Now with Baptisme he joynts Chrism, because their manner was to anoint those who were baptized.

#### Papist.

You have alledged Fathers, for severall Ages, touching the number of Sacraments: But Gregory of Valence (a) takes exception at your Allegations; They produce (saith he) such Fathers as do not mention seven Sacraments; but they should have alledged such Fathers onely, as aver, and say, that there are not seven Sacraments, but this they could not do. Sayre (b) layes down the Exception more fully: As none of those that wrote before the thousandth year, said, there were seven Sacraments; so likewise none of them denied it.

#### Protestant.

1. The Jesuit would charge us with a Fallacie, as if we argued onely *ab Autoritate negativa*; producing Fathers, such as mention not seven Sacraments; whereas he would have us in this cause not to urge any Fathers, but such as in down-right terms denied seven Sacraments. Belike he thinks it makes for them, to cull out such Testimonies of Fathers, (if they could tell where to find them) as affirm there be not eight, nor nine Sacraments, thereby to prove their seven; but this they neither do, nor can. But think it sufficient for the confirmation of their Septenary, to prove, that in one, or other Father, all these seven are mentioned as Sacraments, and besides these no other, therefore there be seven, and no more.

more. Is not our Inference as good, two Sacraments are generally acknowledged by Fathers proper and genuine, therefore there be no more in that sense maintained by the Fathers. And indeed what greater reason have they to exact of us to prove out of Fathers two onely, or not seven; than we to require of them to prove seven onely, and not eight, not two? the truth is, not so much; For had the number of seven been as constantly believed in the Primitive, as in the present Roman Church, what Reason can be given of such deep silence in all their writings, such ample testimony in every Catechisme now?

2. But why they should not deny seven in plain terms, it is reason sufficient, because no man affirmed it; and they had as little cause to say, there were not seven Sacraments, as not eleven Commandments, not seven Gospels.

**Papist.**

Sir Humfrey Lynde, in his *Via Tuta*, (c) or safe way (as he calls it) saith, Some of the Ancients teach there be three, some four Sacraments: And for his proof out of some Fathers, naming of Two, he confesseth others name three, some more, some lesse, which he brings to disprove our seven: but how doth it stand with his two? Is not the number of three, or four, as incompatible with his number of two, as with ours of seven? Thus far J. R. in his Answer to *Via Tuta*, Ch. 10. num. 5. or as he calls his own, A pair of Spectacles for Sir Humphrey Lynde to see his way withall.

**Protestant.**

1. The Ancients though they pitched upon two, yet they called other things by the name of Sacraments. And the Reason is given by St. Austin, (d) Signs, when they be applyed to godly things, be called Sacraments. And in this sort, many Rites and Ordinances in the Church are called Sacraments, because they signifie some holy thing. St. Austin calleth Holy bread given to the Catechumens, such as were Novices in the Faith, not yet to be admitted to the Communion, he calleth it a Sacrament. St. Ambrose (e), Cyprian (f), and Bernard (g), they call *Ablutio pedum*, washing of the Apostles feet, John 13. they call it *Mysterium*, a mystery, or a Sacrament: And yet these are none of the seven Romish Sacraments.

2. Now for the Knights Inference, we may conceive it thus: Some Fathers speaking of Sacraments properly so called, mention no more but two; therefore in their time, at least in their opinions, there were no more. This for our part. Again, others name three, others four; therefore in their opinions there were not seven. This is not so directly for us; but full against the Romanists, and more against them than us: for this Reason; in that they have decreed (h) seven Sacraments, and curse any that shall say, there be more or lesse than seven. Now then if any Father make lesse than seven, (though more than two) 'tis a good proof against them, that the number of seven was not constantly current in all Ages.

M m

3. Again,

(c) *Via Tuta*, Paragraph. 5. of the ninth Section.

(d) *Signa, cum ad res divinas adhibentur, Sacramenta vocantur.* Aug. epist. 5.

(e) *Ambr. l. 3. de Sacram. c. 3.*

(f) *Cypr. Serm. de Lotion. pedum.*

(g) *Bernard. de Cena Domini. Serm. 1.*

(h) *Concil. Trid. Sess. 7. Can. 1.*



3. Again, our Testimonies to this purpose are more considerable than theirs, in that we are able to produce some Fathers directly for the number of two; they cannot produce any one for their seven: I mean not onely which sayes in plain terms, there are seven Sacraments, but which mentions these seven things (by them so reputed) by the name of Sacraments: For we argue not so much from the sole or bare numeration of Sacraments: Numbers are but Ceremonies, and we stand not much upon them; it is the number numbred (which is the thing it self mis-related into that sacred Order) that we stick at. I say again, not any one Father; For they are forced in the proof of this point, to patch up their Testimonies out of severall Authours; as by bringing one Father which calls Matrimony, *Sacramentum*, and another that saith as much of Orders, and so of some other.

But for us, we can produce, and have already in this Evidence, such witnesses Ancient and Modern, as speak Conclusively for our two, and Exclusively of the other pretended ones. Cardinal

(i) *Traſſat. de Sacram. Euchar. cited Cent. 15. Art. 4.*  
(k) *Aug. de Symbol. ad Catechumen. l. 2. c. 6. cited Cent. 5. Art. 4. et Cent. 4. Art. 4. et Cent. 16. Sect. 11.*

*Beſſarion* saith, (i) *Hæc duo ſola Sacramenta*, these two Sacraments alone, or onely, we read manifestly, or plainly delivered in the Scripture. *St. Auſtin* saith (k), *Chriſt's ſide was pierced*, as the Gospel ſpeaks, and there iſſued out of it water and blood, *quæ ſunt Eccleſiæ gemina Sacramenta*; which are (not two Sacraments of the Church: For, ſo there might be more,) but the two twin-Sacraments of the Church; water in Baptiſme, and blood the price of our Redemption. *Auſtine* calls them *gemina Sacramenta*; now it would be known where ever they read *gemina*, to ſignifie ſeven, or more than two? Were the *Dioſcūri*, which are commonly known by the name of *Gemini*, thoſe ſigns in heaven, were thoſe *Gemini*, ſeven or two onely, to wit, *Caſtor* and *Pollux*?

And this may ſerve for vindicating that learned and Judicious Knight, my worthy Friend, now with God: the Jeſuit may put his Spectacles in their Caſe; here's no need of them; the Knight is now in that *Galaxia*, that *Via Lactea*, which is — *candore notabilis ipſo*. And for Truth of Doctrine he hath ſet us in a *Via Tuta*, a ſafe way; in a *Via recta*, a ſtreight way, ad vitam longam, ad vitam æternam.

(a) *Sed panis quia confirmat corpus, ideo corpus Chriſti nuncupatur; vinum autem quia ſanguinem operatur in carne, ideo ad ſanguinem Chriſti refertur, — hæc autem duo ſunt viſibilia ſanctificata tamen per S. S. in Sacramentum divini corporis tranſeunt. Iſidor. de Offic. Eccleſiaſt. li. 1. cap. 18.*

#### Article 5. Of the Eucharist.

1. **I** *Sidore* saith, (a) *Bread because it strengtheneth the body, is therefore called Chriſt's body; and wine, because it worketh blood in the fleſh, it hath therefore relation to the blood of Chriſt: but theſe two being ſanctified by the Holy Ghoſt, are changed into a Sacrament of the body and blood of Chriſt.* He ſaith, Chriſt called bread his body, to wit, *Sacramentally* a ſign, a Sacrament of his body, and not *Subſtancially*: he ſaith, *Bread is changed into a Sacrament of Chriſt's body*, which notes a *Sacramentall Conversion*, and not *Subſtanciall*: he ſaith, *Bread ſtrengthens mans body, bread Subſtancially*, and not *Accidentally*;

cidentally; so that it is not the roundnesse, or figure of bread that strengthens mans body, nor the colour of wine that is turned into bloud.

2. *Hesychius* saith, (b) *we eat this food by receiving the memory of his Passion: not of his Glory, but of his Passion: The same Author saith, (c) Our mystery is both bread and flesh, to wit, bread in substance, and indeed; and Christ's body, not in substance, but in a mystery.*

Object.

*St. Gregory* saith, *The blood of Christ is sprinkled upon both Posts, when we drink it, non solum ore corporis, sed etiam ore Cordis, when we receive it both with heart, and mouth: and Leo saith, ore sumitur, quod corde creditur.*

Sol.

1. *St. Gregory* saith so, but by the same Impropriety of speech, as a little after Equivalently he speaks of Baptisme, that the blood of Christ is sprinkled upon the upper posts when we carry in our foreheads (to wit, by Baptisme) the Sign of the Crosse.

2. You cannot from the Fathers speeches of our receiving Christ with our mouth and by Faith, infer any corporall presence of Christ in the Eucharist: For we also acknowledge, that we receive the Body of our Lord, Ore, with the Mouth, to wit, Sacramentally, and this without any conceit of a corporall presence; and Corde fideque, in our hearts Really, and by Faith spiritually, feeding on the Eucharist.

Object.

*Hesychius* saith, *None receiveth, save He that perceiveth the Truth of his Blood.*

Sol.

1. He saith so; But how? even as himself expresseth it, by receiving the memory of his Passion.

2. Besides, it is his body and blood in truth, *secundum veritatem*, as much as to say, *in virtute*; not properly and essentially; but virtually, effectually, and Sacramentally: For, so saith *Hesychius*, *per ignorantiam percipit, qui virtutem ejus, et dignitatem ignorat*, he that knowes not the efficacy, vertue, and worth thereof, he is but an ighorant Communicant.

#### Article 6. Of Images.

**G**regory allowed onely an (d) *Historicall use of Images*; otherwise he speaks positively, that (e) *The worshipping of Images is by all means to be avoided*: and though he misliked the breaking of them, yet he commended those that forbade the adoration of them: yea he commands the people to (f) *kneel and bow down to the omnipotent Trinity onely*: and therefore not to, or before an Image. And

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(b) *Comedimus autem nunc cibum, sumentes ejus memoriam passionis. Hesych. in Levit. lib. 1. c. 2.*  
(c) *Mysterium dicitur, quod simul panis & caro est. Id. ibid. lib. 2. c. 8.*

*Gregor. Homil. 22. in Evangel. Leo Serm. 6. de Jejunio, 7.*

*Et in superliminare domus Agni sanguinem ponimus, quia Crucem illius Passionis in fronte portamus.*

*L. 2. in Levit. c. 8.*

*Id. ibid. l. 1. c. 2.*

(d) *Greg. epist. 109. ad Seren. q. lib. 7. tom. 2.*

(e) *Adorare vero Imagines, omnibus modis devota. Id. l. 9. ep. 9.*

(f) *In adoratione solius Trinitatis humiliter proster-*  
*Cassander nanatur. Id. ibid.*



(g) Non ut  
adorentur, sed  
ut imperiti  
picturis inspi-  
ciendis, haud  
aliter ac literis  
legendis, rerum  
festarum admo-  
nerentur, et ad  
Pietatem inci-  
tarentur. Cal-  
sand. Consult.  
21.

Cassander saith, (g) that Gregory therein declared the Judgment of the Roman Church, to wit, that Images are kept not to be adored and worshipped; but that the ignorant by beholding those Pictures, might as by written records, be put in mind of what hath been formerly done, and be thereupon stirred up to Piety.

#### Article 7. Of Prayer to Saints.

Concerning Prayer, as we find in Gregory very rarely any prayer to Saints; so unto the Virgin Mary not any one. Which we may conceive he would not have omitted, if he had believed, as divers Papists maintain: That she is a Saviorelle, a Mediatresse: (h) That as Ahasuerus offered half of his Kingdome to Queen Elther; so Christ reserving the Kingdom of Justice to himself, hath granted the other moiety, the Kingdom of mercy to his Mother.

(h) An non  
aperitè scribit  
Gabr. Biel [in  
Can. lib. 8.]  
Patrem celestem  
dimidium Reg-  
ni sui dedisse  
B. Virgini Ce-  
lorum Regine,  
idq; in Elther  
significatum  
fuisse. Cassand.  
de Offic. boni  
viri, & Con-  
sult. Art. 21.

Papist.

was not Invocation of Saints used in the Church-service in Saint Gregorie's dayes?

Protestant.

Be it so, that some such devotions were used in his time, yet in the ancient Missals, there is no such form to be found. In them indeed the Saints names in their Anniversary solemnities, and Holy-dayes, were remembred, and put into their Memento, but they were not prayed unto; men prayed onely to God, that he would give them grace to follow their examples, and make them partakers of that happinesse which those blessed ones already enjoyed; and at that time, when this alteration began, and that the Gregorian form took place, the Invocation was not brought into the Liturgy, and publike prayers of the Church in Direct form, but men prayed still unto God onely, though desiring him the rather to respect them, for that not onely their brethren on earth, but they also that are in heaven, cease not to pray for them: neither is there any other form of prayer found in the Missall, but in the Sequences and Litanies onely, (i) saith Learned Doctor Field, Gregory indeed (k) added some things to the Canon; the Alleluiah, the Kyrie Eleison, Lord have mercy upon us: the Orizon, Diesque nostros in pace disponas, Give peace in our times, O Lord; together with other Collects. But I do not find either in Cassander or Pamelius their Liturgies, that Gregory brought in any direct form of Prayer to Saints.

(i) Doctor  
Field, of the  
Church, lib. 3.  
cap. 20.

(k) Ordinavit  
Missale & Gra-  
duale, & An-  
tiphonarium.  
Iac. ac de Vo-  
rag. Serm. 91.  
de Greg. 1.  
Gregor. sub-  
iunxit postula-  
tiones, diesq;  
nostros in tua  
pace disponas.  
Cassand. Li-  
turg. c. 21.  
Pamel. Liturg.  
pag. 656. tom. 1.

(l) Tristrem. de  
script. Eccles.  
(m) Abbas No-  
cherus de S.  
Gallo Sequen-  
tias pro Pneu-  
mis composuit.  
Cassand. Li-  
turg. cap. 21.

Afterwards, (l) Nocherus the Abbot, who lived about the year eight hundred and fifty, (m) composed the Sequences; and so when the ancient Missals were abandoned, it is no marvail if Invocation of Saints stept up in their place.

Lastly, the form and manner of Saintly Invocation used about the year 600, in Saint Gregorie's dayes, differeth extreamly from that

that which was used by Papals in later times, as may appear by these instances following. The Hymne of *Thomas Becket* runs thus in the (n) *Salisbury Primer*:

*Tu per Thomæ sanguinem,  
Quem pro te impendit;  
Fac nos Christe scandere,  
Quò Thomas ascendit.*

(n) *Hora B.  
Mariæ ad usum  
Sæculi.*

By the bloud of *Thomas*,  
Which for thee he did spend;  
Make us thither O Christ to climbe,  
Whither *Thomas* did ascend.

To the blessed *Virgin* they (o) pray:

*Maria, mater gratiæ,  
Mater misericordiæ;  
Tu nos ab hoste protege,  
Et horâ mortis suscipe.*

(o) *Offic. B.  
Mariæ Pii v.  
jussu edit. And  
the Office of  
the B. Virgin,  
according to  
the reformed  
Latine at Saint  
Omers, 1621.*

*Mary*, Mother of heavens grace,  
Mother, where mercy hath chief place,  
From cruel Foe, our souls defend,  
And them receive, when life shall end.

The Crosse is devoutly saluted in this (q) manner:

*O Crux, ave spes unica,  
Hoc passionis tempore;  
Auge piis justitiam,  
Reisque dona veniam.*

(q) *Breviar.  
Rom. Sabbat.  
infra. Hebdom.  
4. Quadrages.*

All hail O Crosse, our onely hope,  
In this time of the passion:  
Encrease thou Justice to the godly,  
And give to sinners pardon.

#### Article. 8. Of Justification.

**H**efychius saith, (r) *The grace of God is given onely of mercy and favour, and is embraced and received by onely Faith.* Answ. Mr. Bishop answereth as followeth. Hefychius saith, *Grace which is of mercy, is apprehended by Faith alone, and not of works: that is, We do not merit by our works done before grace, any thing at Gods hand, but of his mercy receive both Faith and Justification.*

Reply. This Answer to the words of Hefychius is impertinent; for Hefychius besides that he saith, that grace is not merited, be-  
cause

(r) *Gratia verò  
ex misericor-  
diâ, atq; com-  
passione apibe-  
tur, et fide  
comprehenditur  
sola, non ex  
operibus. He-  
sych. in Levit.  
lib. 4. c. 14.*



cause it is of mercy, telleth us also what it is, whereby the same is apprehended, and that he saith is Faith alone: Grace which is of mercy is apprehended by Faith alone, and not of works.

### Article 9. Of Merits.

1. **G**regory held not Justification by inherent righteousness; for speaking even of the second Justification, he teacheth, that we are justified before God, freely by grace: (s) Our just Advocate (saith he) will in judgment defend us for just, if so be we know and accuse our selves to be unrighteous and unjust.

(s) *Iustus igitur Advocatus noster, justos nos defendet in iudicio; quia nosmetipsos cognoscimus & accusamus injustos. Greg. tom. 2. in Ezech. ad finem.*

He confesseth, (1) That all our righteousness is manifestly proved to be unrighteousness, if once it be strictly examined according to justice. He accounts a mans best actions imperfect, (u) and unable to abide the Judges tryall, unlesse he weigh them by the scale of his mercy.

(t) *Omnis humana iustitia iniustitia esse convincitur, si districtè judicetur. Id. lib. 9. Mor. cap. 14.*

Isidore saith, (x) it was noted a property in the Catharists, or ancient Puritans, to glory of their Merits.

(u) *Ipsa nostra perfectio culpa non caret, nisi hanc severus Judex in subtili lance examinans miser-*

Gregory held not Merit of Condignity, but appealed to the Court of Mercy, saying, (y) I grow on to eternal life, not by the merit of my works, but by the pardon of my sins, presuming to obtain that by the onely mercy of God, which I dare not hope for by my own deserts; and hereof, as also of the imperfection of our works, he gives a good reason, saying, (z) that the evill that is in us is simply evill; but the good that we think we have, it is not absolutely pure, and simply good: (a) So that how much soever we travell in good works, we never attain to true purity, but onely imitate it.

*corditer pensitet. Id. Moral. lib. 5. c. 8. & L. 29. c. 9. (x) Cathari propter munditiam ita se nominarunt; gloriantes enim de suis meritis negant penitentibus veniam peccatorum. Isidor. l. 8. orig. sive Etymolog. cap. 5. (y) Ad vitam non ex meritis, sed ex venia convalesco. Gregor. Mor. lib. 9. cap. 14. Et de solâ misericordia tua presumens impetrare, quod non de meritis meis spero. Id. in Psal. 1. Penitent. tom. 2. (z) Mala nostra pura mala sunt, bona verò que nos habere credimus pura bona esse nequaquam possunt. Id. Mor. lib. 35. cap. ult. (a) Quamlibet rectis operibus insudemus, veram munditiam nequaquam apprehendimus, sed imitatur. Id. Mor. lib. 9. cap. 28.*

### St. Gregory touching Merits, vindicated.

#### Pap. Answ.

(e) *Moral. in Job l. 9. c. 14. (f) Lib. 4. de Justif. c. 21.*

Gregory saith, (e) All the righteousness of man is convicted to be unrighteousness, if it be strictly judged. Bellarmine saith, (f) So it is, Si districtè judicetur, if it be narrowly examined; that is, saith he, if he be judged according to that he hath of himself, without reference to the gifts of grace, remotis donis gratiæ, setting aside the gifts of grace that are in us.

#### Prot. Reply.

(g) *In the Question of Justifical. Sect. 49.*

This is that one, and the same bush, whereby Bellarmine, and Doctor (g) Bishop seek to stop all gaps in Gregorie's fields. But Gregory meant remotâ gratiâ ipsâ, and not remotis donis, the grace or mercy of God (whereby our defects are pardoned) waved, and

set

set aside. And this appears to be his meaning; for what he here calls *districte judicari*, he elsewhere expresseth by these terms (b) of *remota pietate et misericordia*; and this piety, this mercy, not ours, but Gods mercy and favour. Gregory saith (i) Though I grow up to the work of vertue; yet I am enabled to life, non ex meritis, sed ex venia, not by merits, but by Indulgence.

Pap. Answ.

Gregory saith, (k) we are enabled to life not by merits, but by Indulgence. It is true, saith Bellarmine, (l) not ex meritis quæ sunt in nobis, ex nobis; we are not enabled to life by any good works attained to by our own strength.

Prot. Reply.

Gregory speaks those words (m) in the person of Job, (though I were just, yet could I not answer, but I would make supplication to my Judge;) and then he comments upon them, *ad vitam non ex meritis, sed ex venia con-jalesco*, I am enabled to life, not by merit, but pardon. Now Job's works proceeded from grace, he being the most gracious man that was then upon the earth.

Besides, Gregory speaks of himself, *Si opus virtutis exercuero*, If I practice any vertuous work, to wit, at such time as he found himself in the state of grace.

Pap. Answ.

Gregory saith, (n) Albeit we travail in good works, yet *veram munditiam nequaquam apprehendimus*, sed imitatur, yet we attain not to true purity, but onely imitate it. Bellarmine saith, (o) This is meant in Comparison of the purity found in God, and his blessed Saints.

Prot. Reply.

1. Gregory's Speech is according to that of St. Paul, (p) saying, Not as though I were already perfect, but I presse towards the mark. St. Paul calls himself unperfect, not comparatively in respect to the holiness the blessed Saints have in Patria, in Heaven; but in regard of that holiness which is required of him in Via, here on Earth.

2. Besides, had he meant this imperfection onely in respect of heavenly glory, this speech had been needlesse; for every man knew well enough without any such solemn protestation of Gregorie's, that he was but on his way in the race of holiness, and not yet come to the Goal.

Pap. Answ.

Gregory saith, (q) Our evil things are purely evil, and the good things which we suppose our selves to have, can by no means be purely good. To this Bellarmine (r) answereth, that Gregory saith not, *Omnia bona opera nostra esse impura, sed non omnia posse esse pura*, not that all our good works are impure, sed non omnia posse esse pura, but that all of them cannot be pure; by reason that, *subrept ali-quid*, there's somewhat that steals in, that marres our good works.

Protestant.



## Prot. Reply.

(s) *Panstrat.*  
*Cathol. Tom. 3.*  
*l. 11. c. 20.*  
*Señ. 28.*

This place will not be thus eluded. For (as the Learned *Chamier* observes, s) the modal term, *non posse*, betokeneth not onely a proposition universal, but also a *necessary one*. And therefore when it is said, that *our good works cannot be pure*; it is not onely said, and accordingly meant, *omnia non esse pura bona*, that all of them are not purely good, as *Bellarmino* by transposing the Negation, *Non*, would have it; but rather *omnia esse non pura*, that is, that each of them (distributively taken) are not pure. And that not onely Contingently, because it oft-times happeneth, that the works of Just men are soiled; but *necessario esse non pura*, that necessarily they are Impure: I say necessarily, by reason of the adjacent and concomitant faultinesse which cleaveth thereunto.

## Object.

(t) *Moral. 4.*  
*c. 42.*

*St. Gregory* saith, (t) *Because in this life there is discretio operum, a difference of works among men, there shall be doubtlesse in that other, discretio dignitatum, a distinction of dignities; that as here one exceeds another in Merit, so there one surpasseth another in Reward.*

## Sol.

(u) *Cent. 1.*  
*Art. 9. Señ. 2.*

*Gregory* useth the terms *Opera*, and *Merita*, promiscuously, and by *Merita* understandeth *opera bona*, proceeding from grace, which he acknowledgeth to be the free gifts of God; so as his meaning is no more but this; that on those to whom in this life God gives greater grace, he bestowes in the life to come greater glory; as is already shewn in the *First Century* (u).

## Object.

(x) *In Epist. ad*  
*Augustin. Resp.*  
*10.*

*Gregory* saith, (x) *Bonarum mentium est, ibi etiam aliquo modo culpam agnoscere, ubi culpa non est*; It is the property of good minds, even there to acknowledge a fault, where no fault is.

## Sol.

(y) *Lib. 4. de*  
*Justif. c. 6.*

I Answer *Bellarmin*, (y) *Gregory* spoke this in regard of humane infirmities, laid on man after his Fall (and namely of womens monethly Infirmities) which albeit they are not inflicted for personal offences, yet it is the property of good minds, to esteem them as laid upon them for their sins. Thus *Job*, though his afflictions were not put upon him, as Corrections for his sin, but as Tryals of his vertue and patience; yet he imputes them to his sin (z).

(z) *Job 13.*  
*26.*

And this may suffice to shew what Religion Saint *Gregory* professed; other testimonies may be seen in Master *Panks Collectedanea* out of Saint *Gregory*, and Saint *Bernard*, shewing that in most fundamentall points they are ours.

(b) *De quibusdam levis*  
*culpae esse ante*  
*judicium pur-*  
*gatorius ignis,*  
*credendus est.*  
*Greg. tom. 2.*  
*Dial. lib. 4.*  
*c. 39.*

## p. 1. St. Gregory touching Purgatory.

## Papist.

*Gregory* (b) held a Purgatory for some smaller faults.

## Protestant.

He held not your Purgatory; his was onely for veniall and light

light faults; yours is for such as have not (c) fully satisfied for the temporall punishment due to their mortall sins. Again, his differeth from yours in situation; for you place yours in some quarter bordering on hell: but Gregory (d) tells us of certain souls, that for their punishment, were confined to Bathes, and such other places here on earth.

Besides, Gregory in his Dialogues, whence you would prove your Purgatory, tells many strange tales; as, of one Stephen a Priest, (e) who had the Devill so serviceable to him, as to draw off his hose: of (f) Boniface, that wanting money, procured divers crowns of our Lady, and such like stuffe: insomuch that your *Camus* saith, (g) Gregory in his Dialogues hath published such miracles, commonly received and believed, which the Censurers of this Age will think to be doubtfull and uncertain.

Besides, Gregory had his Purgatory, and Soul-Masses from visions, (h) and feigned apparitions of Ghosts, which the Scripture holds unwarrantable (i).

And yet Gregory upon occasion of that place of Ecclesiastes, (k) *If the tree fall towards the South, or the North, where it falls, there it shall be*, makes another inference; namely this: (l) The just one in the day of his death falleth Southward, and the sinner Northward; for the just by the warmth of the spirit, is carried into blisse, but the sinner with the revoking Angel, in his benumbed heart, is reprobated and cast away. And (m) Olympiodore who lived about the year 500, makes the very same inference; and Gregory elsewhere to the same purpose saith, (n) that at the time of a mans dissolution, either the good or evil spirit receives the soul as it comes out of the cloyster of the body; and there without any change at all, for ever retains it: that being once exalted, it can never come to be punished: and being plunged into eternall pain, can never thence be delivered.

Now if (according to these testimonies) after death there be no deliverance; but that the soul for ever remains in that degree and order wherein death takes it: if there be no change after this life, (such as the Papists imagine theirs to be from the pains of Purgatory, to the joyes of heaven) surely then there can be no Purgatory, nothing but heaven or hell, whither they that come abide for ever.

(n) Cum humani casus tempore, siue sanctus, siue malignus spiritus egredientem animam claustra carnis, acceperit, in eternum secum sine ulla permutatione retinebit, ut nec exaltata ad supplicium proruat, nec mersa eternis suppliciis, ultra ad remedium ereptionis ascendat. Greg. moral. lib. 8. cap. 13.

(c) Propter satisfactionem pro mortalibus remissis non plenè expletam. Bellar. de purgat. l. 1. c. 3. Sect. Hinc.

(d) Id. ibid. lib. 4. cap. 40. & 55.

(e) Dial. l. 3. c. 20.

(f) Dial. l. 1. c. 8.

(g) Gregorius in Dialogis quaedam miracula scribit vulgò iactata & credita, quæ huius præsertim sæculi Aristarchi incerta esse censebunt. Can. loc. Theol. l. 11. cap. 6.

(h) Dial. l. 4. c. 54.

(i) Deut. 18. v. 11, 12.

(k) Eccles. 11. 3.

(l) In die mortis sua iustus ad Austrum cadit, peccator ad Aquilonem; quia iustus per fervorem spiritus ad gaudia ducitur; & peccator cum Apostata Angelo in frigido suo corde reprobatur. Greg. Moral. lib. 12. cap. 3.

(m) Olympiodor. in cap. 11. Ecclesiæ.



# The Eighth CENTVRY,

FROM

The Year of Grace, Seven Hundred, to  
Eight Hundred.

Papist.

**W**hat say you to this Eighth Age?  
Protestant.

(a) *Venerabilis Beda Presbyter Anglus, floruit anno 710. Bellar. de Script. Eccles.*

(b) *Alcuinus sive Albinus natione Anglus, S. Bedæ quondam auditor, cujus Alcuini ministerio ipse Imperator omnibus liberalium artium disciplinis initiatus satagebat. claruit an. 770. Trithem. de Script. Eccles.*

(c) *Adelbertus, & Clementis, & Sampson, et complures alii à Bonifacio disenserunt, quod reliquiarum veneratiam*

This Age was beholden to our Nation which (a) afforded such Worthies; as venerable *Beda*, the honour of *England*, and mirror of his time for learning; as also his (b) Scholler *Alcuinus*, counted one of the Founders of the University of *Paris*, and Schoolmaster to *Charles the Great*; by whom, or his procurement were written those *Libri Carolini*, King *Charles* his books, opposing the second *Nicen* Synod which stood for Image-worship.

Now also lived *Antonie* the Monk, and *Damasceus*, one that laid the foundation of School-divinity among the Greeks, as *Peter Lombard* afterward did among the Latines: he was indeed a Patron of Image-worship, yet in some other things he was Orthodox, and in those we comply with him. Now also was held a famous Council at *Constantinople* in the East, and another at *Frankford* in the West, both of them opposing the second *Nicen* Synod.

Now also lived *Adelbert* of *France*, *Samson* of *Scotland*, and *Claudius Clements* of the same nation, Bishop of *Auxerre* in *France*: (c) These with others opposed *Boniface* the Popes factour, whiles he sought to stablish Papall Supremacy, adoration of Reliques and Images, Purgatory, prayer for the dead; and to impose single life on the Clergie; and for this they were persecuted under Pope *Zachary* with bonds and imprisonment.

*adorationem, purgatorium predicaret, & Sacerdotum conjugium abrogaret. Hist. Magdeburg. Centur. 8. cap. 8. pag. 534. & Cent. 8. c. 10. p. 776. Catalog. Test. ver. lib. 3. & veter. Epist. Hibernicorum Sylloge Epist. 15. & epist. 17.*

Aventine





mascen giveth a reason hereof; For God since he is good, and omniscient, quodcunque conducit nobis agnoscere, ipse revelavit; he hath revealed to us whatsoever is expedient and available for us to know and acknowledge, concealing from us such things, the weight whereof, we are not able to bear. And then he adds this wholesome exhortation, Let us therefore be in love with these, *καὶ ἐν αὐτοῖς μέμνηντες, μὴ μεταστέοντες ἑα αἰώνια, μὴδὲ ὑπερβαίνοντες τὴν θείαν παράδοσιν*, let us insist hereon, not passing the bounds eternally fixed, nor transgressing the divine tradition. Now lest any should wrest the word *παράδοσιν*, to the establishing of Romish Traditions; it is to be noted, that Damascen by those *ἑα αἰώνια*, and that *θείαν παράδοσιν*, points out one and the self-same thing, to wit, the Holy Scripture; the Boundarie whereof God hath set forth to his Church by his servants, Moses, the Prophets, Evangelists, and Apostles, as appeareth by the words immediately going before.

(q) Beda in Mathaem. And the like hath Author Operis imperfecti in Math. Homil. 4. Gratian. Decreti. part. 2a. Caus. 8a.

Quaest. 1. Canon. 111.  
(r) Ἰσίδωρος ὡς εἰκοσι καὶ δύο βιβλίοι εἰσι τῆς παλαιᾶς διαθήκης, καὶ τὰ σοιχία τῆς ἑβραϊστικῆς. — ἢ δὲ Πανάρετος, τῆς ἐν Σοφίᾳ τῆς Σολομώντος, καὶ ἡ Σοφία τῆς Ἰνσού — ἐν ἀρετοῖς μὲν καὶ καλοῖ, ἀλλ' οὐκ ἀειθροῦνται, ὡς ἐκείνοι οὐκ ἔκριντο ἐν τῇ κισσῷ. Damasc. de Fid. Orthod. lib. 4. cap. 18.

\* In Libro Jesu filii Syrach prefata sententia legitur, quem librum B. Hieronymus, atq; Isidorus inter Apocryphas, id est, dubias Scripturas deputatum esse absque dubitatione testantur. Alcuin, advers. Elipant. lib. 1. col. 941. edit. Paris. 1617.

2. Venerable Bede (as I find him cited by (q) Gratian) saith; *Sacris literis unica est credendi pariter et vivendi regula praescripta*; In holy writ there is a Rule prescribed both for right beleiving and right living.

## Artic. 2. Of the Scripture-Canon.

1. Damascen tells us, that it is (r) *operae-premium*, well worth our paines, to search and know, that there are two and twenty books of the Old Testament, according to the number of the Hebrew letters. And then having numbred all those bookes, and those onely as Canonical, that we do, addeth; that the bookes of Wisedome, and Jesus the Son of Syrach, are good books, *ἐνδεστοὶ καὶ καλοὶ*, full of vertuous instructions, and wholesome lessons; but they are not numbred amongst the Prophets, neither were they laid up in the Ark. Now the Ark was, as Tertullian, in his book, *De Habitu muliebri*, the third chapter, elegantly calleth it, *Armarium Judaicum*, the Jews Vestry, or Library.

2. Alcuinus, Abbot of Saint Martins at Tours in France, writing against Elipantus, Bishop of Toledo, tells him, \* that he urged Authorities out of the Book of Jesus the son of Syrach: but (saith he) Saint Hierome did testifie, that without question it was to be reputed amongst the Apocryphall and doubtfull bookes; and withall addeth. This book was not written in the times of the Prophets, but under the raing of Ptolomey, and Simon the high Priest.

Artic. 3, and 4. Of Communion under both Kinds, and the number of Sacraments.

**C**Harles the Great saith, (s) *The mystery of the body and blood of Christ is daily received by the faithful in the Sacrament.* He speaks expressly of the faithful in general; whereby the People must be understood, as well as the Priests. Bede saith, (t) *The body of Christ is not killed, nor his blood shed by the hands of of Infidels to their own destruction; but it is received by the mouth of believers to salvation.* He speaks of the body and blood of Christ, as distinct things, expressly mentioning the pouring out of Christs blood, and taking it as drink, *sanguis fidelium ore sumitur*, *The blood is taken by the mouth of the faithful.*

The same Bede saith, that as (u) Eve was framed out of Adams side; so, forth of Christs side hanging on the Cross issued the Sacraments, to wit, Water and Bloud, whereon the Church is founded, whereby the Church is both born and nourished. Now this plainly controules the opinion of seven Sacraments, to acknowledge onely two, whereon the Church is founded, whereby the Church is born and nourished.

**Article 5. Of the Eucharist.**

**Papist.**

You have produced Damascen on your side, whereas he makes for us Ecclesia. Beda in the point of the Sacrament; for he saith, ὅτι ὁ ἰσχυρὸς ἀπο- in Psal. 41. τίνος τε καὶ ὕδαρ διὰ τὴν ἐκκλησίαν καὶ ἐκφορτῆσιν τοῦ ἀγίου πνεύματος ὑπερφυσικῶς tom. 8. — ὁ μεταποιεῖται εἰς τὸ σῶμα τοῦ Χριστοῦ καὶ τὸ αἷμα. Damascen. lib. 4. de fide lib. 6. in cap. 24. Orthodoxa. cap. 14. The same Damascen rehearsing the words of Christ, Luc. tom. 5. This is my Body, immediately addeth, Not a figure of my body, but my body; idem. ibid. And accordingly Theophylact in Math. 26. he said not, this is a figure, but this is my body.

*Protestant.*

These be none of the ancient Fathers, for *Damascen* lived about the year 730. and *Theophylact* survived *William the Conquerour*. But to answer their allegations, *Damascen* saith, *That bread and wine by the invocation and operation of the holy Spirit are Supernaturally changed into the body and blood of Christ*, and such a supernatural change there is in the water of Baptisme, and yet no Transubstantiation.

*Damascen* indeed by his new manner of speaking, gave occasion to the error of transubstantiation; and yet the μεταποίησις, or transmutation of bread and wine, in *Damascen*, is short of their μεταβίβασις, or transubstantiation; for in *Damascen* there is not meant an essential conversion of the substance of the Elements, but a mystical and rational transmutation, in regard of the use and effect.

And whereas *Damascen*, *Theophylact*, and others, presse the letter of

(s) Corporis & sanguinis Domini mysterium quod quotidie in Sacramento à fidelibus sumitur.

Libri Carolini  
de Imaginib.  
lib. 4. cap. 14.

(r) *Sanguis  
fidelium ore  
sumitur ad sa-  
lutem Bede*

in Homil. Hye-  
mal. de Sanctis  
pag. 320.

(u) Sicut ex  
latere Adam  
dormientis nata

est Eva: ita ex  
latere Christi in  
cruce dormien-  
tis exierunt Sa-

cramenta, Sanguis scilicet & aqua ex quibus constituta est

*Ecclesia. Beda*  
*in Psal. 41.*  
*tom. 8. — &*  
*lib. 6. in cap. 24.*

Luc. 10m. 5.



of Christ's speech, it is not thence to derive your carnal eating of Christ's flesh; but to shew, that bread and wine, be not onely tokens and bare signs of Christs flesh and blood, but also carry with them and in them the vertue, power, and effect of his death and passion; being not onely signs *Significative*, but also *Exhibitive*, really exhibiting Christ with the benefits of his death and passion to the faithful communicant. And thus having cleared this coast, I proceed.

(x) Qui non manet in Christo, & in quo non manet Christus, proculdubio nec manducat spiritualiter ejus carnem, licet carnaliter & visibiliter premat dentibus Sacramentum Corporis & sanguinis Christi; sed magis tanta rei Sacramentum ad iudicium sibi manducat et bibit. Alcuin. in Joan. li. 3. c. 15.

(y) Sicut etiam hoc ante nos intellexerunt homines Dei. Ibid.

(z) Haymo in Sabbat. post Judica, seu in Vigil. Palm. super Joan. cap. 6.

(a) Cum panis & vini creatura in Sacramentum carnis & sanguinis ejus ineffabili Spiritus sancti- ficatione trans- fertur. Bede Homil. in Epi- phan. Dom. tom. 7.

(b) Pro carne Agni vel sanguine, sue carnis sanguinisque Sacramentum in panis ac vini figurâ substituit. Bede in Luc. cap. 22. (c) Quia ergo panis carnem confirmat, vinum vero sanguinem operatur in carne, hic ad Corpus Christi mystice, illud refertur ad sanguinem. Id. Ibid. (d) ὡς ἐκ αὐτοῦ οὐδὲς ὀφείλει παρ' αὐτοῦ ἐν τῇ ὕμῃ ἕσθαι, ἢ τὴν εἰκόνα τὴν αὐτοῦ οὐρανῶν δωματίου (e) ἐκ τούτου ἡ ἀνάμνησις ἐνεργατικὴ τοῖς αὐτοῖς μυστοῖς παραδίδωκε. (f) ἀπὸ ἰσίας προσιτάξας προφύλαξ. (g) τὸ εὐχαριστίας ἄστρον, ὡς ἀντιφάσις εἰκόνα τὴν φωτιστικὴν οὐρανῶν. (h) Concil. gener. tom. 3. pag. 599. ed. t. Romæ. ann. 1612.

Alcuinus saith, (x) He that remains not in Christ, and in whom Christ remains not, without doubt doth not spiritually eat his flesh, although he carnally and visibly, dentibus premat, chew the Sacrament of his body and blood with his teeth; but rather he eats and drinks the Sacrament of so great a thing, unto his own judgment. Neither is this his single testimony, but such as he openly professeth to be the (y) common voice of his predecessors. And Haymo who lived in the ninth Age, hath the very self-same (z) words. And both he and Alcuinus had them from Saint Augustine in his twenty sixth Tract upon Saint John.

Bede saith, (a) the Creatures of bread and wine, by the unspeakable sanctification of the Holy Ghost, are changed into the Sacrament of his flesh and blood. He teacheth not a substantial change of the elements of bread and wine into Christs body and blood, but a Sacramental onely. The same Bede saith, (b) That instead of the flesh and blood of a Lamb, Christ substituted the Sacrament (or sacred signe) of his flesh and blood, in panis ac vini figurâ, in the figure of bread and wine. And that the Sacrament is in its own nature bread and wine, but the body and blood of Christ by Mystical and Sacramental relation, he shews in the same terms as Isidore did before him, and Rabanus after him. Because bread (saith (c) Bede) confirms the body, and wine doth work blood in the flesh, therefore the one is mystically referred to the body of Christ, the other to his blood.

But to leave particular men, we have the suffrage of a whole Council held at Constantinople in the year 754. wherein it was maintained, that (d) Christ chose no other shape or type under heaven to represent his Incarnation by, but the Sacrament (e) which he delivered to his Ministers for a type and a most effectual commemoration thereof; (f) Commanding the substance of bread to be offered; and this bread they affirm to be: (g) a true Image of his natural flesh. And these assertions of theirs they are to be (h) found in the third tome of the sixth Action of the second Council of Nice.

## Object.

Damascen observes, Christ said not, *Τὸ μὴ ἐστὶν τὸ σῶμα τοῦ κυρίου, ἀλλὰ τὸ σῶμα*, This is a Figure of my Body, but this is my body, de fide Orthodox. l. 4. c. 14.

## Sol.

Theophylact in the eleventh age, saith the like, and both their meaning is, that it is not a bare and naked figure; not a bare Sign, without Fruit and Effect.

## Object.

You have produced Alcuinus against the Reall Presence, the contrary whereof is by his own writings (saith Mr. Brekeley) more then evident; saying, *Consilens Deum infirmitati nostræ, qui non solemus carnes crudas manducare, et sanguinem bibere, facit, ut in pristina remaneant formæ duo illa munera; et est in veritate, Corpus Christi et sanguis*: The Prot. Apologic, Tract. 2. Cap. 2. Sect. 2.

## Sol.

1. I answer; That it is to be noted, that he saith not, *duo illa munera remanent in pristina formæ, et sunt in veritate Corpus Christi et sanguis*; but, *est in veritate Corpus Christi et sanguis*: he saith not, the bread and the wine are turned into, or made Christ's Body and Bloud; but that those Elements, which he calls *Munera*, Gifts, or Presents, remained in their former form; *et est*, (supple, *ibi*) and there, is there, that is, at the Lords Table truly exhibited to the Communicants by them, and with them, though not in them, the Body and Blood of Christ, which is Orthodox Protestant Doctrine.

2. Secondly, *Alcuinus* being a great admirer and transcriber of St. *Austin*, as was *Bede* his Master before him; by *veritate*, means *fructu et effectu*; for, accordingly hereunto St. *Austine* makes a Distinction, indeed a flat opposition betwixt *Sacramento tenus*, *Sacramento solo*, and *Re-Verâ*, and *Re ipsa*; between Eating Christ's Body, Indeed, and in Truth, as the Godly do, and eating it onely Sacramentally, as much as to say, not indeed, and in truth, as the wicked may. Whence (by the way) it necessarily followeth, that the wicked do not eat, Indeed, the Body of Christ; and consequently, that there is not (indeed) in this Sacrament the Corporal Presence of Christ, which the Romanists teach to be eaten as well of a wicked man, as it can be of the most faithful member of Christ.

*Augustin. lib. 21. de Civit. Dei. cap. 25. et de verb. Apost. Serm. 2.*

But St. *Austin* tells us of two different kinds of Communicants, at our Lords own Table, namely, Christ's faithful Apostles, and treacherous *Judas*; saying; *Ille manducabant panem, Dominum*, they received the bread of the Lord, meaning the Body of Christ, *Ille autem panem, panem Domini*. But *Judas*, what? He received but the Bread of the Lord (which was but the Sacramental Bread;) out of which words it necessarily ensueth, that Bread is not turned into Christ's Body; for, then *Judas* could not receive *panem Domini*, but he must needs have received *panem Dominum*; Bellar-

*Augustin. Tract. 59. in Johan.*



Lib. 1. de Eu-  
char. cap. 13.  
Judas inutili-  
ter edebat, sicut  
qui comedit, et  
rejecit rursus,  
dicitur non  
comedere.

mine saith *Austin* spake thus, because *Judas* eat the Body of Christ unprofitably; as if the difference of Eating, and, not Eating Christ's body had been between the different effects, eating profitably, and not profitably; whereas indeed the Comparison is expressly between the divers subject matters of eating; the one being Bread, the Lord, which is Christ's body; the other being the bread of the Lord, which is the Sacramental bread.

### Article 6. Of Images.

(i) unde Beda,  
sed omnino pro-  
hibentur fieri  
ad hunc vide-  
lect finem, ut  
adorentur, &  
colantur. Beda,  
teste, Joanne  
Gerson part. 2.  
compen. Theo-  
log. de primo  
præcepto.

(k) Nil si non  
habentur devo-  
gant; nil, si  
habentur, præ-  
rogant: cum  
tamen abdicate  
quandam in-  
cautam levitate  
offerant, ado-  
rante vero cul-  
pam inurant.

Carol. M. lib. 4.  
advers. Synod.  
Græcor. cap. 9.  
teste Cassandro  
in Consult.  
Artic. 21. de  
cultu Sanct.

(l) Concil. Con-  
stant. cap. Imag.  
habitu est.  
ann. 754. Bin.  
Conc. tom. 3.  
pag. 229.

(m) Qui ima-  
ginem ausus  
facit parare  
aut adorare,

aut in Ecclesiâ,  
aut in privata  
domo consti-  
tuere, si Episco-  
pus fuerit: de-  
ponatur decre-

Concerning Images, venerable *Bede* (as we find him cited by *Gerson*, (i) the Chancellour of *Paris*) saith, That Images are not simply forbidden to be made, but they are utterly forbidden to be made to this end, to be worshipped and adored.

*Charles the Great* (k as *Cassander* saith) hath pithily and wittily stated this question of Images; That it is no prejudice to want them, nor privilege to have them; that such as utterly reject them, may be taxed with fickleness; and they that worship them, branded with folly.

In this Age there arose great contention in the Church, touching the matter of Images; the Greek Emperours, *Leo Isaurus*, *Constantine*, *Nicephorus*, *Stauratius*, *Leo Armenus*, *Michael Balbus*, *Theophilus*, and others their successors, opposing them in the East; and on the other side, *Gregory the second*, and third, *Paul the first*, *Stephen the fourth*, *Adrian the first*, and other Popes of Rome, as stiffly upholding them in the West.

In a Council of 338 Bishops (l) held at *Constantinople* Anno 754. they were solemnly condemned; for they banished all other Images, and determined, That there was one onely Image appointed by Christ, to wit, the blessed bread and wine in the *Eucharist*, which represent to us the body and blood of Christ: There was decreed under *Constantine*, nicknamed, *Copronymus*; (m) That none should privately in houses, or publickly in Churches, procure, keep, or worship any Image, upon pain of deposition. *Zonaras* saith; (n) That in the hearing of all the people, they openly forbad the worship of Images, calling all such as adored them, *Idolaters*: and speaking of the Emperour *Leo Armenus*, he saith (o) He was mightily bent against them, insomuch as he decreed utterly to abandon them. Thus did those *Ezekiah's* of *Greece*, being strongly opposed by the Papal forces.

Now so it was, afterwards in another Council of 350 Bishops (p) held at *Nice* in the year 787. Images were set on foot again and this council was called and swayed under that Doctress *Irene* the Empress, (q) By whose Counsel and procurement, the Peers whom

impeccat in Nicæn. Cone. 2. apud Bin. Añ. 6. pag. 377. (n) εἰκόνας προσκύνησιν ἀπετρέψαν, εἰδω-  
λολάτρες τὰς πάντας σκευόμενους κατέσπυρες. Zonar. bist. tom. 3. p. 88. Basil. 1557. (o) σφοδρότατα  
ἐπηρεάζει δόγματι τῶν πάντων καθάριεσιν κατὰ φύσιν. Id. Ibid. p. 105. (p) Concil. Nicæn. 2.  
habuit. est ann. 787. Bin. in not. in id. Concil. (q) ἀπέκλεισαν αὐτὸν οἱ μεριστῆες ἐκ συμβολῆς τῆς μη-  
τρὸς αὐτοῦ, ἐν τῇ πορείᾳ ἐν ἡ ἐγγνήᾳ, καὶ ἐκτυφλοῦσιν αὐτὸν δεινῶς καὶ ἀνιδίως, πρὸς τὸ νεθρῶσαι  
ceden. annal. cap. 188. pag. 389. Crudele et insanabiliter oculos ejus evellunt, ita ut hunc mors subsequens con-  
festim exstingueret, consilio matris sue. Paul. Diacon. bist. lib. 23. pag. 747.

she had corrupted, shut up her sonne Constantine the Emperour in the palace where he was borne, and there they put out his eyes, so that he died of heart's grief: Thus they put out the eyes of him that saw, and set up Images that have Eyes and see not: and all this was done (saith the story) that her son being deposed, she might *μονοκρατορῆσαι*, Rule alone.

But this decree of the Nicen Synod, repealed by that at Frankford, was not half so bad as that which followed, when Aquinas set up School, and taught, (r) That the Crucifix, and Image of Christ must be adored with the same honour that himself is; to wit, with Latria, or divine Honour: whereas those Nice Fathers haply stood but for veneration, (s) or outward reverence of Images, in passing by them, or standing before them, as friends use to salute or embrace one another. Howsoever, the Nicen decree was rejected as repugnant to the doctrine of Gods Church, by the Princes and Bishops of England first, about the year 792. And by Charles the great afterward; and by the bishops of Italie, France, and Germany, which by his appointment were gathered together in the Frankford Council in the year 794.

Hoveden saith, (t) Charles the French King sent a synodal book into Britain, directed unto him from Constantinople, in the which book many things (out alas!) inconvenient, and repugnant to right faith, were found, especially it was confirmed almost by the unanimous consent of all the Eastern Doctors, no less then three hundred or more, that Images ought to be worshipped, which thing the Church of God doth altogether detest: against which Synodal book, Albinus wrote an Epistle marvelously confirmed by authority of divine Scripture, and carried the same to the French King, together with the foresaid book, in the name of our Bishops and Princes.

Hincmarus Bishop of Rhemes living at the same time, saith, (u) In the time of the Emperour Charles, by the command of the See Apostolick, there was a general Council, called by the Emperour; wherein according to the pathway of Scripture, and tradition of ancestors, the Greeks false Synod was destroyed, and wholly abrogated, touching the repealing whereof, there was a just Volume sent from the Emperour to Rome, which my self have read in the Pallace, when I was a young man, saith Hincmarus.

The same also is testified by (x) others, namely, Ado, Regino, and Cassander, a moderate Pontifician: and King Charles speaking of this Synod, sayth; that (y) being destitute of Scripture proof, they betook themselves to Apochryphal and ridiculous toys.

pag. 405. ann. 793. & Math. Westmon. ad ann. 793. (u) Septima autem apud Græcos vocata universalis, pseudo-Synodus de Imaginib. — & secundum Scripturarum tramitem, traditionemq. majorum ipsa Græcorum pseudo-Synodus destructa est, Hincmar. advert. Landun. Episcop. cap. 20. (x) Sed et pseudo-synodus, quam septimam Græci appellant, pro Imaginibus adorandis abdicata peritus. Ado Vien. in Chron. erat. 6. pag. 181. — Regino, ad ann. 794. — Cassand. Consult. Artic. 21. de Cultu Sanct. (y) Ad Apocryphas quasdam, & visu dignas vanas dictandi pedem verterunt. Carol. M. lib. 3. cap. 35.

(r) *Cruz Christi latria adoranda est.* Aquin. Sum. Theolog. part. 3. quest. 25. art. 4. (s) Bishop Bilsion of Subjection, part. 4. pag. 387.

(t) *Carolus Rex Francor. misit Synodalem Librum ad Britanniam sibi à Constantino poli directum in quo libro (heu pro dolor) multa inconvenientia, & contra fidei contraria reperiebantur; maxime, quod pene omnium Orientalium Doctorum, non minus quam trecentorum, vel eo amplius Episcoporum, unanimi assertionem confirmatum fuerit imagines adorari debere, quod omnino Ecclesia Dei execratur.* Roger Hoveden. part. 1. Annal.



## Papist.

(z) Prot. Apol.  
Tract. 2. Sect.  
7. pag. 364.

This Book is (z) forged, under the name of Carolus Magnus.

## Protestant.

(a) Carolus M.  
quatuor libros  
scripsit contra  
volentes tollere  
imagines. Eckii  
Enchirid. cap.  
16.

(b) Aug. Steu-  
chus de donat.  
Constantini,  
pag. 226.

(c) Caroli ip-  
sius titulo qua-  
tuor libri con-  
scripti fuere,  
quorum Hinc-  
marus Episco-  
pus meminit, et  
eorum exem-  
plum hodieq;  
in Bibliotheca  
Vaticana, et  
nonnullis Gal-  
lia locis extat.  
Cassand. con-  
sult. Art. 21.  
de cultu San-  
ctor.

(d) Index lib.  
prohib. autho-  
ritate Pii 4.  
primum editus  
postea vero à  
Sixto quinto  
auctus; nunc  
demum aucto-  
ritate Clem. P.  
8. jussu recog-  
nit. et publicat.  
Hannoviae  
1611. p. 83.  
lit. L. Incerto-  
rum Authorum  
libri prohibiti.  
Liber inscriptus  
Caroli M. con-  
tra Synodum  
quæ in partibus  
Græciæ pro

adorandis Imaginibus stolidè gesta est. (e) Baron. ann. 794. nu. 39. (f) Dicunt quidem Concil. Francof. damnasse Nicenam Synodum, & quoad hanc partem errasse, non tamen in doctrinâ fidei, sed solum in factis, quia non satis perspectam habuit definitionem Synodi Nicenæ; ita sensu, Genebrard. lib. 3. Chronol. ann. 794. & Bell. 2. lib. de Imag. cap. 14. Veruntamen hæc sententia mihi planè est incredibilis—sit ergo tertia responsio, Concil. Francof. definivisse potius veritatem de adorandis imaginibus, et Nicenæ Synodo consensisse. Suarez. tom. 1. disp. 54. Sect. 3. pag. 801, 802. Mogunt. 1604. Vasquez. in 3. part. Tho. disp. 167. quest. 25. art. 3. Ingolstadt. 1610. (m) Ipsaq; plenaria [Concilia] sæpe priora posterioribus emendari. August. de Baptis. contra Donatist. lib. 2. c. 3. tom. 7.

Indeed, we were not at the making thereof, yet thus much we can witness; that your Champion Eckius saith, (a) Charles wrote four Books touching Images; and Austine Steuchus, the Popes Library-keeper, (b) presseth some things out of those Caroline books, making (as he thinks) for his Masters advantage. Cassander saith, (c) That in his time there was a copy of those Caroline books in the Vatican Library, and in divers places of France; and that Hincmarus Bishop of Rhemes, mentions those four Caroline books.

Besides, they were lately to be seen in the Palatines Library at Heidelberg, but are now conveyed to Rome: where yet, for all Charlemaign's greatnesse, they have sued out a Prohibition against him; (d) And his books are forbidden in the Romane Index, first published by Pius the fourths command, enlarged by Sixtus Quintus, and reviewed, and published by Clement the eighth. Howsoever, you see, and Baronius confesseth, (e) that the most learned and famous of these times speak against this Nicen decree.

## Papist.

The Council of Frankford and Paris, under Lewis the first, and other learned men mistooke the definition of the Nicen Council, and therein erred: yet not in a matter of doctrine, but a matter of fact, say Genebrard, and Bellarmine.

## Protestant.

There be of their own side as learned as they which mislike this excuse, to wit, (f) Suarez, and Vasques; so that it seems, they are not agreed of their verdict, nor who shall speak for them.

## Papist.

Could the latter Council at Frankford, repeal the former at Nice?

## Protestant.

Very well, for as Saint Austine saith, (m) Even full and plenary Councils themselves, may be amended by the later. Neither doth he mean it in matter of fact, but in point of doctrine; for Austine there speaks of Rebaptization; and emendari, is as much as è mendis purgari, to be rectified, wherein it erred; and not onely to be Explained.

## Papist.

would Charles who loved Pope Adrian so dearly, write against him so sharply? or the See of Rome (which by the hands of Leo the third crowned Charles Emperour of the West) endure that Charles should condemn Images?

## Protestant.

Charles might love the See of Rome, and yet expresse his judgment in the point of Images; neither do we doubt, but that Charles and Pipin would have condemned the Popes proceedings therein more expressely, but they could not meddle with the point of state, without quarrelling the Pope in a matter of the Church: so that as Saint Austine saith of the old Romans, (o) That they bare down many desires, for the excessive desire they had of one thing, to wit, Sovereignty and Dominion; so the Bishops of Rome, desirous to keep their new purchases of Lombardie, and Ravenna, which Charles and Pipin had procured them, thought it not fit to contend with their new and potent favourites. For so it was, when the Emperour Leo the third, desirous to abolish Image-worship, (which then was creeping in) had caused them to be defaced, and thereupon did punish some who withstood it; (p) Gregory the second excommunicated him, (q) Forbidding the Italians to pay him tribute, or to obey him; upon this sentence and inhibition of the Pope, a great part of Italy (r) rebelled against their Emperor resiant at Constantinople, and part of the Country that rebelled was Conquered by the King of Lombardy; and Rome, and the Romane Dukedome fell unto the Pope; now was the Emperour driven out Italy, and every one catcht what he could; the Lombards were the strongest party, and with them the Pope falls at odds about the dividing of the spoyle; and finding them too hard for him; as before he had used the strength of the Lombards, to suppress the Emperour; so now he calls in Pipin Marshal of the Palace, or Constable of France, and Charls his son surnamed the Great, and by their power he suppressed the Lombards: this service did Pipin and his son to the See of Rome; in requital whereof Chilperick being a weak Prince was deposed; Pipin, and the Barons, and the people of France, are absolved from their Oath of Allegiance, and by the Pope Zacharies favour, Pipin, son to Carolus Martellus, is Crowned King of the Franks, and Charls the Great, son to Pipin, is crowned Emperour of the West, by Pope Leo the third, who succeeded Adrian. Then came the Pope, and Charlemagne to the partage of the Empire, leaving a poor pittance for the Emperour of Greece. And this was the issue of the fierce contentions about Images, The Popes pulling down Emperours, and setting up Images: and indeed these babies and puppets served the Popes to stalk withal, but other fowl was shot at, to wit, Jurisdiction, and a temporal Monarchie: and indeed about this time the Pope grew great, so that it was Gods gracious deal-

(n) Num credibile est Carolum in ipsum Adrianum tam acriter scripsisse, cum cum tantopere coluerit? Bell. de Imag. c. 14. Sect. num.

(o) Ceteras cupiditates huius unius ingenti cupiditate prefferunt. Aug. de Civit. Dei, li. 5. c. 12.

(p) Leonem 3. Imperat. Constantinopolis. imperio simul & communione fidelium privavit. Platina in Greg. 3.

(q) Nec aut tributum darent, aut alia ratione obediunt. Sigon. de rege Italia. lib. 3.

(r) Gregorius, Romam cum tota Italia ab illius Leonis imperio recedere faciens. Paul. Diacon. hist. lib. 21.



ing with his Church, that he found such opposition as he did; the Eastern Emperour not daring, and the Western in regard of late courtesies received from the Pope, being (haply) not willing openly to affront him.

### Article 7. Of Prayer to Saints.

**C**ONCERNING Prayer, Bede in his Commentary on the Proverbs (rightly (f) ascribed to Bede, and not to Saint Hierome) saith; (t) We ought to invoke; that is, by prayer to call into us, none but God.

(s) Recte quoque; Commentarij in Proverb. tribuuntur Bede, non Hieronymo. Bell. de Script. Eccles. Selt. 4. (t) Nullum invocare, id est, in nos orando vocare, nisi Deum debemus. Bede in cap. 2. Proverb. tom. 4. (u) Anton. Meliss. lib. 1. Scrm. 1.

Antonius, in his Melissa, or Mellifluous Sermon, saith, that; (u) We are taught to worship and adore that Nature only which is uncreated; but the Spanish Inquisitors have clipt off a piece of his tongue, (x) Commanding the word, Onely, to be blotted out of his writings; now the word, onely, is the onely principal word that shews us the Authors drift, and the word which Gregory Nyssen (from whom he borrowed this speech) (y) used in the Original.

### Article 8, and 9. Of Faith and Merits.

(x) Ex Biblioth. Patrum per Margar. de la Bigne tom. 1. ex Antonii Abbatis Melissae. Serm. 1. col. 116. in illis verbis, Eam vero solummodo naturam, quae increata est, colere & venerari didicimus; delectatur Dilectio, solummodo. Index. Expurg. per Quirog. Madriti ann. 154. ἐπεὶ οὐκ ἔστιν ἄλλου μόνου θεοῦ ἀκρίτου ἐὸς πᾶσι κατὰ φύσιν τὸ θεῖον. Greg. Nyssen.

**B**ede held, that we are justified by the merits of Christ imputed to us: (z) Christs condemnation is our Justification, his death is our life. He disclaimed Justification by inherent Righteousnesse; for speaking of a regenerate man, he saith, (a) That no man shall be saved by the righteousnesse of works, but onely by the righteousnesse of Faith: and therefore (b) No man should beleive, that either his freedome of will, or his merits are sufficient to bring him unto blisse; but understand that he can be saved by the grace of God onely. And elsewhere he saith, (c) That in the life to come we shall be well rewarded, and that not by merits, but by grace onely; and he hath a sweet prayer, that (d) the Lord would take compassion of him, and that after the worth and condignity of his mercies, and not after the condignity of wrath which himself had deserved.

His Scholler Alcuinus maintained the same truth, as appears by these passages following.

I could (saith (e) Alcuinus) defile my self with sin, but I cannot cleanse my self; it is my Saviours blood that must purge me: and again,

cont. Eunom. orat. 4. tom. 2. edit. Græco-lat. pag. 146. (z) Eius mors, nostra vita; ejus damnatio, nostra justificatio. Bede in Psal. 87. tom. 8. (a) Per justitiam factorum nullus salvabitur, sed per solam justitiam fidei. Id. in Psal. 77. (b) Instruit videlicet ut nemo vel libertatem arbitrii, vel merita sua sufficere sibi ad beatitudinem credat; sed solâ gratiâ Dei se salvari posse intelligat. Id. in Psal. 31. (c) In futuro bene remuneretur, & hoc non ex merito, sed ex gratiâ solâ. Id. in Psal. 23. (d) ut miserearis secundum misericordiam tuam, id est, te condignam, non secundum iram, me condignam. Id. in Psal. 24. (e) Sordidare me potui, sed emundare nequeo, nisi tu, Domine Jesu, sancti sanguinis tui aspersione mundum me facias. Alcuin. in Psal. 50.

(f) whiles

(f) whiles I look on myself, I find nothing in me but sin; thy righteousness must deliver me: it is thy mercy, not my merits that save me. And elsewhere, he saith very sweetly, (g) He onely can free me from sin, who came without sin, and was made a sacrifice for sin. And thus by Gods providence, was the weighty point of Justification preserved sound in these latter and declining times.

*in nomine salvatoris, non nostris meritis vivificati sumus. Id. ibid. (g) Ille solus liberare potest de peccato, qui venit sine peccato, & factus est sacrificium pro peccato. Id. lib. 4, in Joan. cap. 8.*

(f) Ad me  
unum cum re-  
spicio, nihil  
aliud in me nisi  
peccatum in-  
venio; tota  
liberatio mea,  
tua est justitia.  
Dei miseratione

The



# The Ninth CENTVRY,

FROM

The Year of Grace, Eight Hundred, to  
Ninth Hundred.

Papist.

What say you of this Ninth Age?  
Protestant.

(a) Claudius, discipulus quondam (ut ferunt) Bede in Angliâ, et Collega Alcuini, natione Scotus, claruit ann. 800. Trithem. de Script. Eccles.  
(b) Cui Rabano, nec Italia similem, nec Germania peperit. Trith. verbo Raban.  
(c) Albini Anglici quondam Auditor Rabanus, claruit ann. 855. Trithem. Haymo Episc. Halberstat. Alcuini Auditor, claruit ann. 850. Bell. de Script. Eccles. Joan. Scotus discipulus olim Bede. Possevin.

The seeds of Knowledge which our worthy Countrey-men *Bede* and *Alcwin* planted in Gods Field, shewed themselves in their Schollers, such as were (a) *Claudius Scotus*, Schollar to Saint *Bede*; *Rabbanus Maurus* Abbot of *Fulden*, one who (as (b) *Trithemius* saith, for his learning had not his match in Italy, or Germany; *Haymo* Bishop of *Halberstat*, and our Countryman *Johannes Scotus Erigena*, all three Schollers to (c) *Alcuin*.

Now also lived *Christianus Druthmarus* the Monk, and the Abbot *walafridus Strabo*, who collected the ordinary Glosse on the Bible; *Agobardus* Bishop of *Lions*, *Claudius* Bishop of *Thurin* in *Piemont*; *Bertram* a Priest and Monk of *Corbey* Abbey, whereof *Paschasius* was sometimes Abbot, and about the year Eight hundred and ninety according to *Bellarmino*, lived the Monk *Ambrosius Ausbertus*.

About the year 880. lived (d) *Remigius* born at *Auxerre* in *France*, and sometimes called *Rhemensis* (haply) because he taught at *Rhemes*: there was another *Remigius* Archbishop of *Rhemes*, who lived in the sixth age, and converted King *Clouis* of *France* to the Christian Faith; but this Saint *Remigius* (for ought we know) wrot nothing.

*Claudius Scotus* already mentioned, was one of the *Irish* Nation by birth, a famous Divine, and accounted one of the (e) *Founders* of the *University of Paris*: this *Claudius Clemens Presbyter*, (f) was of

in Appar. Sacro. tom. 1. pag. 368. (d) *Remigius Antiodorensis* claruit ann. 808. Trithem. (e) *Claudius Clemens Scotus*, *Alcuini* Abbatis, in fundandâ. *Academia Parisiensi*, Collega. Possevin. in Appar. verb. Claud. (f) *Jac. usserius Armach. Archiep. veter. Episc. Hibernicorum Syll. in prefat. & epist. 19.*

latter

latter standing, and inferiour in place to that other *Claudius Scotus* Bishop of *Auxerre*, a great opposite to *Baniface* Archbishop of *Ments*. This latter *Claudius* wrote on the Gospels and Epistles, and is often alleadged by the Reverend, and learned Lord Primate, Doctor *Usher*.

### Artic. 1. Of the Scripture's Sufficiencie.

**C**laudius Scotus saith, (g) That men therefore erre, because they know not the Scriptures; and because they are ignorant thereof, they consequently know not Christ, who is the power and wisdom of God. He also bringeth in that known Canon of Saint Hierome, (h) This, because it hath not authority from the Scriptures, is with the same facility contemned, wherewith it is avowed.

(g) Propter errant quia Scripturas nesciunt, & quia Scripturas ignorant, consequenter nesciunt virtutem Dei, hoc est, Christum.

Claud. in Matth. lib. 3.

cited by D. Usher, of the ancient Irish Relig. pag. 2.

(h) Hoc quia de Scripturis non habet

authoritatem, eadem facilitate contemnitur, quâ probatur. Id. ibid.

(i) Οὐκ ἔστι τὰ ἀλάσβετα βιβλία.

Niceph. Patr. C. P. Canon. Script. in operibus Patris.

cited by Sir Humph. Lynde, Via devia, Sect. 5.

\* Histor. Franc. lib. 4. c. 1.

† Biblioth. 1. 43

\* De Scriptor. Eccles. Sect. 9.

ad ann. 840.

(k) Bibite ex hoc omnes tam ministri quam reliqui creden-

tes. Pasch. de Corp. & Sang. Dom. cap. 15.

(l) Maluit Dominus Corpus & Sanguinem sui Sacramenta

(m) Calix ap-

### Article 2. Of the Canon.

1. **N**icephorus Patriark of Constantinople, gives us to understand, (i) That the Books of the old Testament were twenty and two. And treating of the Apochryphal Books, he mentioneth in particular, the Books of *Maccabees*, *Wisdom*, *Ester*, *Judith*, *Susanna*, *Tobie*.

2. To this of *Nicephorus*, we may add the Glosses. The Ordinary Gloss, was begun by *Alcuinus*, as *Gaguine* thinks, or by *Strabus*, as *Sixtus Senensis*, and *Bellarmino* think, and afterwards enlarged by divers, which gathered sundry sentences out of the writings of the Fathers, and put them into it. The Gloss every where inculcateth, when it comes to the six controverted Books, that they are not Canonical; *Incipit Liber Tobie*, and so forth: Here begins the Book of *Tobias* which is not Canonical.

### Article 3. Of Communion under both Kinds.

1. **P**aschasius, upon our Saviours words, *Drink ye all of this*, saith, (k) *Drink ye all of this, as well Ministers, as the rest of the Faithful.*

2. *Rabanus* saith, (l) *That the Lord would have the Sacrament of his Body and blood to be received by the mouth of the Faithful.*

3. *Haymo* saith, (m) *The Cup is called the Communion, because all communicate of it, and do take part of the blood of the Lord, which it containeth in it. He saith, all did communicate; so that the People as well as the Priests, were admitted to the Cup.*

4. And (n) *Rhemigius* hath the very same words with *Haymo*; as indeed his Commentaries on Saint Pauls Epistles, are in a manner,

fideliū ore percipi. Raban. lib. 1. de Institut. Cleric. cap. 31. pag. 49. edit. Colon. 1532. (m) Calix appellatur communicatio, quasi participatio, quia omnes communicant ex illo, partemque sumunt ex sanguine Domini, quem continet in se. Haimo in 1 Cor. cap. 10. (n) Rhemig. in 1 Cor. cap. 10. vers. 16.



(o) *Andr. Rivet*, Critic. sacri, lib. 4. cap. 27. all taken out of *Haymo*, as Doctor *Rivet* hath (o) observed; so as upon the point, *Rhemigius* and *Haymo* seem to be but two Fryars under one hood.

(p) *Relatio majorum est, ita primis temporibus missas fieri solitas, sicut ipse Dominus nosse præcepit, commemoratione passionis ejus adhibita, eos corpori Domini communicasse et sanguini quos ratio permittit.* Valafrid. Strabo de reb. Eccl. cap. 22. 5. It is the Report of our Ancestors (saith (p) *Walafridus Strabo*) that in the Primitive times, they were wont, according to Christ's Institution, to communicate and partake of the Body and Blood of our Lord, even as many as were prepared and thought fit.

6. (q) *Regino* describeth the manner of Pope *Adrians* delivering the Communion to King *Lotharius*, and his followers in both kinds: *The King* (saith he) *takes the Body and Blood of our Lord at the hands of the Pope, and so did the Kings Followers.*

Pap. Answ.

*Bellarmino* saith, that *Paschasius* his words may have this meaning, that they may drink the blood, in *specie panis*, under the form of bread.

Prot. Reply.

When Jesuite *Vasquez* (as *Chamierus* observes) is put upon his Answer to a place of *Clemens*, he drawes it up in this form. *Clemens* *plainè loquitur de sanguine sub specie vini; quia utitur verbo, bibitur, quod sanguini sub specie panis propriè non convenit.* *Clemens* (saith he) speaks plainly of blood, under the form of Wine; because he useth the word *bibitur*, which terme of drinking, cannot in propriety of speech, agree with blood, under the form of bread: now why may not we make the like construction of *Paschasius* his *bibite ex hoc omnes? drink ye all of this? but we must take it (forth)* in an uncouth manner, that is, to drink it under the form of bread.

*Haymo* answered.

*Bellarmino* saith, *Haymo* spake of the unity of the Chalice, and that his meaning is, that they that receive the blood of the Lord, receive out of one Cup.

Prot. Reply.

He saith not, the Cup is the Communion, because all drink of that one Cup; the word *One* is not in *Haymo*. Admit it were, this no way disappointeth our allegation out of *Haymo*. For still this word *Omnes*, or *All*, remains. And be it out of one Cup, or more, *Haymo* saith expressly, that all did partake of it, and received of the blood of Christ contained in it. If all, then the People as well as the Priests.

#### Artic. 4. Of the number of Sacraments.

(r) *Sunt autem Sacramenta Christi in Ecclesiâ, Baptismus & Chrisma, corpus quoque Domini et sanguis.* *Paschal. de Corp. & sang. Dom. cap. 3.* (s) *Rab. de sacr. Euch. Col. 1551. ex Bib. Cuthb. Tunstalli Ep. Dunelm.* *Paschasius* saith, (r) These be the Sacraments of Christ in the Church, Baptisme and Chrysme, and the Body and Blood of Christ. 2. And (s) *Rabanus* hath the self-same words: Now with

Baptisme,

Baptisme, they joyn Chrisme, because they used to anoint such as were baptized; for otherwise, (1) *Rabanus* speaks precisely of two, saying, *what do these two Sacraments effect?* and then he answers, *That by the one we are born anew in Christ, and by the other Christ abides in us.*

Artic. 5. Of the Eucharist.

1. **R** *Abanus* saith, (u) Bread, because it strengtheneth the Body, is therefore called the Body; and wine, because it maketh blood, is therefore referred to Christs blood.

2. *Haymo* (x) saith the same with *Rabanus*; *Rabanus* farther saith, (y) That the Sacrament is one thing, and the power thereof another; the Sacrament is turned into the nourishment of the Body; by the vertue of the Sacrament we attain eternal life: He saith, the Sacrament (which is the Bread) is turned into our bodily nourishment; now species, shewes, and accidents can not nourish: but these latter words of *Rabanus*, (z) are razed out; whereas the Monk of *Malmesbury* witnesses that *Rabanus* wrote accordingly, as is alleged, and this rasure is observed by the publisher of *Matthew of Westminsters History*. *Haymo* calls the Eucharist, A (a) Memorial that Gift or Legacie, which Christ dimissed unto us at his Death.

*Rabanus* saith, (b) that Christ at first instituted the Sacrament of his Body and Blood, with blessing and thanksgiving; and delivered it to his Apostles, and they to their Successors, to do accordingly; and that now the whole Church throughout the World observes this manner.

3. *Christianus Druthmarus* reporting our Saviours Act at his last Supper, saith, (c) Christ changed the Bread into his Body, and the wine into his Blood Spiritually: he speaks not of any change of substances. *Walafridus Strabo* saith, (d) That Christ delivered to his Disciples, the Sacraments of his Body and Blood, in panis & vini substantiâ, in the substance of Bread and wine.

¶ 1. Of Bertram.

4. When *Carolus Calvus* the Emperor, desired to compose some differences about the Sacrament then on foot, he required *Betram*, a learned man of that Age, to deliver his judgement in that poynt, (e) Whether the Body & Blood of Christ, which in the Church is received by the mouth of the faithful, be celebrated in a myltery, or in the truth; and whether it be the same Body which was born

(1) *Ecce duo ista Sacramenta quid efficiunt?* Id. ibid. cap. 23.

(u) *Quia panis corporis confirmat, idcirco ille congruenter corpus Christi nuncupatur, et quia vinum sanguinem operatur in carne, idcirco refertur ad sanguinem.* Raban. de Instit. cleric. l. 1. cap. 31.

(x) *Haymo in pass. secund. Marc. Fer 3. palm.*

(y) *Aliud est Sacramentum, aliud vis Sacramenti; sacramentum est alimentum corporis redigitur, virtute sacramenti aeternae vitae dignitas adipiscitur.* Raban. de Instit. cleric. li. 1. cap. 31.

(z) *Rabani libro, hanc sententiam quasi spuriam obtrahere.* Præfat. ad Matth. westmon.

(a) *Sacramentum muneris aeterni quod nobis Dominus passurus in memoriam sui dimisit tenendum.* Haymo in 1 Cor. cap. 11.

(b) *Quod exinde Apostoli imitati fecere, & successores suos facere docuerunt; quod & nunc per totum terrarum orbem generaliter tota custodit Ecclesia.* Raban. de Instit. cleric. lib. 1. cap. 31. (c) *Transferens spiritualiter panem in corpus suum, & vinum in sanguinem.* Chr. Druthmar. in cap. 26. Matth. tom. 9. in Biblioth. vet. Pat. Colon. 1618. (d) *Dominus corporis & sanguinis sui Sacramenta in panis & vini substantiâ discipulis tradidit.* Wal. Strabo de reb. Eccles. c. 16. (e) *Quod in Ecclesia ore fidelium sumitur corpus & sanguis Christi, quæ sit vestre magnitudinis Excellentia, in mysterio fiat, an in veritate; & num ipsum corpus sit quod de Maria natum est, & passum.* Bertram de Corp. & Sang. Dom. edit. Colon. Anno 1551. pag. 180.



(f) Panis ille  
vinumque signa-  
tè Christi cor-  
pus & sanguis  
existit. Ibid.  
pag. 183.

(g) Et hoc cor-  
pus pignus est  
& species, illud  
verò ipsa veri-  
tas. Ibid. pag.  
222.

(h) Nam se-  
cundum creatu-  
rarum substan-  
tiam, quod fue-  
runt ante con-  
secrationem,  
hoc & postea  
consistunt. Ibid.  
pag. 205.

(i) Dominicum  
corpus et san-  
guis dominicus  
appellatur,  
quoniam ejus  
sumunt appella-  
tionem cujus  
existunt sacra-  
mentum. Ibid.  
pag. 200.

(k) Videmus  
itaq; multà dis-  
crepantiā sepa-  
rari mysterium  
sanguinis &  
corporis Christi,  
quod nunc à  
fidelibus sumi-  
tur in ecclesia,  
& illud quod  
natum est de  
Maria Virgine.  
Ibid. pag. 222.

(l) Animad-  
vertat (clarif-  
sime princeps)  
sapientia vestra,  
quod positis S.  
Scripturarum  
testimoniis, et  
S. Patrum di-

of Mary & Whereunto he returns this Answer (f) That the bread and the Wine, are the body and blood of Christ figuratively; that (g) This body is the pledge, and the figure; the other the very natu-  
rall body: (h) That for the substance of the Creatures, that which they were before consecration, the same are they also afterward: (i) That they are called the Lords body and blood, because they take the name of that thing of which they are a Sacrament; (k) That there is a great difference betwixt the mystery of the blood and body of Christ, which is taken now by the faithful in the Church, and that which was born of the Virgin Mary. All which he proves at large by Scriptures and Fathers.

Your wisdom most excellent Prince, may perceive (saith he) (l) that I have proved by the Testimonies of holy Scriptures and Fathers, that the bread which is called Christs body, and the Cup that is called his blood, is a figure, because it is a mystery.

Papist.

I except against Bertram; his Book is forbid to be read, but by such as are (n) licenced, or purpose to confute him.

Prot.

Bertram (n) wrote of the body and blood of Christ, as Trithemius saith; and by your Belgick, or Low Countrey Index, Bertram is styled (o) Catholick. Now this Index was published by the King of Spains commandment, and the Duke of Alva; and first printed at Antwerp, in the year 1571. and often since reprinted. Now so it is, howsoever he be accounted a Catholick Priest, and much com-  
mended by Trithemius; yet are this Catholick's writings forbid to be read, as appears by several Indices; the one set forth by the (p) Deputies of the Trent Council; and another printed at Paris, (q) under Clement the eighth.

Now these Inquisitors dealt too roughly; and therefore the Di-  
vines of Doway, perceiving that the forbidding of the Book, kept not men from reading it, but rather occasioned them to seek after it; thought it better policy, that Bertram should be suffered to go abroad, but with his Keeper, to wit, some Popish glosse to wait on him.

Seeing therefore (r) (say they) We bear with many errors, in other old Catholick Writers, and extenuate them, excuse them,

His evidentissime monstratum est, quod panis qui corpus Christi, et Calix qui sanguis Christi appellatur, figura sit quia mysterium. Ibid. pag. 228. (m) Non legendus est nisi quis concessu Sedis Apostolicæ ad refellendos errores velut revincere. Possévin. Appar. tom. 1. pag. 219. (n) Bertramus scripsit de corp. & sanguine Domini librum unum. Trithem. verbo Bertram. (o) Index expurgator. lib. juxta Concilii Trid. decretum Philippi 2. jussu, & Albani Ducis ministerio in Belgio coninnatus. Argentorat. 1609. pag. 12. cum Bertram. fuerit Catholici Presbyter. (p) Index lib. prohibet. jussu Conc. Trid. Hanov. 1611. pag. 36. Certorum auctorum libri prohibiti lit. B. Bertrami liber. (q) Ind. lib. prohibet. Par. 1599. pag. 98. (r) Quum igitur in Catholicis veteribus alios plurimos feramus errores, & extenuemus, excusemus excogitato commento persepe neque us, et commodum iis sensum affingamus cum opponuntur in disputationibus aut in conflictionibus cum adversariis; non videmus cur non eandem aequitatem & diligentem recognitionem mereatur Bertramus, ne heretici ogauiant, Nos antiquitatem pro ipsis facientem exuere et prohibere. Index expurgator. Belgic. pag. 12. lit. B. ut liber Bertrami tolerari commendatus queat. & Judicium universitatis Dnacenensis. Ibidem.

by inventing some device, oftentimes deny them, and fain some commodious sense for them, when they are objected in disputation with our Adversaries: we do not see why *Bertram* may not deserve the same equity, and diligent revisal; lest the Hereticks cry out, that we burn and forbid such antiquity as maketh for them; and accordingly, they have dealt with *Bertram*; for by their Recognition, (f) We must read *Invisibiliter*, instead of *Visibiliter*; and these words, [*The substance of the Creatures*] must be expounded to signify outward shewes, or Accidents.

But this will not serve the turn; for *Bertram* speaking of the consecrated Bread and Wine, saith, that for the substance of the *Creatures*, they remain the same after consecration, that they were before. Now if they do so, then is not the substance of Bread and Wine, changed into the substance of the flesh and blood of Christ, as the *Trent Council* would have it. (t) Nor will it serve to say, that by the substance of the *Creatures*, is meant the outward accidents, as the whiteness of the Bread, the colour of the Wine, or the like: for *Bertram* speaks properly, that the consecrated Bread and Wine, remain the same in substance. And it were an improper speech, to attribute the word Substance, to Accidents, as to say, the substance of the colour or redness of the wine, or the like.

Papist.

Master *Brerely* suspects (u) that this Book was lately set forth by *Oecolampadius* under *Bertram's* name.

Protestant.

This suspicion is cleared by the ancient Manuscript Copies of *Bertram* extant, before *Oecolampadius* was born; one whereof, that great Scholar, *Casaubon*, saw in the Library of Master *James Gilot*, a Burgesse of *Paris*, as he (x) witnessed to the Reverend and learned Primate, Doctor *Usher*.

And yet besides these Manuscripts, *Bertram* taught the same Doctrine in other Books also, to wit, *De Nativitate Christi*, and *de Animâ*, which are to be seen in the Libraries of the Cathedral Church of *Sarisbury*, and *Bennet Colledge* in *Cambridge*, as the same (y) Bishop *Usher* observes.

Papist.

Was *Bertram* a learned man, and of a good life?

Protestant.

*Trithemius* the Abbot gives him a large (z) commendation, for his excellent learning in Scripture, his godly life, his worthy Books, (and by name, this of the *Body and Blood of Christ*.)

*Clodius de Sanctes* (a) saith, He is put in the Catalogue of Ecclesiastical Writers, for one Catholick in life and Doctrine; and

*commendabile opus de predestinatione, et librum unum de corp. & sang. Dom. Trithem. verb. Bertram.*  
(a) *Refertur in Catalogo Scriptor. Ecclesiast. ut vir non minus vitâ, quam doctrinâ insignis, et Catholicus.*  
*Clod. de Sanctes. de reb. Eucharist. controvers. repetit. 2. p. 55. Par. 1575.*

(1) *Legendum invisibiliter pro visibiliter, et [secundum creaturarum substantiam] explicandum est secundum externas species Sacramenti.* Ind. expurg. Belgic. pag. 17.  
(t) *Concil. Trid. Sess. 2. Can. 13.*

(u) *Protest. Apol. Tract. 2. ch. 2. Sess. 7.*

(x) *D. Usserius de Christian. Eccles. succession. cap. 2. Sess. 18.*

(y) *D. Usser. in Gottschalco, seu predest. Controvers. cap. 11.*

(z) *Bertramus Presbyter, qui in divinis Scripturis valde peritus, non minus vitâ, quam doctrinâ insignis, scripsit.* verb. *Bertram.*



(b) Brerely  
Prot. Apol.  
tr. 2. c. 2.  
Sect. 7.

your *Brerely* (b) saith, That ancient Catholick Writers doubt not to honour *Bertram* for a holy Martyr of their Church.

§. 2. Of *Scotus*:

(c) Is primus  
in Ecclesia La-  
tina de hac re  
dubie scribere  
capit. Bellar.  
de Sacram. Eu-  
char. l. 1. c. 1.  
Sect. 2.

(d) Tantum  
Lanfrancus ait,  
Scotum in Con-  
cilio Versellensi  
cum Berengario  
damnatum—  
et hic ex illius  
scriptis opinio-  
nis sue semi-  
naria hausisse  
se affirmaret.  
Clod. de  
Saintes ibid.  
repetit. 2. p.  
34.

(e) Joan. Sco-  
tus, discipulus  
olim Bede, et  
collega Alcuini,  
unus ex fun-  
datoribus gym-  
nasii Parisien-  
sis, qui postea  
ab Alfredo  
Rege ex Gal-  
liis, ubi Carolus  
Calvus eum  
fovebat, revo-  
catus in An-  
gliam, in schola  
Oxonienfi præ-  
legit.—Disci-  
puli apud Mo-  
nasterium  
Malmshourense  
graphi trans-  
fixerunt, &

5. Now are we come to our famous Countrey-man *Scotus*, much what of *Bertrams* standing, and both of them in favour with *Charles*, unto whom, as *Bertram* Dedicated his Treatise of the Sacrament; so also *Joannes Scotus*, wrote of the same Argument, and to the same effect that *Bertram* had done. *Bellarmino* saith, (c) That *Scotus* was the first who in the Latine Church, wrote doubtfully of the real presence. It is indeed their fault, that we have not his Book, yet may we presume, that he wrote positively; neither do we any where find, that his book of the Sacrament was condemned before the dayes of *Lanfranc*, (d) who was the first that leavened the Church of *England*, with this corrupt Doctrine of the carnal presence; so that all this while, to wit, from the year 876. to 1050. he passed for a good Catholick.

Papist.

Was *Scotus* a man of that note?

Protestant.

He was (as *Possevine* saith (e) Schollar to *Bede*, Fellow-pupil with *Alcuinus*, and accounted one of the founders of the University of *Paris*, and in the end dyed like a Martyr. For after that he came into *England*, and was publick Reader in *Oxford*, by the favour of King *Alfred*, he retired himself into *Malmsbury Abbey*, and was there by his own Schollers stabbed to death with Penknives: and this was done (saith *Bale*, (f) and others (g) *Fortassis non sine Monachorum impulsu*, haply not without the Monks procurement; being murdered by his Schollers, whiles he opposed the carnal presence which then some private persons began to set on foot.

By his birth he was one (h) of the Scottish or Irish nation, and is sometime called *Erigena*, sometime *Scotigena*. He was surnamed *Scotus the wise*, and for his extraordinary learning, in great account with our King *Alfred*, and familiarly entertained by *Charles the Great*, to whom he wrote divers (i) letters.

In a word, there is an old homely (m) Epitaph, which speaks what this *Scotus* was;

*Clauditur hoc tumulo Sanctus Sophista Joannes,  
Qui ditatus erat jam vivens dogmate miro:*

*Martyr Christi estimatus est. Possevin. Appar. tom. 1. pag. 868. & Petrus Crinitus, lib. 24. de honesta Discipul. cap. 11. (f) Inter legendum a quibusdam discipulis malevolis interimebatur. A. C. 884. fortassis non sine monachorum impulsu. Balzus Cent. 2. cap. 24. (g) Jac. Philip. Bergoni. Supplement. Chron. Venet. an. 1503. Hospinian. hist. sacram. part. 1. lib. 4. p. 316. & 317.—Gabr. Powel. de Antichr. in Prefat. (h) Doctis notum est, eandem esse veterem Scotiam et Hiberniam. D. Usser. in Gottschalco. cap. 9. (i) Veter. Epist. Hibernicor. Sylloge. D. Jac. Usserius epist. 22. (m) Malmshourensis. de gest. Reg. Anglor. lib. 2. cap. 4. pag. 45.*

*Martyrio*

*Martyrio tandem Christi conscendere regnum  
Quo, meruit, sancti regnant per secula cuncti.*

Under this stone

Lyes Sophister John,

Who living had store

Of singular Lore.

At length he did merit,

Heaven to inherit;

A Martyr blest,

Where all Saints rest.

Or thus :

Here lyes interr'd Scotus the Sage,

A Saint, and Martyr of this Age.

Object.

Strabus the Authour of the Ordinary Glosse, saith, (g) that the substance of Bread and wine, is converted into the Body and Bloud of the Lord : but for the manner of this Conversion we are not ashamed to confess we are ignorant thereof. And for the Accidents that remain of the former substance, as colour, taste, form, and weight, they neither affect the body it self, nor are they founded therein. This is objected by Bellarmine, lib. 3. de Euchar. cap. 20.

(g) Strabus in  
Glosa. c. 11.  
prior. ad Co-  
rinth.

Sol.

1. Strabus, indeed composed the Ordinary Glosse but others afterwards augmented it; alii ampliarunt saith Trithemius (h) others that succeeded him, enlarged it; and, postea aucta, it was afterwards enlarged, saith Bellarmine in his Book, de Ecclesiasticis Scrip- toribus. Why might not then the place all leadged be in the number of those aucta, those additions and augmentations?

(h) De Scrip-  
tor, Ecclesiast.

2. Besides, Bellarmine tells us, that Strabus was Scholar to Rabanus, and that he took his Scripture-Glosses and Expositions out of his masters works: now surely he never learned the lesson of Transubstantiation from Rabanus; for Rabanus (as is already shown in this Article) was far from any conceit thereof. Yea, Strabus himself gives flat evidence against the changing of Substances in this Sacrament. (i) In Cena, Corporis et sanguinis sui Sacramenta in panis et vini substantiâ eisdem discipulis tradidit. In the Supper which (Christ) had with his disciples last before he was betrayed, after the solemnities of the old Passeeover, he delivered to the same disciples, the Sacrament of his body and bloud in the substance of bread and wine.

(i) Walafrid.  
Abbas de Rebus  
Eccles. c. 16.  
Citat. à Ga-  
retio Centenar  
nono de verit.  
Corp. Christi in  
Euchar.

3. And in the place objected Strabus is not peremptory, but ingenuously professeth; modum verò conversionis nos ignorare non erubescimus fateri. We are not abashed to confesse that we our selves are

are



(k) Lomb. Sent.  
l. 4. Dist. 11.  
lit. (A.)

are ignorant of the manner of this Conversion. And long after him, *Peter Lombard*, after he had laboured to give resolution to all doubts, especially in this very question (whether the conversion, were substantial, or not) made the like acknowledgment, saying plainly, (k) *Definire non sufficio*, I am not able to determine.

The sum then of our Answer is this.

Sixt. Senens.  
Biblioth. Sanct.  
lib. 4.

1. We take exception, (and that justly) at the ordinary Gloss, as a work compiled by no one Authour, but patched out of many: for so *Sixtus Senensis* saith expressly, *ab aliis Scriptoribus multis variisque antiquorum Doctorum sententiis locupletatum*. Besides the place objected is not set down in the Work which *Strabus* himself gathered. The ordinary Gloss is extant in a Manuscript Coppy in the publique Library at Oxford; wherein yet this passage entitled to *Strabus*, is not to be found. So as it seems not to be *Strabus's*, but some latter Monks, who was verè *Strabus*, or *Strabo*; some blinker, that squinted that way. For *Strabus* himself, Eagle-sighted in Scriptures, as *Senensis* saith, trod in the steps of his Master *Rabanus Maurus* in these Commentaries, who is known not to favour Transubstantiation. Now what latter writers added unto him, nothing can be certainly alleadged out of that work, as from his authority. And those latter Monks or Priests, that made a Supplement to his work, and lived since Pope *Nicholas* the first, or *Innocentius* the third his time, carry no authority at all in this Controversy.

2. But whether the words quoted by *Bellarmino*, are the Glosser his own words, or a Glosser upon the Gloss, he doth but lisse, he speaks not plain Transubstantiation. He saith, the substance of the bread and wine is turned into the substance of Christ's Body and Blood; but he determineth not, whether it be turned so really and properly, or mystically and Sacramentally; and if really and properly, he is not able to say, whether totally, as the Council of Trent defineth it, or partially, *videlicet, secundum materiam tantum*; or, *formam tantum*; so that upon the matter he gives no verdict at all, but Returns an Ignoramus.

#### Article 6. Of Images.

(n) *Qua pictura non ad adorandum, sed solummodo (teste E. Greg.) ad instruendas mentes in Ecclesiis sunt auctoritate permissa. Jonas Aurelian. de*

*calu Imag. lib. 1. (o) Creaturam verò adorari; eique aliquid divinae servitutis impendi, nefas ducimus; huiusque sceleris patratores detestandum et anathematizandum, liberâ voce proclamamus. Id. ibid. pag. 699. (p) Adorare alium præter Patrem, & Filium, & S. S. impietatis est crimen. Ibid. pag. 701.*

1. **J**onas Bishop of Orleance, who wrote against *Claudius* bishop of Turin in the defence of Images, holds that (n) *The Images of Saints, and Stories of divine things may be painted in the Church, not to be worshipped, but to be an ornament, and to bring into the minds of simple people, things done and past. But to adore the Creature, or to give it any part of divine honour, we count it (saith he (o) a vile wickedness, detesting the doer thereof, as worthy to be accursed: It is flat impiety (p) saith the same Jonas out of Origen) to adore any save the*

Father,

Father, Son, and Holy Ghost. 2. *Agobardus*, Bishop of *Lyons* saith, (q) That the Ancients, they had the pictures of the Saints, but it was for history sake, and not for adoration; and that none of the ancient Catholicks haply thought that Images are to be worshipped, or adored.

And (r) the Orthodox Fathers for avoiding of superstition, did carefully provide that no pictures should be set up in Churches, lest that which is worshipped would be painted on the walls.

3. *Rhemigius* saith, (f) That neither Images nor Angels are to be adored; and (t) *Walafridus Strabo*, would not have divine honour given to ought that is made by us, or any other Creature.

Now what say the Papists to these Testimonies? *Baronius* yeilds us *Walafridus Strabo*, *Jonas* Bishop of *Orcleance*, *Hinmarus* Archbishop of *Rhemes*, and saith, (u) That they forsook the received opinion of the Church; and yet they were ever held sound Catholicks.

*Bellarmino* saith, (x) That *Jonas* was overtaken with *Agobard* his error, and other bishops of *France* in that age, and therefore puts in a Caveat, that *Jonas* must be read warily. So that by their own confession the learnedst, and famousst men of this Age stand for us in this point; and this makes them seek to suppress such testimonies as are given of them. *Papirius Massonus* set forth this book of *Agobards*, and delivers the argument thereof to be this: (y) Detecting most manifestly the errors of the Grecians touching Images and pictures: he (to wit, bishop *Agobard*) denies that they ought to be worshipped: which opinion all we Catholicks do allow and follow the testimony of *Gregory* the great concerning them. Now this passage the Spanish Inquisitors, in their expurgatory Index, (z) Commanded to be blotted out, and this is accordingly (a) performed by the Divines of *Collen*, in their late corrupt Edition of the great Bibliothek of the ancient Fathers.

4. To close up this poynt; *Charles the Great* was seconded by his son *Lewis the godly*; for by his appointment, the Doctors of *France* (b) assembled at *Paris*, in the year 842. and there condemned the adoration of Images.

(x) Cautè legendus est, quoniam laborat eodem errore quo *Agobardus*, et reliqui ejus ætatis Galli. *Beil. de Scrip. Eccles. verbo Jonas. Secul. 9.* (y) Græcorum errores de Imaginibus et picturis manifestissime detegens, negat eas adorari debere; quam sententiam omnes Catholici probamus *Gregorii*; M. testimonium de illis sequimur. *Papir. Masson. in Agobardi op. p. 7.* (z) Expungantur omnia quæ sub hoc titulo (de Imaginibus) continentur. *Ind. libr. expurgat. de Consilio Senatus general. Inquisit. Hisp. excus. Madr. an. 1612.* (a) M. *Biblioth. vet. Patr. tom. 9. part. 1. edit. Colan. ann. 1618. pag. 551.* (b) *Synod. Parisiens. de Imaginib. sub Ludovico Pio.*

Pap. Answ.

You have alleadged *Agobard's* Book, *De Picturis et Imaginibus* against us; whereas his drift therein is onely to tax the Idolatrical use, or abuse rather of Images in his time.

Protest.

(q) Sed nullus antiquorum Catholicorum unquam eas colendas vel adorandas forte existimavit. *Agobardi opera, Par. 1605. pag. 253.*

(r) Rectè nimirum ob ejusmodi evacuandam superstitionem ab orthodoxis Patribus definitum est; picturas in Ecclesiâ fieri non debere; ne, quod colitur et adoratur, in parietibus depingatur. *Id. ibid. pag. 254.*

(s) Quia non sunt adoranda simulachra, nec etiam Angelus adorandus est. *Rhemig. in Psal. 96.*

(t) Quod non sint Deo debitæ cultibus et honoribus colenda, quæ ab illis vel nobis facta sunt. *Walafrid. Strabo de reb. Ecclesiast. cap. 8.*

(u) *Baron. tom. 9. ad an. 794. nu. 62. Afferit eos à communi Ecclesiæ cath. sententiâ resiliisse.*



## Protest. Reply.

*The Answer to*  
*Via Tuta, ch. 9.*  
*Secl. 7. nu. 18.*  
Agobard, (as Massonus sets down the argument of his book) he averreth, that there is no example in all the Scriptures, or Fathers for adoration of Images; so as Jesuit Floud cannot put him off by saying, that he speaketh against Idol-worship, or some abuse of Images, which crept in, in his time. For Bellarmine in his Book of Ecclesiastical writers, ad annum, 820. in his censure of Jonas Bishop of Orleance, saith, This Authour is to be read with caution, because he was infected with the same opinion that Agobardus, and other French Bishops of that age were, qui negabant sacris imaginibus, ullum deberi cultum religiosum, who deny any Religious worship to be due to Images.

## Pap. Answ.

Agobard and others speak against the abuse of Images: now it is *Regula Juris*, a Rule in Law, that *utile per inutile non vitiatur*, that which is profitable is not spoiled by the unprofitable.

## Protest. Reply.

We grant that things that are good in themselves, and of a necessary and profitable use, are not to be taken away for the abuse: but we deny that Images in Churches are of that nature; neither is this Law-Axiome universally true; for the brazen Serpent in the Wildernesse, was for a time *utilis*, profitable, curing them that had been stung by the fiery Serpent: yet *per inutile vitiabatur*, it was corrupted and made scandalous and unprofitable by the peoples abusing it to Idolatry; insomuch as that Image, albeit it were a type of Christ, and set up by Gods special command, yet it was broken in pieces by that good King Ezekiah, after once the people began to worship it.

## Art. 7. Of Prayer to Saints.

(c) Non autem  
mirum si ora-  
tiones vel la-  
chryma nostre  
non per nos,  
sed per sum-  
mum Pontifi-  
cem nostro Deo  
offerantur, cum  
Paulus exhor-  
tetur dicens:  
Per ipsum offe-  
ramus hostiam  
laudis Deo.  
Ambr. Ans-  
bert. li. 4. in  
c. 8. Apocalyp.  
(d) Haimo in  
cap. 63. Isaie.  
\*Vide Richardi  
Montacutii An-  
tididatib. Ad  
Diatrib. 1.  
pag. 20.

It is not strange (saith (c) Ambrose Ansbertus) that our prayers and tears are not offered up unto God by us, but by our High Priest, since that Saint Paul exhorts us, to offer up the Sacrifice of Praise unto God by him. Haymo upon those words of Isay, Tu exim Pater noster, Thou O Lord art our Father. [Isay. 63. ver. 16.] saith, (d) Et rectè solum in vocamus ac deprecamur te, And we do rightly, onely to invoke thee, and to make our supplication to thee.

## Object.

Nicephorus \* the Patriarch, calleth the Saints *προφύλακας πρεσβυτέρους* certain Cursitors, Posts, or Messengers, going between God and Men, carrying our suits unto God, and returning his Gifts, and Acts of Grace unto us.

## Sol.

1. Nicephorus lived after the year 800. a man of yesterday in comparison of primitive Antiquity. *Authoritatem video, Argumentum non video.*

2. Be it so, that the soules of the Saints defunct, some one or other,

other, at some one time, or other, hath been dispensed with for egress out of their proper mansions, and that upon some peculiar and extraordinary dispensation; yet this is certain (if we may believe *Pinello* the Jesuit) in ordinary course, they are not free among the dead, to go and walk at liberty at their will, leaving their own Receptacles and habitations: whereupon Saint *Augustine* saith, *The soules of the defunct are there, where they see not all things which are done, or which happen to people in this life: And he reasoneth thus; If the souls of the defunct were versed in the affairs of the living, then my dear mother Monica, who followed me by Sea and Land, would not have forsaken me, but have stood by me every night.* *Luc. Pinel. De altera vita.*

3. The Angels indeed are ministring Spirits; the Saints (as our Saviour saith) are as the Angels in heaven; yet not equal to the holy Angels in all things, at least, not in the special function of Angels; but in this, that in the Resurrection, and life to come, there is no such matter with the Saints, as marrying, or giving in marriage; no more then there is now among the Angels in Heaven: for the condition of the Saints shall then be like unto that of celestial spirits, equally free from all these earthly relations, and carnal respects. *Lib. de Curâ. pro mort. cap. 13.*

4. Were it commanded (as it is not,) were it lawful and expedient (as it is not,) to call unto holy Angels in time of trouble; yet can it not *ex æquo*, equally and alike be inferred; we may therefore call unto Holy Saints as well, and in semblable sort. The case is different betwixt these two; Angels are messengers ordinarily, by prime Institution in their kind; the Saints in Paradise are not so employed, nor for that end ordained.

### Article 8. Of Faith.

1. *Claudio Scotus* saith, (e) that faith alone saveth us, because by the works of the Law no man shall be justified; Yet he addeth withall, this caution, Not as if the works of the Law should be contemned, and without them a simple faith, (so he calleth that solitary faith, which is a simple faith indeed) should be desired; but that the works themselves should be adorned with the Faith of Christ. *(e) Claud. in Galat. 2. & 3. Chapt. cited by Dr. Usher, of the ancient Irish Religion, pag. 17.*

2. *Haymo*, upon the third Chapter of the Epistle to the Galatians saith, *Fides sola salvat*, Faith only saveth.

3. *Photius*, (f) as we find it in *Oecumenius* his *Catena*, or Chain, made up out of the writings of the ancient Fathers, puts this case concerning Abraham: τί γὰρ ἂν τίς εἰ δὲ ἔργων; what and if Abraham by works deserved, that in his seed, all the nations of the earth should be blessed, and that Christ should descend of him? Whereunto, he returns this Answer. ὁρᾷς ὅτι οὐδὲν ὅλως ἔχει οὐδὲ ἔχρος δουλείας; ὡς οὐδὲν ἔν ἡξιώθει τούτων; that is, you see that he hath not so much as any footstep of works, unto so great gifts from God, whence then was he vouchsafed them? ἐν μόνῃς πίστει, of faith alone. *(f) Photius apud Oecumenium Rom. 4. 1.*



## Article 9. Of Merits.

(g) Photius  
apud Oecumen.  
in Rom. 6. 23.

1. **P**hotius saith, (g) that the Apostle did not say that eternal life is *μισθὸς κατὰ ἔργα*, ἀλλὰ *χάρισμα*, the wages of good works, but a free gift.

(h) [Et salva-  
mur] tua gra-  
tia, non nostris  
meritis; quæ  
quidem merita  
sunt nulla.  
Haymo in  
Esai. cap. 63.

(i) Remig. in  
Psal. 32. et in  
Rom. 8.

2. Haymo saith, (h) We are saved by Gods grace, and not by our Merits; for we have no merits at all.

3. Remigius saith, (i) *Reverâ isti soli beati, qui per gratiam justificantur, non ex meritis. In very truth, those onely are happy, who are freely justified of grace, and not of Merit. And yet more fully, upon that of St. Paul, the sufferings of this time are not worthy to be compared with the glory that shall be revealed in us, Rom. 8. 18. Si quilibet hominum omnia præcepta veteris et Novi Testamenti potuisset implere, If any body were able to fulfil all the Commandments both of the old and New Testament, (lo, both the Covenants!) et omnia genera tormentorum perferre, and endure all sorts of torments, (lo, the noblest work of a Christian, even Martyrdome it self!) nequaquam esset dignus gloria futurâ, quam percepturi sunt electi, yet for all this, he can either do or suffer he should in no wise be worthy of the future glory, which the elect shall partake.*

(k) In eo au-  
tem damus illi  
gloriam, quo  
nullis præce-  
dentibus bono-  
rum actuum  
meritis, sed soli  
nos ejus miseri-  
cordiâ, ad tan-  
tam dignitatem  
pervenisse, nos  
fateamur. In  
Apocalyp. 1. 8.  
c. 19.

4. Ambrosius Ansbertus expounding that place, Revel. 19. 7. makes this inference (k) *In this do we give glory to him, when we do confess, that by no precedent merits of our good deeds, but by his mercy onely, we have attained unto so great a dignity.*

(l) Intulit non  
meritis datum,  
sed quia ita sit  
Deo placitum,  
cujus est gra-  
tuitum omne  
quod præstat.  
Raban. in Je-  
rem. lib. 18.  
c. 2.

5. Rabanus in his Commentaries upon the Lamentations of Jeremy, observeth as followeth; (l) *Lest they should say, Our Fathers were accepted for their Merits, and therefore they obtained such great things at the Lords hands; he adjoyneth, that it was not given to their Merits, but because it so pleased God, whose free gift is whatsoever he bestoweth.*

(m) Non parum  
quippe ab hac  
sancta discre-  
tione deviasti  
cum Clericos

## §. 1. Of Priests Marriage.

I will close up this Age onely with producing an evidence drawn about the year 860. namely, a learned Epistle which Hilderick Bishop of Ausburg, in Germany, wrote to Pope Nicholas in defence of Priests Marriage. From this holy discretion (m) saith he) thou hast not a little swerved, when as thou wouldst have those Cleargymen, whom thou oughtest only to advise to abstinence from marriage, compelled unto it by a certain imperious violence: for is not this justly in the judgment of all wise men to be accounted violence, when as against

quos ad continentiam conjugii monere debebas, ad hanc imperiosâ quadam violentiâ cogi volebas. Nunquid enim merito communi omnium sapientum judicio hæc est violentia, cum contra Evangelicam institutionem, ac S. Sp. dictationem, ad privata aliquis decreta cogitur exequenda? Dominus quidem in veteri lege Sacerdoti conjugium constituit, quod illi postmodum interdixisse non legitur. S. Udalric. de calibatu Cleri: extat inter Monum. S. Pat. Orthodoxographa, edit. à Joan. Jac. Grynæo. Basl. ann. 1569.

the Evangelical institution, and the charge of the Holy Ghost, any man is constrained to the execution of private Decrees? The Lord in the old Law appointed marriage to his Priest, which he is never read afterwards to have forbidden.

## Papist.

Master Brerely saith, (n) that this Epistle is forged under the name of Ulrick Bishop of Augusta.

## Protestant.

Your Spanish Inquisitors (o) have suppressed this Testimony, and struck it dead with a (p) Decretum; Let that whole Epistle be blot-  
ted out: but our learned bishop, Doctor Hall, (q) proves that this Hulderick wrote such a Treatise, and about the time assigned; and also that this record is Authentick; that it is extant, (as Illyricus saith) in the Libraries of Germany, that our Archbishop Parker, bi-  
shop Jewel, John Foxe, had copies of it in Parchment of great An-  
tiquity.

Besides, your own man Aeneas Sylvius, afterwards Pope Pius the second, almost two hundred years ago, mentions it, and reports the Argument of it; for speaking of Ausburg, he saith, (r) Sanctum Udalricus huic praesidet, qui papam arguit de concubinis: Udalric is the Saint of that City; who reproved the Pope concerning Con-  
cubines.

## Papist.

The Bishop wrongs the Pope; He compells none to abstain from marriage.

## Protestant.

The restraint of Priests from marrying, neither is, nor ever was conceived to be (saith learned (s) Bishop Andrews,) but Posi-  
tivi juris, which being restrained upon some good reason, it might upon as good reason be released; and Pope Pius the second, was of opinion, That there was better reason to release them, than to restrain them; (t) And so were divers others at the Council of Trent, if there had been fair play: And yet Jesuit Coster (u) holds, That a Priest of-  
fends greatly if he commit fornication, gravius tamen peccat, but he offends more grievously, if he marry.

## Papist.

Coster might have reason to say so; for Matrimony in a Priest is no Matrimony at all, by reason of his solemn vow of Chastity, and the Churches Prohibition (w).

## Protestant.

1. If you say, Priests marriage is *malum in se*, evil in it self, you comply with Tatianus his devilish doctrine; if evil, *quia prohibetur*, because it is forbidden onely, then fornication which is evil in, and of it self, must needs be the greater sin.

2. Cajetan saith, (x) that Orders is no hinderance of Matrimony, neither doth Priesthood dissolve it, whether contracted before Priesthood, or after; if we (setting aside Ecclesiastical Laws) stand onely to what we received of Christ and his Apostles. Dominicus

(n) Prot. Apol. tr. 2. ch. 2. Sect. 7.

(o) Index lib. prohib. et expurg. Bern. de Sandoval et Roxas jussu edit. Madr. 1612. et per Turritin. Genevæ 1619. Hulderico Episcopo Augustano epistola ascripta prohibetur. pag. 47. list. H.

(p) Decretum tota Epistola Udalrici de Calibat. Cleri. Ind. expurg. Bisp. Quiriga. edit. Madr. an. 1584, in fine list. O.

(q) The honour of the married clergy, by Dr. Hall, lib. 3. Sect. 2, 3, 4, 5.

(r) Aen. Sylvius de morib. Germania.

(s) Answer to Cardinal Per-ron's Reply, pag. 10.

(t) Platina in Pii 2. vita.

(u) Enchirid. de Calibat. prop. 9.

(w) Bellar. de Matrim. l. 1. c. 21.

(x) Cajetan. Tom. 1. Tract. 27.



(y) *Soto, l. 7. de Jure. Qu. 4.* *Soto* saith (y) *non est de essentia*. It is not of the essence of Priesthood, to keep single.

(z) *Dr. Hakewill's Answer to Carrier, Lond. 1616.*

3. The Church of *Rome* indeed imposeth *Cælibate*, but *ad libitum*, so as her Bishop may dispence with it as he lists. It is not long since that our Mr. *Carrier*, (z) after he revolted to the See of *Rome*, gave us here in *England*, from bigger men then himself, an overture of the likelyhood of this liberal dispensation, from his holy Father of *Rome*, upon the condition of our resubjection.

*Papist.*

(a) *Lib. 1. de Cleric. c. 20. Sect. Respon-  
do.*

1. The Church (saith *Bellarmino*, a) doth not absolutely forbid any to marry; none is forced to a single life; it only requires the Condition of a single Life, by way of Vow, not of Precept, of such as are to be admitted into Orders; even as another man in passing over his right, may make his own Conditions; if any like not this Condition, he may refuse it, but then he shall not be Ordained.

2. An Apprentice among other Conditions is bound not to marry during his Apprentiship; doth his Father or Master in this Case forbid marriage?

*Protestant.*

1. In Civil affairs a man may make his Conditions; but in Ordination of Ministers the Church is not to impose conditions, but to ordain such as are gifted thereunto; and not to barre them of the right and liberty, which is *de Jure natura*, wherein the order of Priesthood is interested as well as others.

2. As if it were all one to forbid a Boy under age to marry during his Apprentiship, and that under a legall penalty, without vow, or Oath: and to forbid the whole Cleargy to marry at all, by tying them to a single life, by Oath, or Vow; Simple, or Solemn; whether they have the gift of Continency, or no.

# The Tenth CENTVRY,

FROM

The Year of Grace, Nine Hundred, to  
Ten Hundred.

Papist.

**W**E are now drawing on to the Thousandth year, what say you to this Tenth Age?

Protestant.

By the fall of the Romane Empire, learning was now decayed, and the publike Service no longer to be understood, by reason of the change of the vulgar Tongues. *Wernerus* a Carthusian Monk (a) saith of this Age, That holinesse had left the Popes, and fled to the Emperours. *Bellarmino* saith, (b) There was no Age so unlearned, so unlucky. And *Baronius* complains saying (c) what was then the face of the Roman Church? when potent and base whores bare all the sway at Rome? at whose lust, Sees were changed, Bishopricks bestowed, and their Lovers thrust into Saint Peters Chair? insomuch as *Baronius* is glad to prepare his reader with a (d) Preface, before he would have him venter upon the Annals of this Age, Left a weak man seeing (in the Story of those times) the abomination of desolation sitting in the Temple, should be offended, and not rather wonder, that there followed not immediately the desolation of the Temple. And he had reason to Preface as much, considering the corruption that grew in this Thousandth year, wherein (e) Satan was let loose. For at this time they of Rome forbad others to marry, and in the mean whiles themselves slept in an unlawful bed: They also devised a carnal Presence of Christ in the Sacrament, so that (as the noble *Morney* (f) saith, The lesse that they beleived God in heaven, the more careful were they to affirm him to be in the Bread, in the Priests hands, in his words, in his nods, and that by these means when it pleased them, they could make him appear

(a) Sanctissimus  
Papae dimisit,  
et ad Imperatores accessit  
hoc tempore.  
Wernerus  
Fascic. tempor.  
aetate 6. circa  
ann. 944.

(b) Nullum  
fuit indolius  
et infelicius.  
Bell. lib. 4. de  
Pont. cap. 12.  
Seculum infeli-  
x in quo nulli  
Scriptores il-  
lustres. Id. in  
Chronolog.

(c) Quae sunt  
facies Ecclesiae  
Romanae. Ba-  
ron. tom. 10.  
Annal. ann.  
912. Sect. 3.

(d) Praefari  
Morney (f) Mystery of

aliquid necessarium duximus, ne quid scandalum pusillus animo patiatui, si quando videre contigerit abomi-  
nationem desolationis in templo. Id. ibid. ann. 900. Sect. 1. (e) Revelat. 20. 3. (f) Mystery of  
Iniquity, the 37. progression. pag. 208.

upon



upon earth. Thus dishonesty accompanied infidelity; and no marvel since (as Ockam (g) saith) *A lewd life (oftentimes) blindeth the understanding.* But let us see whether in this Monkish age, during this mist in Egypt, we can discover any light in the Land of Goshen.

(g) *Mali mores excæcant intellectum.* Ockam. Dial. part. 1. lib. 5. cap. 26.

In this Age lived the Monk *Radulphus Flaviacensis*, *Stephanus Edvensis* Bishop, *Smaragdus* (h) Abbot of Saint Michaels in Germany, and *Aelfrick* Abbot of Malmesbury, about the year, 975.

(h) *Smaragdus Abbas Monasterii S. Michaelis, scripsit in Psalterium, epistolas, Evangelia.* Trithem. de Scriptor. Eccles.

*Smaragdus*, was Abbot of the Monastery of Saint Michaels in Saxonie, famous (as *Trithemius* saith) for his learning and sanctity of his life, he was of the order of Saint Bennet. He commented on the Gospels and Epistles. He flourished in the year of Grace, 970. in the times of those famous Emperours, *Otho* the first, and *Otho* the second. I was glad to make use of his testimonies formerly out of *Illyricus* his *Catalogus testium veritatis*, the eleventh book. But of late I have met with the Authour himself printed at *Strasburg*, in the year 1536. which gave me good satisfaction.

#### Article 1, and 2. Of the Scriptures sufficiency, and Canon.

1. **F** *Flaviacensis* compares the Scripture to a well-furnished Table, or Ordinary. *It is (saith he, i) our spiritual refectio, and Cordial given to us against the heart-qualmes of our enemies.* The same Authour speaking of Books pertaining to sacred History (k) saith; *The Books of Tobit, Judith, and of the Machabees, though they be read for the Churches instruction, yet they have not any perfect Authority.*

(i) *Sacra scriptura mensa nobis, & spiritualis refectio, ad consolationem nobis data contra inimicos.* Rad. Flav. in Levit. 1. 17. cap. 5.

(k) *Nam Tobias, Judith, et Machabæorum, quamvis ad instructionem Ecclesiæ legantur; perfectam tamen non habent auctoritatem.* Id. in præfat. in lib. 14. Levit.

(l) *Aelfrick of the Old Testament, pag. 17, 22, 23.*

2. In like sort *Aelfrick* Abbot of Malmesbury, in his Saxon Treatise of the old Testament, tell us; (l) *There are two Books more, placed with Salomons works, as if he had made them; which for likeness of Style, and profitable use, have gone for his, but Jesus the sonne of Syrach composed them: one is called Liber Sapientiæ, the book of wisdom, and the other, Ecclesiasticus, very large books, and read in the Church of long custome, for much good instruction: amongst these Books the Church hath accustomed to place two other tending to the glory of God, and intituled Maccabæorum: I have turned them into English, and so read them you may (if you please) for your own instruction.* Now by this Saxon Treatise, written by *Aelfricus Abbas*, about the time of King *Edgar*, (seven hundred years ago) it appears what was the Canon of holy Scripture here then received, and that the Church of England had it so long ago in her mother tongue.

## Artic. 3. and 4.

*Of Communion under both, and number of Sacraments.*

**S**tephanus Edvensis saith (m) These gifts or benefits are daily performed unto us, when the Body and Blood of Christ is taken at the Altar.

(m) Quotidie nobis hac dona præstantur, quando corpus et sanguis in Altari sumuntur. Steph. Edvens. de Sacram. Altaris. cap. 17.

Aelfricke mentions but two Sacraments, of Baptisme, and the Lords Supper; the same which Gods people had under the Law; who though they had many Rites and Ceremonies, yet (in proper sense) but two Sacraments. his words are these; (n) The Apostle Paul saith, 1 Cor. Chap. 10. Vers. 1, 2, 3, 4.] That the Israelites did eat the same ghostly meat, and drink the same ghostly drink; because that heavenly meat that fed them forty years, and that water which from the Stone did flow, had signification of Christs Body, and his Blood, that now be offered daily in Gods Church. So that; as a good Authour saith, (o) This Age acknowledged only two Sacraments.

(n) Aelfricke's Sermon on Easter day, pag. 24. editionis Joan. Dail. Lond.

(o) Seculum decimum duo tantum agnovit Sacramenta. Joan. à Munster in Vorlage nobilis discurs. propos. 3.

## Artic. 5. Of the Eucharist.

**O**ur English Abbot Aelfricke in his Saxon Homily, which was appointed publickly to be read to the people in England, on Easter day, before they received the Communion, hath these words; (p) All our Fore-fathers they did eat the same Ghostly meat, and drank the same Ghostly drink; they drank truly of the stone that followed them, and that stone was Christ; neither was that stone then from which the water ran, bodily Christ, but it signified Christ. The same Abbot saith (q) Men have often searched, and do yet often search (so that it seems, that this was then in question, and so before Berengarius time) how bread that is gathered of Corn, may be turned to Christs Body, or how wine that is pressed out of many Grapes, is turned through one blessing to the Lords Blood: and the resolution returned is this: (r) Now say we to such men, that some things be spoken of Christ by signification, some things by thing certain: True thing, and certain is, that Christ was born of a Maid: He is said Bread by signification, and a Lambe, and a Lyon; He is called Bread, because he is our life, he is said to be a Lambe for his Innocency. But Christ is not so notwithstanding after true nature, neither Bread, nor a Lambe. Why is then the holy Housel called Christs body or his blood, if it be not truly that it is called? without they be seen Bread and wine, both in figure and taste; and they be truly after their hallowing, Christs body and blood, through Ghostly mystery.

(p) Aelfricke in die S. Pasche. A Sermon on Easter day, pag. 23.

(q) Id. ibid. pag. 12.

(r) Id. ibid. pag. 12, 13, 14.

And again, (s) Much is betwixt the body Christ suffered in, and the body that is hallowed to Housel: the body truly that Christ suffered in, was born of the flesh of Mary, with blood and with bone; and his Ghostly body, which we call the Housel, is gathered of many Corns, without blood and bone; and therefore nothing is to be understood therein bodily, but

(s) Ibid. pag. 17. & 18.



all is Ghostly to be understood. Here we see, the body of Christ born of the blessed Virgin, the body of flesh, is plainly distinguished from the consecrated substance of bread, or the Body Sacramentall, which the Homilist calls Ghostly.

(i) *Ibid.* pag. 20.

And again, (i) This Mystery is a pledge and a figure; Christs body is truth it self, the pledge we do keep mystically, until we be come to the truth it self, and then is this pledge ended. Truly it is Christs body and blood, not bodily but ghostly; and ye should not search how it is done, but hold it in your belief that it is so done.

(u) Aelfrick's Sermons, joyned with the Saxon Homily, printed at London by John Day, and reprinted Ann. 1823.

The like matter also was delivered to the Clergy by the Bishops at their Synods; out of two other writings of the same (u) Aelfricke; in the one whereof, directed to Wulfstane Bishop of Shyrburne, we read thus: (x) That holy Housel is Christs body, not bodily, but ghostly; not the body which he suffered in, and so forth.

(x) Pag. 45. 7  
(y) Pag. 51.

In the other written to Wulfstane, Arch Bishop of York, thus (y) That lively bread is not bodily so, nor the self-same body that Christ suffered in; nor that holy wine is the Saviours blood which was shed for us in bodily thing, but in Ghostly understanding; both be truly the bread his body, and the wine also his blood, as was the heavenly bread which we call Manna: which words are to be seen mangled (z) and razed in a Manuscript, in Bennets Colledge in Cambridge, as our learned Antiquary of Oxford, hath well observed (a). And we may conceive it to be done by some Papist, for that it plainly confutes the Doctrine of Transubstantiation; the best is, the evidence is restored out of another Copy.

(x) Non sit tamen hoc sacrificium corpus ejus in quo passus est pro nobis; neque sanguis ejus quem pro nobis effudit, sed spiritaliter corpus ejus efficitur et sanguis sicut Manna.

(a) D. James of the Corruption of the Fathers. part. 2. pag. 55.

Papist.

Here is much adoe with an old Record, which your selves will not (haply) justifie in every point.

Protestant.

The Record is both ancient and authentick; but to be free from error, is the priviledge of holy writ: your selves stand not to all which the Fathers, even of the first Age wrote. Why then should we make good all that was delivered in this later, and ignorant Age, so much cumbred with Monckery? There are indeed in this Homily, some suspicious words; as where it speaks of the Masse to be profitable to the quick and dead, of the mixture of water with wine; and a report of two vain miracles, which notwithstanding, seem to have been infarced; for that they stand in their place unaptly, and without purpose, and the matter without them, both before and after, doth hang in it self together most orderly: besides, these mistakes they are but touched by the way, and are different from the whole scope of the Authour.

Thus was Priest and people taught to believe in the Church of England, above six hundred years agoe; for this Sermon was written in the old Saxon Tongue before the Conquest, and appointed in the reign of the Saxons, to be spoken to the people at Easter, before they should receive the Communion. Neither was Aelfricke the first Authour of this Homily, but the Translator thereof

thereof, out of Latine into the old English, or Saxon Tongue; the Homily it ſelf was extant before his time, and the reſolution thereof, is the ſame with that of Bertram, and in many places directly tranſlated out of him, ſo that the Doctrine is both ancient and Orthodox; whereas that of Tranſubſtantiation was not publickly taught in the Church of England, till Lanfrank and others, a thouſand years after Chriſt, came with an Italian trick, and expounded *Species*, and *forma panis*, for the qualities and accidents of bread, without ſubject or ſubſtance; but from the beginning it was not ſo.

## Object.

Stephanus Heduenſis ſaith, This is our Faith, and we are verily to believe, that upon the Priests uttering theſe words, *Hoc eſt Corpus meum*; jam non eſt panis terrenus, ſed ille panis qui de Cælo deſcendit, it is now no earthly bread, but the bread which came down from Heaven, the Mediator betwixt God and man, Jeſus Chriſt, *De Sacram. Altaris. Cap. 15. Bellar. De Euchar. l. 2. c. 35.*

## Reſp.

This is much what the ſame with that of the Ancients. *Justin Apolog. 2. Martyr* will not have it to be κοινὸν ἄρτον, ordinary bread. *Irenæus* ſaith, it is not panis communis, common bread. *Cyril of Hieruſalem, Lib. 4. c. 34.* that it is not ψιλὸς ἄρτος, bare bread, they do not deny it to be bread, but that it is ſomewhat elſe, to wit, bread ſanctified, to be a Type or Sacrament of Chriſt's Body. And according to this of the *Eucharist*, ſpeaks *St. Ambroſe*, of the Baptiſmal Font-water. What ſeeſt thou? ſaith he, *Quid vidisti? Aquas ſed non ſolas*, water, but not water alone. The Apoſtle teacheth thee to contemplate, not the things that are ſeen, but the things that are not ſeen. Believe the preſence of the Deity. For how could it work there, if it were not preſent. And again afterwards, believe not thy bodily eyes alone, *magis videtur, quod non videtur*, that is better ſeen, that is not ſeen. *Catecheſ. myſt. ſag. 3. et 4. De init. myſt. cap. 3.*

## Artic. 6. and 7. Of Images, and Prayer to Saints.

Concerning Images, The French and German Churches ran a middle courſe, neither rudely breaking them, nor ſuperſtitiously adoring them; and this opinion they ſtoutly maintained, and, for ſome ages after, continued moſt conſtant therein, as *Cassander* (b) ſaith; and he ſaith true, as appears by the practice of the French in the ninth, and the *Almaines* in the twelfth Age.

The Abbot *Smaragdus* ſaith, that (c) Chriſt only makes Interceſſion in Heaven for us, performing that with the Father, which he petitioned of the Father; being both our Mediator to prefer our Petitions, and our Creator to grant our Requeſts. In like ſort, *Radulphus Flaviacenſis* ſaith, *quæ, & fortiter tutatæ ſunt — in eâq; conſantiſſimè perdurant.* *Cassand. Conſult. de Imag. Art. 21.* (c) Pro nobis unicuſq; interpellat in cælo; præſtat, cùm Patre, quod poſtulârat à Patre; quia Mediator eſt, & Creator; Mediator ut poſcat; Creator ut tribuat. *Smaragd. in Act. Apoſt. cap. 10.*



(d) Angelus  
iste non nisi  
Pontifex ille  
summus, missus  
scilicet à Patre  
ad homines, et  
ab hominibus  
ad Patrem re-  
missus, ut homi-  
num causas  
apud Patrem  
peroret, Media-  
tor Dei, homi-  
numq; Rad.  
Flaviac. in  
Levit. lib. 2.  
cap. 4.

(e) Necesse est  
solâ fide Christi  
salvari creden-  
tes. Smaragd.  
in Galat. cap. 3.

(f) Non ejus  
beatitudinis  
sumus aut me-  
riti, ut in uni-  
versis illi ob-  
temperemus.  
Flaviac. in Le-  
vitic. lib. 20.  
cap. 1.

(g) Alii bona  
faciunt non  
benè, quia sine  
fide placere Deo  
non possunt. Id.  
ibid. lib. 15.  
cap. 4.

(h) Litera do-  
cent, Domini-  
cam imaginem  
expressè locu-  
tam, Clericos,  
eorumq; fauto-  
res, confudisse.  
Guil. Malmes.  
de gest. Angl.  
lib. 2. c. 9. &  
Polychron.  
lib. 6. cap. 12.

(i) Absit ut  
hoc fiat, absit  
hoc ut fiat;  
judicâstis benè  
mutaretis non  
benè. Nova  
Legenda An-  
glic. De S.  
Dunstano.

(k) Cleve, or  
Calae, ut

Malmesbur. vel Talne, ut Henr. Huntingd. (l) Solarium totum repente cum axibus & trabibus dissiluit et concidit; omnibus ad terram elisis, solus Dunstanus stans super unam trabem quæ superstes erat, evasit probè. Guil. Malmes. quo supra. (m) Signum scilicet Dei excelsi fuit, quod proditiōe, et interfessione Regis sui, ab amore Dei casuri essent, et à diversis gentibus dignâ contritione contemendi. Henr. Huntingd. Hist. l. 5. pag. 357.

calls the Angel of the Covenant Christ Jesus, (d) The Master of Requests to prefer our suits in the Court of Heaven, and to mediate betwixt God and men. Now if he by his Fathers Patent, be Master of Requests; surely we may not without Commission and warranty out of Gods word, constitute others, either Saints, or Angels, Mediators of our Prayers.

#### Article 8, and 9. Of Faith and Works.

**I**T is of necessity, that believers should be saved only by the Faith of Christ (e) saith Smaragdus the Abbot. who is it that can do all that God hath commanded? we are not come to that blessedness or merit, to yield him obedience in all things (f) saith Flaviacensis: For as (g) he saith, One may do bonum, and not benè; one without grace may do a Morala act, as give Alms; the act morally good, ex genere & objecto, but not good ex fine & circumstantiis, in case it be given out of vain glory, or the like.

#### §. 1. Of Priests Marriage.

##### Papist.

You taxed this Age for imposing single life on the Clergy, this was no innovation.

##### Protestant.

In this Age there arose great contention about Priests Marriage: At length, about the year 975. the matter was referred to the *Roode* of grace, which as the (h) Annalists, and Legendaries say) returned this answer: God forbid it should be so, God forbid it should be so, you have judged well once (said the *Roode*) & to change that again is not good. Now this Oracle made for St. Dunstan, & against the Priests, who said, this was but a subtile trick of the Monks, in placing behind the wall a man of their own, who through a Trunk, uttered those words in the mouth of the *Roode*; the matter therefore came again to scanning, the Prelates and the States met at (k) Cleve in Wiltshire; where after hot and sharp Disputation on either side, a heavy mischance fell out: for whether through the weakness of the Foundation, or the over-pressure of weight, or both, (l) The upper Loft, where the Councel sate, fell down, and many of the People were hurt, and some slain outright. But Dunstan the Monks Prolocutor remained unhurt; For the Post whereon his Chair stood, remained safe. By this fall, fell the cause of the Secular Priests, and they of Dunstans side, thought these rotten joists foundation enough whereon to build their Prohibition of Marriage. But Henry Archdeacon of Huntington, interprets this casualty more probably. To (m) be a sign from God, that

by their Treason and murder of their King, (who was slain the year after) they should fall from Gods favour, and be crushed by other Nations, as in the event it proved. And thus did Dunstan by his fained Miracles seduce King Edgar to drive out the Secular Priests; where yet Dunstan (haply) thought not to thrust married men out of the Clergy, but to thrust married Clergy-men out of Cathedral Churches, because they required a daily attendance, as the Learned Bishop Doctor (n) Hall hath observed.

Howsoever it fell out, it is worth the observing, that the Clergy pleaded Præscription for themselves; for so their own Monks of Malmesbury hath recorded their plea; they alleadged, saith he, (o) That it was a great shame, that these upstart Monks, should thrust out the ancient possessors of those places; that this was neither pleasing to God, who gave them that long continued habitation, nor yet to any good man, who might justly fear the same hard measure which was offered to them. Matthew of Westminster, speaking of Pope Gregory the seventh, saith, that (p) He removed married Priests from their function; a new example, and, as many thought, inconsiderately prejudicial, against the judgement of the holy Fathers; And Henry of Huntington saith, (q) Archbishop Anselme held a Synod at London, wherein he forbade Wives to the Priests of England, before not forbidden. Was not this now an Innovation?

Besides, (r) we find, that in King Edmunds Reign, a West-Saxon Prince, (before the dayes of Edgar, or Dunstan) Bishop Osulphus with Athelme and Ulricke Laicks, thrust out the Monks of Evesham, and placed Canons (married Priests) in their room.

And afterwards, when not only the meaner sort, but the Nobles and great ones sided; even then also, (s) Aelferus a Mercian Duke, favouring the cause of married Priests, cast out the Monks, and restored again the ancient Revenues to the Clerks; and it seems they were the ancient owners, and others but incommers; inasmuch; as divers Cathedral Churches originally were founded in married Clergy-men, and afterwards translated from them to Monks; as appeares by that which the Monks of Worcester wrote (t) under their Oswald Arch-bishop of York.

*Per me fundatus  
Fuit ex Clericis Monachatus.*

That is, By me were Monks first founded out of Clerks. So that the Monks were not the first possessors, but came in by such as Dunstan; who wrought with that good King Edgar, by dreams, visions,

(n) The honour of the married clergy, lib. 3. Sect. 10.

(o) Dicentes, ingens esse et miserabile dedecus, ut novus advena veteres colonos migrare compelleret; hoc nec Deo gratum putari, qui veterem habitationem concessisset, nec alicui probo homini, qui sibi idem timere posset quod alius prejudicio accideret. Malmesb. quod supra.

(p) Sacerdotes, uxoratos à divino officio amovit, novo exemplo, et ut multis visum est, inconsiderato prejudicio, contra sanctorum Patrum sententias. Math. Westmon. ad ann. 1074.

(q) Anselmus Archiep. Concilium apud Londoniam tenuit, in quo prohibuit uxores Sacerdotibus Anglorum, antea non prohibitas.

Henr. Huntingd. pag. 378. (r) Acts & Monuments Vol. 1. Book 3. pag. 150. ad ann. 941. (s) Proceribus succedantibus præjudicium, quod Clerici passi fuerant injustè. H. Huntingd. loc. citato. Optimates Abbates cum Monachis, de Monasteriis, in quibus Edgarus eos locaverat, expulerunt; et Clericos ut prius loco eorum cum uxoribus induxerunt; nam unus eorum Aelferius nomine, omnia penè Monasteria subvertit. Math. Westmon. ad ann. 975. (t) Charta R. Edgari de Oswaldeflaw extat inter epist. veterum Hibernic. apud D. Jac. usserium.



(u) *Nova Legenda Angliae de S. Dunstano* pag. 50. & *Polychron.* lib. 6. cap. 13. pag. 241.

(x) *Legend.* *ibid.* pag. 94. & *Polychron.* loc. citato.

(y) *Cithara illius absque ullo hominis impulsu, Antiphona personavit.* *Legend.* loc. citat. pag. 89. *Polychron.* *ibid.* quod supra.

(z) *Polychron.* lib. 5. cap. 26. pag. 210.

(a) *Carta Regis Edgari de Oswaldeslaw,* quod supra.

and miracles, mostly tending to Monkery; as namely, that (u) when the Devil in the likeness of a fair woman, tempted Dunstan to lust, he caught him by the nose with an hot pair of tongues, and made him roar out for mercy: that (x) having hallowed a Church, and seeing that it pointed not full East and West, he set his shoulder to it, and by and by, it looked directly Eastward. That (y) Dunstons Harp, hanging upon the wall, played by it self, the tune of the Anthem, *Gaudet in cælis anima Sanctorum.*

By the meanes of this *Dunstan*, and his Cousins *Athelwold* and *Oswald*, King *Edgar* was set on work, for the building of religious houses; wherein he surpassed *Charles the Great*; for whereas he (z) built as many as there be letters in the Alphabet, or *A. B. C.* King *Edgar*, (as appeares by the Charter of the foundation of *Worcester Church*) (a) he built almost as many as there be Sundayes in the year. I have made (saith he) 47. Monasteries, and I intend if God grant life, to make them up fifty, which seemes to be the number that *Dunstan* set him for his penance.

The

# The Eleventh CENTVRY,

FROM

The Year of Grace, Ten Hundred, to  
Eleven Hundred.

Papist.

**Y**ou said of the last Age, that Satan was let loose; was he bound in this?

Protestant.

He that brake loose in the former, tyrannized in this: for now those two great enemies of the Church, the Pope and the Turk, the one in the East, and the other in the West, began to rise to their greatness: about the year 1075. lived Pope (a) Hildebrand, who forbad marriage, and deposed Kings from their lawful Thrones; so that for his Doctrine the Churches did ring of him for an Antichrist. In their Sermons (b) saith Aventine, born about the year 1466.) they declared him to be Antichrist; that under the Title of Christ, he played the part of Antichrist: (c) That he sits in Babylon in the Temple of God, and is advanced above all that is called God; as if he were God, he glory in, that he cannot erre.

(d) This fine man denies those Priests which have lawful wives, to be Priests at all; in the mean time he admits to the Altar, Whoremongers, Adulterers, Incestuous Persons: and afterwards Everard Bishop of Saltzburg in Germany, in an assembly at Regenspurg spake thus of the Pope;

(e) Hildebrand, under colour of Religion, laid the foundation of Antichrist's kingdom: thus doth that child of perdition, (whom they use to call Antichrist) in whose forehead is written the name of blasphemy, (Revel. 13.2.) I am God, I cannot erre, he sits in the Temple of God, and beareth rule far and near.

Now began the Croisier staff to beat down Crowns and Scep.

(d) Suavis homo sacerdotes qui uxores habent legitimos sacrificos esse pernegat; interim tamen scortatores, adulteros, incestuosos aris admovent. Aventin. (e) Hildebrandus—primus specie religionis Antichristi Imperii fundamenta jecit: perditus homo ille (quam Antichristum vocare solent) in cujus fronte contumelia nomen scriptum est, Deus sum, errare non possum, in templo Dei sedet, longè lateq; dominatur. Id. l. 7. p. 684.

(a) Vita & gesta Hildebrandi authore Bannone Card. apud Ortuin. Gratium in Fascic. rerum expetend. & fugiend. p. 40.

(b) Pro concione Antichristum esse predicant, titulo Christi negotium Antichristi agitat; in Babylonia in templo Dei sedet; super omne id quod colitur, extollitur; quasi Deus sit, se errare non posse gloriatur.

Aventin. Annual. Boiv. li. 9. pag. 573.

(c) 2 Thessal. 2. 4.

ters;



(f) Fidelitatem facere nolui nec volo: quia nec ego promisi, nec antecessores meos antecessoribus tuis id fecisse comperio. D. Usserius de Eccles. success. c. 7. Sect. 9. ex Lanfranc. Epist. M S. in Biblioth. D. Rob. Cotton.

(g) Rex allegavit, quod nullus Archiep. vel Episcopus Regni sui, Curia Romana vel Papa subesset; praecipue cum ipse omnes libertates haberet in regno suo, quas Imperator vendebat in Imperio. Math. Paris. Hist. ann. 1094. & Wollinthead. Hist. ann. 1099. pag. 24.

(h) Nec pro quovis negotio Romana sedis audientiam Appellaturum. Id. ibid.

(i) Fulbert. Episc. Carnotens. clauit an. M X. Trithem. de Scrip. Eccles.

(k) Anselm. Laudunens. Scholast. scripsit Glossam. Interlin. quae ext. t. cum Glossa Ordinaria et Lyrani. Bell. de Scrip. Eccles.

(l) Gul. Malmsbur. de Gest. Anglor. Pontif. lib. 1. pag. 223.

(m) Bishop Usher's Catalogue.

ters, when *Hildebrand* deposed the Emperor, *Henry* the fourth; and yet this fact of his was opposed and condemned by divers worthy Councils, Bishops, and Historians, both in *France* and *Germany*; and the like Papall Usurpations, Appeals, and Investitures were also resisted in *England*. *Hubert* your Legate (f) saith *William* the Conquerour in his letter to *Gregory* the seventh) came unto me, warning me from your Holinesse, that I should do fealty to you, and your successours; As for fealty, I neither would do it to you, neither will I; because I neither promised it myself, nor do I find that my predeceßours have done that to your predeceßours. When *Anselme* an Italian, was chosen Archbishop of *Canterbury*, he craved leave of King *William* the second to go to *Rome*, to receive his Pall of Pope *Urban*, wherewith the King greatly offended, answered, (g) That no Archbishop, nor bishop in his realm, was subject to the Court of *Rome*, or the Pope; and that he had that liberty in his realm, that the Emperour had in his Empire.

*Anselme* therefore was accused of high treason; and being still desirous to go to *Rome*, the King told him, That if he would promise, and swear, neither to go nor Appeal to *Rome* for any affairs whatsoever; he should then well and peaceably enjoy his Bishoprick: if not, that it should be free for him to passe the Seas, but never to return; as the Monk of *Saint Albans* (h) reports the matter.

Now also there arose great contention about the carnal presence of Christ in the Sacrament, under Pope *Victor*, and *Nicholas* the second, *Hildebrand* being the brand that kindled it, making *Berengarius* subscribe to their Tenet; That all the faithful in the Sacrament do really tear with their teeth the body of Christ; which position neverthelesse in these dayes is with them accounted heretical. And to say the truth, they really tear the body of Christ, who by their ambition do miserably tear in pieces the Church of Christ.

Now to proceed; there lived in this Age, (i) *Fulbertus* bishop of *Chartres*, (k) *Anselme* of *Laon*, Author of the *Interlineal Glosses*. *Theophylact* Archbishop of the *Bulgarians*, a great follower of *Chrysostome*, and indeed his Epitomizer, or Abbreviatour: and our *Anselme* Archbishop of *Canterbury*, a man of special not in this Age. For as the (l) Monk of *Malmsbury* reports, in the council at *Barre*, when the Greeks disputed against Pope *Urban* so eagerly against the procession of the Holy Ghost, that the Pope was at a *Non-plus*, remembering himself that *Anselme* was in the Council, he cried aloud before the whole Council, *Pater & Magister Anselme ubi es?* Oh my Father and Master *Anselme* where are you? come now and defend your Mother, the Church: And when they brought him in presence among them, Pope *Urban* said, *Includamus hunc in orbe nostro, quasi alterius orbis Papam*, Let us inclose him in our Circle, as the Pope of the other World.

Now also lived (m) the Greek Scholiast *Oecumenius*, and Archdeacon *Berenger*.

*Radulphus Ardens.*

In this Age also lived *Radulphus Ardens*, a Doctour of *Poitiers* in *France*. He was nobly descended, Chaplain and Counsellour of State to *William* the fourth, Duke of *Aquitaine*, on whom he attended in that famous Expedition to the Holy Land, wherein *Godfrey of Bulleyn* wonne *Hierusalem* from the Infidels. He wrote his Homilies during the time of the Warrs. He flourished in the time of *Philip* the first, King of *France*, from the years ten hundred and fourty, to the year of Grace eleven hundred. Thus far the publisher of the Authors life, taken out of the Author's own works.

When I observed his Homilies alledged in the point of Merit, by the Learned of our side, Bishop *Usher*, Bishop *Downham*, and Dr. *Field*; I much desired to see the Homilies themselves, but I could not hear of them at any hand, save in the Lord Primate of *Ireland* his Library; and he indeed was graciously pleased to lend me both them, and other Treatises also, which elsewhere I could not meet withall.

And now let us see, what these good men, and true Catholike witnesses can say to the matter in question.

**Artic. 1. Of the Scripture's Sufficiencie.**

**S**aint *Paul* saith of the Scriptures, that (n) *They are able to make us wise unto Salvation, that the man of God may be perfected, thorowly furnished unto all good works.* That the man of God (saith *Oecumenius*, o) *may be not onely partaker, after a vulgar manner of every good work, but perfect and compleat by the doctrine of the Scripture.* And *Anselme* in his Commentary upon this place saith, (p) *They are able to make thee sufficiently learned, to obtain eternal salvation.*

**Article 2. Of the Canon.**

**P**etrus *Cluniacensis*, Abbot of *Clugin*, abutting on these times (for he was, saith (q) *Bellarmino*, of the same standing with Saint *Bernard*, who was born in this Age, but flourished about the year 1130.) after the recital of the canonical books saith, that (r) *There are besides the authentical books, six others not to be rejected, as namely, Judith, Tobias, Wisdom, Ecclesiasticus, and the two books of Maccabees, which though they attain not to the high dignity of the former, yet they are received of the Church, as containing necessary and profitable doctrine.*

In curiam rap-  
tus, has Homi-  
lias inter omnes  
descriptas. Au-  
thoris vita pra-  
fixa Homiliis.

(n) 2 Tim. 3.  
15, 16, 17.

(o) Oecum. in  
aplos. mo-  
t. 1. c. 1. d. 1. d. 1.  
aplos. mo-  
t. 1. c. 1. d. 1. d. 1.

(p) Quae litera  
possunt te in-  
struere, id est,  
sufficienter  
doctrinam addere

ad eternam  
salutem conse-  
quendam. An-  
selm. in locum.

(q) S. Bernardi  
aqualis suis.  
Bellarmino, de  
Script. Eccles.

(r) Respon-  
dit has au-  
thenticas S.  
Scripturae libri  
sex non rejici-  
endi Sapientia,

Jesu filii Sirach,  
Tobia, Judith,  
et Maccabaeorum,

qui etsi ad illam  
sublimem pro-  
cedentium dig-  
nitatem perve-  
niri non potue-  
runt, propter

laudabilem ta-  
men et perneces-  
sariam doctri-  
nam ab Ecclesi-  
a suscipi merue-  
runt. Petr.

Cluniac. de  
auth. Vet.  
Test. Epist. 2.  
advers. Petro-  
brus.



Article 3, and 4. Of Communion under both Kinds ; and number of Sacraments.

(1) τὸς ἐν  
αὐτοῖς μὲν  
πίνουσιν τὸ  
σώτηρα τὸ  
φάρμακον τοῦ  
κατὰ τὸν Ἰησοῦ  
δοθέντος.

Theophyl. in  
1 Cor. cap. 11.  
v. 25. M. S.  
in Archivis  
Biblioth. Bod-  
leianæ Oxon.

(1) Normanni  
manu Dominici  
corporis et san-  
guinis munimen-  
te saginati—  
Math. Paris.  
in Haraldo.

(u) Consuetu-  
dinis est, Eu-  
charistiam nulli  
nisi intinctam  
dari ; quod nec  
ex Dominicâ  
Institutione,  
nec ex sanctio-  
nibus authenti-  
cis reperitur  
assumptum.

Hildebert.

Cenoman.  
Epist. 64. in  
Biblioth. Patr.  
tom. 12. Col.  
Aqvip. 1618.

(x) Tertium est,  
nosse in quo duo  
vitæ Sacramen-  
ta, id est, Do-  
minici corporis  
et sanguinis  
continentur.

Fulbert. epist. 1.

(y) Communia  
fuerunt omni-  
bus Judæis Sa-  
cramenta, sed  
non communis  
gratia : ita et  
nunc Baptismus

nobis omnibus communis est, sed non virtus Baptismi. Commune nobis omnibus est Sacramentum corporis et sanguinis Domini, sed non communis virtus Sacramenti. Anselm. in 1 Cor. cap. 10. (2) Que tam ad refutan-  
das hereses hujus temporis quam ad Gallorum historiam pertinent. (a) Nisi manducaveritis, inquit, carnem filii  
hominis, et sanguinem biberitis, non habebitis vitam in vobis. Facinus vel flagitium videtur jubere ; figura  
ergo est, dicet hereticus, præcipiens passioni Domini esse communicandum tantum, et suavis atq; utilis recon-  
dendum in memoria quod pro nobis caro ejus crucifixa et vulnerata sit.

**T**heophylact sharply reproves those, who delighted in drinking alone, and quaffing by themselves, saying to such, (f) *How dost thou take thy cup alone, considering that the dreadful Chalice is alike delivered unto all.* The Normans (1) saith Mathew Paris) the morning before they fought with Harald, strengthened themselves with the body and blood of Christ. Hildebert B. of Mans, relates and approves that Canon of the counsel of Brachara, which condemneth the delivering of the bread sopt in the wine to the Laity, for the whole Communion. It is the manner (saith Hildebert (u) in your Monasteries to give the Sacramental bread to none, but dipt in the wine, which custome we find is not taken either from the Lords institution, nor out of authen-  
tical constitutions. Now they that misliked the receiving of the bread dipt in Wine, how would they have been pleased with a dry feast for of the two, it is better to receive the bread dipt in wine, than the bread and no wine at all. Fulbertus shews us, the way of Christian Religion, Is to believe the Trinity, and verity of the Deity, and to know the cause of his Baptisme, and in whom (x duo vitæ Sacramenta) the two Sacraments of our life are contained. Anselme mentions (y) but two Sacraments common to us under the Gospel, as the other were to the Jews under the law ; they two, and we two ; two, and no more.

Article 5. Of the Eucharist.

**I**N the year 1608. there were published at Paris certain works of Fulbertus (z) pertaining as well to the refuting of the heresies of this time (for so saith the Inscription) as to the clearing of the history of the French. Among these things that appertain to the confutation of the heresies of this time, there is one specially, fol. 268. laid down in these words, (a) *Unlesse (saith Christ) ye eat the flesh of the Son of man, and drink his blood, ye shall not have life in you ; he seemeth to command an outrage or wickedness ; It is therefore a figure, will the Heretick say, requiring us only to communicate with the Lords passion, and sweetly and profitably to lay up in our memory, that his flesh was crucified and wounded for us.* He that put in these words (Dicet Hereticus) thought he had notably met with the Hereticks of this time ; but was not aware, that thereby he made S. Austin an Heretick for company : for the words alleadged, are S. Austins de

*doctrinâ Christianâ. lib. 3. cap. 16.* Which some belike having put the publisher in mind of, he was glad to put this among his Errata; (b) and to confesse that these two words [*Dicet Hæreticus*] were not to be found in the Manuscript copy which he had from *Petavius*; but telleth us not what we are to think of him, that for the countenancing of the Popish cause, ventured so shamefully to abuse *S. Austin*, as both the learned Arch-bishop of *Armagh*, Doctor (c) *Usher*, and Master (d) *Moulin* have observed.

Papist.

Here is much ado about a mistake of two words, (e) saith our Jesuit *Maloune*.

Protestant.

There hath been much ado ere this about one word, the word *Dei- par*; whether the blessed Virgin *Mary* were to be called the mother of God, or no; great difference raised in the Church touching the Sacrament, and all about three prepositions, *Trans*, *Con*, and *Sub*; and the greatest stir that ever was in Gods Church, was about one letter; (it was but one little *Iota*) whilst the *Arrians* held Christ to be *ὁμοιουσι* of the like substance with the Father, but denied him to be *ὁμοουσι*, Consubstantial, of the same substance with the Father. Besides, was it a matter of nothing to corrupt the ancient writers; *Austin*, or *Fulbertus*, or both? or could this *Dicet Hæreticus*, in probability be the mistake of the Printer? and not rather purposely done by such as could not brook the truth of that doctrine which *Fulbert* delivered out of *St. Austine*. But the same *Fulbert* elsewhere, in a higher strain, tels us of a Spiritual, yet reall receiving of Christ, saying, (f) *Hold ready the mouth of thy Faith, open the jowes of hope, stretch out the bowels of love, and take the bread of life, which is the nourishment of the inward man.*

¶ I.

Object.

*Theophylact* saith, \* *He that eateth me shall live by me; forasmuch as after a sort, he is mingled with me, and trans-elementated into me, or changed into me.*

Ans.

*Theophylact* is not of that credit, as being but a late writer, above a thousand years after Christ, and therefore far short of primitive Antiquity, living as *Bellarmino* saith in his Catalogue of Ecclesiastick writers, about the year 1071. Besides transelementation pro- veth not transubstantiation; for in transubstantiation, the matter is destroyed, and the quantity and accidents remain; and in trans- elementation, the matter remaineth, and the essentiall accidental forms are altered.

*Suarez* the Jesuite saith, The use of this word is too hard, and not of that accommodation, to be fitted to this purpose; so as the word Trans-elementation is not to be taken in the rigour there- of.

S f

Object.

(b) Nota hæc duo verba (*dicit Hæreticus*) non haberi in S. D. Petavii Biblioth. Patrum edit. Colon. 1618. tom. 11. pag. 44.

(c) D. Usher's Answer to the Jesuits Challenge in Ireland, pag. 15, 16.

(d) Pet. Moulin's Apology for the Lords Supper, p. 2. ultimâ.

(e) The Rejoynder to the Jesuits Reply, Sect. 6. pag. 218.

(f) Exere palatum fidei, fidei, dilata fauces spei, viscera charitatis extende, et sume panem vitæ, interioris hominis alimentum. Fulbert. Episc. in Epist. ad Adeo- dat.

\* ὅτι ὁ τρώγων με, ζήσεται δι' ἐμὲ ἀναμύσθων, ὡς καὶ μετασχηματίζωμαι ἐν αὐτῷ τὸν ζωογονοῦντα. Theophylact in Joan. cap. 6. v. 54.

Qui manducat me, vivit propter me, dum quodammodo miscetur mihi, et transelementatur in me. Theophylact. ibid.

Suarez Jes. in 3. Thom. qu. 71. disp. 50. Sect. 1. dicit usum huius vocis, &c.



## Object.

\* Theophylactas  
dicit panem  
transmutari in  
carnem Domi-  
ni Theophyl.  
in cap. 26.  
Math. & in  
cap. 6. Joan.  
Bellar. lib. 2.  
de Euchar. cap.  
34. Sect. Sed.

Yea but Bellarmine \* alladgeth Theophylact's saying, of the Bread, that it is trans-elementated into the body of Christ, and he useth the word, μετασχηματίζω.

## Answ.

Theophylact can best tell us his own meaning; now the same Theophylact, who said that bread was transelementated into Christ's Body, saith also, *nos in Christum μετασχηματίζω*, that we also are trans-elementated into Christ; that a Christian and faithful communicant is in a manner trans-elementated into Christ; for for his words are, ὥστε ἀνακρινόμενοι, ὥστε καὶ μετασχηματίζομενοι εἰς ἐμὲ. in cap. 6. Joan. Now they will not say that we are transubstantiated into Christ; therefore neither doth Theophylact by the word Trans-elementation, used of the bread and wine, understand any substantial, but onely a Sacramental change, in respect of the use and effect.

## Object.

(g) In cap. 6.  
Joan.

Theophylact saith, (g) the bread is not onely a figure of Christ's flesh, but the flesh indeed; for the bread μεταποιῖται, it is by secret and ineffable words changed into the flesh of our Lord.

## Sol.

(h) 1 King.  
20, 8.

1. Of Signes, some shew onely, and work nothing, as the shadow upon Abaz his Sun-dial; (h) others shew and work both; such is this of the Eucharist; *Signum in signe*, a Sign signal, not betokening onely, but exhibiting also, presenting what it represents; not a bare and naked sign, without fruit and effect: but a Seal of Ratification, an Instrument that conveys Christ; And that's his meaning.

2. He saith God trans-elementeth, or changeth the Bread, into the vertue of his flesh and bloud; he saith not, into flesh and bloud, but into the vertue thereof; intimating a change, not of Substance but of Operation, and efficacy and that's his μεταποίησις.

## Object.

(i) In cap. 11.  
prior. ad Co-  
rinth.

Anselme expounding those words, *Hoc est corpus meum*, saith (i) To the outward senses it appears to be bread, but we must conceive it by the inner senses of the mind; because this my body, is, *non aliud, sed idem substantialiter*, not any other, but substantially the same, which is to be delivered up to death for your Redemption.

## Sol.

(k) Possesvin.  
in verbo Her-  
veus, et An-  
selm.  
(l) De Scriptor.  
Ecclesiast. Se-  
culi 11.

1. Possesvine (k) thinks, that one *Herveus Natalis*, living about 250. years since, is the authour of those Commentaries; And Bellarmine (l) himself, when he is out of the heat of Disputation, and treats purposely of Ecclesiasticall writers, acknowledgeth as much, and gives his reasons for it.

2. Be it that Anselme were the Authour of those Commentaries, and of the words objected, it makes nothing against us; others of the

the Fathers said so before him. *Theodore* (m) he saith, *non aliud sacrificium*, the same Oblation, and not another. *Ambrose* saith, (n) *una hæc est hostia, non multa*; the same Host, and not many; And *Primasius*, (o) he saith, it is *Corpus unum cum illo, quod suscepit in utero virginali*, the same Body with that he had in the Virgins womb. They say, as *Anselme* doth, it is *idem corpus*. And so say we: but they, the Greek Fathers by name, *Chrysostome*, and his Abbreviatour *Theophylact*, tell us how some of their speeches are to be qualified, and construed, to wit, that they add by a figure *ἰσχυρισμῶς*, that is, a Correction of the Excesse of their speech, or rather for Caution-sake (lest their Readers might conceive of the same Sacrifice herein as properly present) they add a kind of Qualification of their words, not to be taken in the rigour of terms; saying, (p) on this manner, We alwaies offer the same Sacrifice, the same, *μᾶλλον δὲ ἀναμνησκιν*, or rather we make a Commemoration, a Remembrance and Application of that Sacrifice. And (q) *Theophylact*, he nameth the Eucharist, the same Sacrifice of Christ on the Crosse (with this Correction,) or rather a remembrance thereof.

3. Indeed the Romanists, they, saith a learned Bishop (r), urge the saying of the Fathers, where they affirm that we offer unto God, The same body and blood of Christ, on the Altar, even the same which was sacrificed on the Crosse, which therefore they (s) interpret, as being the same subject matter of our commemoration, As is a King acting himself upon a stage: we on the other side profess, that we offer (commemoratively) the very same body and blood of Christ his All-sufficient sacrifice on the Crosse; although not as the Subject of his proper sacrifice; but yet as the onely Adequate Object of our Commemoration, (as the Emperour *Mauritius* is said to be represented in a Stage-play;) And this according to Christs direction, and Institution, saying (t) Do this in remembrance of me; namely, of the same [Me] meaning Christ, as crucified on the crosse, as the Apostle commenteth saying (u) Hereby, ye shew the Lord's death till he come; even the same body, as the same Death; but it cannot be the same death, but Objectively onely; Ergo, can it not be the same body; but onely Objectively.

Papist.

Yea, but *Anselme* saith, it is *Idem Substantialiter*.

Protestant.

1. This makes nothing against us; *Cyril of Alexandria* (x) he useth the same termes *Realiter*, *Carnaliter*, *Substantialiter*, and *Corporaliter*; but in the like sense, as *St. Paul* saith, (y) the Gentiles are become joynt-heirs, Co-heirs, Co-inheritors, *συνωμία concorporal*, copartners, and partakers of the promise in Christ. *Calvin* saith, (z) He willingly admits, whatsoever may expresse, *veram, substantialemque*, the true and Substantial communication of the body, and blood of Christ. And the same participation, not in imagination

(m) *Theodore* in *Hebr.* 8.

(n) *Ambros.* in *Hebr.* 10.

(o) *Primas.* in *Hebr.* 10.

(p) *Chrysostom.* in *Hebr.* *Hamil.* 17.

(q) *Quin potius oblationis illius memoriam facimus.* *Theophylact.* in *Hebr.* 10.

(r) *Bishop Morton* of the *Sacram.* l. 6. c. 7. *Señ.* 4.

(s) *Bellar.* l. 2. de *Euchar.* cap. 15.

(t) *1 Cor.* 11. 25, 26.

(u) *Verse* 26.

(x) *Cyril.* l. 10. in *Johan.* cap. 13.

(y) *Ephes.* 3. 6.

(z) *Institue.* l. 4. cap. 17. *Señ.* 19.



tion and apprehension of the mind onely; but *Re ipsa* a Real fruition to nourish the body and soul to eternal life: so that *Anselm's Idem substantialiter*, is but thus much; that Christ is really, truly, and substantially communicated to the faithful receiver.

It is not like  
St. John's  
wort, soveraign  
for sores. For,  
&c.

2. I have stood the longer on this of *Anselm's*, inasmuch as others (for ought I know) have declined to answer it. And to speak the truth; the sons of the Prophets have been more affraid of this allegation, than there was cause: For it is not *Mors in olla*, ther's no danger at all in it; but according to our English Proverb, it is herb John in the Pot; it doth neither good, nor hurt. For the point in question, is not *de substantia alimenti*, but *de modo manducandi*. The point of difference is; whether this substance of Christ's Body and bloud be eaten of us Carnally and Orally, that is, with the mouth of the Body, or Spiritually onely with the mouth of the soul. *Anselme* saith nothing for the Oral Manducation, but rather of the Mental, for his words are *sensibus cognoscite mentis*, know this by the senses of your minds. There is indeed as *St. Paul* saith,

(b) Rom. 7. 22.  
2 Cor. 4. 6.

(b) *an outward and an inward man*, Now if there be an inward man, we must allow him senses, as a man; he must have eyes, and so he hath, *having the eyes of your understanding enlightened*, saith *St. Paul* (c): And accordingly *St. Chrysostome* saith (d) *we must behold Christ therein with the eyes of our understanding*.

(c) Ephes. 1.  
18.

(d) Homil. 6. ad  
Pop. Antioch.

Now that I am come to this eleventh and declining Age; I might very well plead my writ of ease, for medling any farther in this point. *Aubertine* the French Minister hath Answered divers passages of the Fathers produced by *Bellarmino* and Cardinal *Peroné* touching the Eucharist; but he goes no lower then *Isidore* who lived in the seventh Age: *Dr. Gerhard* steering the same course, falls as low as *Theophylact*, who lived in this eleventh Age; but for such as succeeded him, he saith, *non sumus magnopere solliciti*, we do not much regard them; yet for the Readers satisfaction, I have descended a degree or two lower.

(e) Edmund  
Aubertine Eu-  
charistia & ec-  
clesia.

(f) Joan.  
Gerhard. de  
Sacra Cand.  
cap. 12. num.  
138. Jene.  
1620.

(g) Fuisse in  
pretio hac tem-  
pestate constat  
et Odilonem  
Abbat. Cluniac.

& Berenga-  
rium Turonens.  
viros sanctitate  
& doctrina in-  
signes. Plat. in  
Joan. 15.

(h) Liberalium  
artium, et am-  
plius dialectica  
peritia insignis.  
Sigebert. Gem-  
blac. de Illust.  
Eccles. Script.  
cap. 155.

(i) Gal. Malm-  
bur. de gest.  
Reg. Angl. 1.3.  
pag. 33, 14.

## ¶ 2. Of Arch-deacon Berenger.

At this time *Berenger* Arch-deacon of *Angiers* in *France*, resisted the corporall presence.

Papist.

I challenge Berenger.

Protestant.

You cannot justly except against him, either for his life or his learning. In these times (g) saith *Platina*, *Odo* Abbot of *Clunie*, and *Berenger* of *Tours*, were of great account, for their excellent learning, and holinesse of life. *Sigebert* Abbot of *Gembloux* saith, (h) that *Berenger* was well skilled in the *Liberall Arts*, and an excellent *Logician*; *Hildebert* Bishop of *Mans*, and afterwards Archbishop of *Tours* was his Scholler, and honoured his deceased Master with this Epitaph (i).

*Vir vere sapiens, & parte beatum ab omni;  
Qui celos animâ, corpore distat humum;  
Post obitum vivam secum, secum requiescam,  
Nec fiat melior fors mea, sorte sua.*

He was a man, was blest on every part;  
The earth hath his body, the heavens his heart;  
My wish shall be, that at my end,  
My soul may rest with this my friend.

## Papist.

What though he opposed the Real Presence; this was but one Doctors opinion, which himself broached without any former Catholick precedent?

## Protestant.

That is not so; for his Country man Bertram, who was a Monk of Corbey Abbey in France, opposed the same long before him: and Duval a Doctor of Sorbone saith, (k) that Amalarius and Johannes Scotus were Berenger's fore-runners. The truth is, he neither wanted fore-runners, nor followers, and favourers. Sigeberts Chronicle speaking of Berenger's Tenet, saith, That there was much disputation, and by many, both by word and writing, against him, and for him. Where the Learned Bishop Usbert observes, (l) that the words, *Et pro eo*, and for him, specially favouring Berenger's cause, are left out in some Editions; (m) but they are to be found in other authentick copies: (n) and we may by the way observe, that this point of carnal presence, or the Sacrament *Sub Speciebus*, (for so they term it) was but a disputable point, *pro* and *contra*; and no matter of Faith in Berenger's dayes. Indeed this doctrine was born down by the Popes power, so that divers durst not make open profession thereof, yet privately they imployed both their tongues and pens in defence thereof; and some even in a Roman Council, (purposely called against Berenger) stood in Defence of his figurative sense of the Sacramental words, as appears by the (o) Acts of the same Council. In a word, Mathew of Westminster saith, (p) that Berenger had almost drawn all France, Italy, and England to his opinion: so that the Berengarians did not lurk in any obscure nook, or corner of the world, but spread themselves into the famous parts of Europe.

## Papist.

Father Parsons saith, (q) that Berenger Recanted; so that you can not account him one of your side.

edit. Antwerp. ann. 1628. & apud Surium tom. 2. vit. Sancti. April. 22. Colon. 1621. (o) Quidam vero cecitate nimia et longa percussi, figuram tantum, substantiale illud corpus esse conabantur asserere. Concilior. tom. 3. edit. à Buzio. part. 2. pag. 1286. (p) Berengarius Turonens. in hæreticam prolapsus pravitatem, omnes Gallos, Italos, et Anglos suis jam pene corruerat pravitatibus. Math. Westmon. ad ann. 1087. (q) Parsons in his three Converg. part. 1. chap. 10. num. 21.

## Protestant.



## Protestant.

(r) Leo 9.  
 Victor. 2. Ni-  
 col. 2. Gregor.  
 7.  
 (s) Ego Beren-  
 garius—pro-  
 fiteor me te-  
 nere, panem &  
 vinum quæ in  
 Altari ponun-  
 tur, post Conse-  
 crationem, non  
 solum Sacra-  
 mentum, sed  
 etiam verum  
 corpus, & san-  
 guinem Domini  
 nostri Jesu  
 Christi esse, &  
 sensualiter non  
 solum Sacra-  
 mento, sed in  
 veritate mani-  
 bus Sacerdo-  
 tum tractari,  
 frangi, & fide-  
 lium dentibus  
 atteri. Gratian.  
 de Consecrat.  
 Dist. 2. cap.  
 Ego Berengar.  
 (t) Decret.  
 Gratiani Greg.  
 13. jussu edit.  
 Par. 1585.  
 (u) Nisi sanè  
 intelligas verba  
 Berengarii, in  
 majorem inci-  
 des hæresin  
 quam ipse ha-  
 buit, & ideo  
 omnia referas  
 ad species ip-  
 sas, Glossa  
 apud Gratian.  
 Decret. 3. part.  
 de Consec. Dist.  
 2. cap. Ego  
 Bereng.  
 (x) Nulle sunt  
 exactiores for-  
 mule loquendi,  
 in materia  
 fidei, quam ea  
 quibus utuntur

Indeed Berenger was called, and appeared before divers Councils, was questioned, and censured by four several (r) Popes; and there was a form of Recantation tendred to him, the tenour whereof is this, (s) as Gratian hath registred it in his Decrees, (t) afterwards published and confirmed by Pope Gregory the thirteenth: *I Berengarius do firmly professe that I hold, that the Body of Christ is in this Sacrament, not onely as a Sacrament, but even in truth, is sensibly handled with the Priests hands, and broken and torn with the teeth of the faithfull.* Now this was such a form of an Oath, as that your own Glosse saith of it, (u) that *Unlesse it be warily understood, one may fall into a greater heresie than Berenger did.* And yet this corporal eating of Christ's flesh, with the Capernaits in Saint John's sixth Chapter, and this tearing his body with the Communicants teeth, must be understood literally; inasmuch as the words were purposely set down for a formal Recantation: and Bellarmine confesseth, that (x) *There are no forms of speech more exact and proper in phrase, concerning the matter of Faith, than such as are used by them that abjure heresie.* Again, what though Berenger upon the Clergies importunity, through humane frailty, were constrained, For fear of death (as an Historian saith, y) to subscribe, and to burn both his own Books, and Scotus his Treatise of the Eucharist, which had led him into that opinion? yet he might still be of the same judgment he was on before. And though he Recanted, yet herein he did no more than Saint Peter (whose succesour the Pope pretends himself to be) in denying his Master; no more, than Queen Mary, who being terrified with her Fathers displeasure, wrote him a Letter with her own hand, in which for ever she renounced the Pope's authority here in England. And though he was driven for the time to retract, yet upon his coming home, he returned to his former Tenet; and, as one saith who lived about the same time, (z) *Nec tamen postea dimisit,* after that he never changed his opinion. In a word, though Berenger himself were somewhat wavering, yet were his Schollers constant; insomuch, that Malmesburienſis a bitter enemy of theirs, saith, that (a) *Though Berenger retracted, yet they could never reclaim all those, whom he in divers Countries had drawn away.* And no marvail, since they leaned not on the weak reed of mans authority, but on Gods Word which abideth for ever.

## Papist.

If Berenger were called in question for denying Transubstantiation, and thereupon yeilded to recant and abiure the Doctrine he

in qui hæresin abjurant. Bellar. lib. 2. de Imag. cap. 21. Sect. Secundò. (y) Berengarius ipse præsens timore mortis libros à se editos in ignem projecit. Papyr. Masson. Annal. p. 235, 336. Joannis Scoti liber de Eucharistia lectus est ac damnatus: Concil. Vercellense apud Binnium. tom. 3. (z) Ad vomitum tamen suum eanimo more non expavit redire. Nam in Romanâ Synodo canonicè convictus, hæresin suam in libro à se descrip- tam, combussit, et abjuratam anathematizavit; nec tamen postea dimisit. Bert. Constantiens. Presb. ad ann. 1083. in Append. ad Herman. Chron. (a) Berengarius planè quamvis ipse sententiam correxerit; omnes tamen, quos ex totis terris depravaverat, convertere nequivit. Malmesbur. de gest. Anglor. lib. 3. pag. 114.

held;

held; by this it should seem that Transubstantiation was the Churches Doctrine constant and general, hundreds of years before the *Lateran Council* defined it.

*Protestant.*

Had you said, *Ergo* many believed Transubstantiation before the *Lateran Council*, you had kept your tongue within compass; but saying, *Ergo* it was the constant and general doctrine for hundreds of years before, you overlash in your inference, and utter an untruth. For, as I have already proved out of the Homily of Abbot *Aelfrick*, the Church of *England* held it not. Neither did the *Waldenses* hold it, whose number yet was very great, and they dispersed through all the countries of Christendome. And if you think that *Berenger* stood single, and by himself in this point, you are much deceived: for he had as many for him as were against him; and it was nothing but the tyranny of the Bishop of *Rome* that bare him down. Howbeit the *French Churches* still resisted both him and his Synods, and divers meetings together in *Anjou*, and *Turon*, resolve against him, and subscribe unto *Berengarius*. In a word, Transubstantiation might well be disputed of, some while before the *Lateran Council*: but held for an Article of Faith it was not, until then; as shall (God willing) be shown out of *Tonstall* and *Scotus*, when we come to the thirteenth Century.

*Papist.*

*Bellarmino* in behalf of Transubstantiation alledgeth divers testimonies of Fathers, not only such as wrote before, but since *Berenger's* time; namely, *Lanfrank*, *Adelman*, *Guitmund*, *Anselm*, and others.

Lib. 3. de Euchar. c. 20, Sect. post.

*Protestant.*

He doth so indeed, but we are not much moved with their Authority; For, besides that they were *post-nati* to primitive antiquity, and so no Fathers, nor yet of any great authority in a business of this nature; they were parties also, and interested deeply in the quarrel of the Sacrament, and wrote at such time, as the Real presence had got some footing, *Lanfrank* having leavened the Church of *England*, with the corrupt doctrine of the carnal presence. So that we make no great account of them, being but, as he said of a poor company of Greek Troups, ὥσπερ Ἀργείων ἢ Μεγαρίων ἀριθμὸς ἑσδεις, ἐπὶ λόγῳ; such as have neither number nor force with them to hurt our cause; being but men of yesterday compared with Antiquity, and living when (it was Gods great Grace, and learned mens Wonder) the corruption of the time had not made them, worse then they were.

Article



## Artic. 6. and 7. Of Images, and Prayer to Saints.

(b) Anselm. Laudun. utriusq; Testamenti scripturas glossa Interlineali et Marginali ex Patrum scriptis explanavit. Trithem. de Scriptur. Eccl. (c) Glossa Interlin. in Deut. cap. 4. (d) Respondeo, magnam quidem esse questionem; utrum, vel quatenus, vel quomodo ea quæ circa nos aguntur novimus spiritus mortuorum. Aug. in Psa. 103. enarrat. 1. (e) Et tamen generaliter orantibus pro indigentia supplicantium Aug. de curâ pro mort. cap. 16. (f) Augustinus dicit; quia mortui nesciunt, etiam sancti quid agant vivi, etiam eorum filii. Glossa Interlin. in Esaie. 63. (g) Si tanti Patriarchæ quid erga populum ex his procreatum ageretur, ignoraverunt; quomodo mortui vivorum rebus atque actibus cognoscendis adjuvandisque miscetur. Aug. ibid. c. 13. (h) ἔστιν ἐν εἰπεῖν, ὅτι ἡ πάντα ἡδονὰν οἱ ἀγιοὶ οἶσι περὶ Χριστοῦ καὶ οἱ μὴ Χριστοῦ. τὸ δὲ ἐξινεῖσθαι ἡμῶς ἀντὶ ἐκείνων καὶ οἱ ἄλλοι ἀντὶ μεγάλα παντάλῳ. Theophil. in 1. Ep. ad Thess. c. 3. At S. Gr. in Archivis Biblioth. Bodleianæ Oxon. (i) See the fifth Age, of prayer to Saints. (k) ἀλλ' ἐν ἡμῶς ὑπὲρ ἐαυτῶν αἰτῶντες τὸν ἀνθρώπον. Theophyl. in Math. cap. 15. (l) Holinshead. Hist. ad ann. 1100. pag. 27.

**A**nselmus Laudunensis in his Interlineal Glossæ on the Bible, (b) Composed out of the Fathers writings, (c) expounds that Text of Deuteronomy, *Formam non vidistis*, ye saw no manner of similitude, [Deut. 4. 15.] in this sort; *Ne scilicet volens imitari sculpendo faceres Idolum tibi*, Lest that willing to resemble that similitude by engraving, thou shouldst set up an Idol to thy self. In the former times, (d) it was a great question, whether at all, or how far, or after what manner the Spirits of the dead did know the things that concerned us here; and consequently whether they pray for us onely (e) in generall; and for the particulars, God answereth us according to our severall necessities, where, when, and after what manner he pleaseth. Anselmus Laudunensis Interlineal Glossæ upon that Text; *Abraham is ignorant of us, and Israel knoweth us not*; [Esaie 63. 16.] noteth, that Augustine saith, that (f) The dead, though Saints in heaven, do not know what the living do, no not though they be their own children, of whom in all probability they have a more speciall care. And indeed Saint Austine in his book, *Of the care for the dead*, makes this inference upon that place of Scripture; that (g) If so great Patriarchs, as was Abraham, knew not what befell the people that came of them; it was no way likely that the dead do intermeddle with the affairs of the living, either to know them, or to further them; And Theophylact gives some reason hereof, saying, (h) Therefore it may be said, that the Saints, both those that lived before, and since Christs time, do not know all things; and that this is done, that neither the Saints themselves should be too highly conceited, nor others esteem them above that which is meet. And whereas the Romanists repose such confidence in the intercession of Saints, that they look to receive far greater benefit by them, than by their own prayers. Theophylact (tracing Saint Chrysostome in this very point,) meets with this their conceit; Observe (saith he, k) that although the Saints do pray for us, as the Apostles did still for her, (to wit, the woman of Canaan,) yet we praying for our selves do prevail much more.

I will close up this point with the testimony of one of our Kings of England, William the second. It appeareth by writers, (saith (l) Holinshead, out of Eadmerus) that he doubted in many points of the Religion then in credit; for he sticked not to protest openly, that he believed no Saint could profit any man in the Lords fight; and therefore neither would he, nor any that was wise (as he affirmed) make intercession, either to Peter, or any other for help.

## Artic. 8. Of Justification by Faith Only.

1. **A**nselme saith, (m) For grace is given in Christ, because Hoc constitutum est à Deo, this is ordained of God, that he which believeth in Christ should be saved without work, sola fide et gratis, by Faith alone, and freely receiving remission of sins. (m) Anselm. Cantuariens. in 1 Cor. 1.4.

2. Oecumenius saith, (n) ὅτι δίκαιος ἐκ πίστεως ζήσεται, because the righteous shall live by faith, μία γὰρ ἐστὶν ὁδὸς δικαιοσύνης, ἥ ἐστὶν πίστις, for there is but one way, (saith he) to justify, and that is, by faith. (n) Oecum. in Gal. 3. 11.

And again, (o) ἀρκεῖ γὰρ, φησὶ, πιστεύουσι μόνον, for it is sufficient, saith he, to believe onely. (o) Id. in Col. 2. 14.

3. Theophylact saith, (p) The Scripture, that is, God himself, προέειπεν μὴ ἐκ νόμου, ἀλλ' ἐκ πίστεως δικαιοῦν, God himself who gave the Law hath fore-ordained, that we are justified not by the Law, but by Faith. And the Apostle having shewn how that the Law accurseth, but faith blesteth, οὐκ εἰς τὸν νόμον ἐστὶν ἡ πίστις μόνον δικαιοῦν καὶ ἔχῃ τὸ νόμον, now he doth plainly demonstrate, that Faith it self alone hath in it the power of Justifying. Theophylact in 3. cap. ad Galat. M. S. in Biblioth. Bodleian. Oxon.

To this place of Theophylact, *Fides sola habet in se justificandi virtutem*, in Gal. 3. 11. Bellarmine answereth, that his meaning is, *nihil esse quod sine fide justificare valeat*, that without Faith nothing doth justify. L. 1. de Justif. cap. 25.

Reply. But the meaning is plain, not, that other things cannot justify without faith, but that faith alone without the help of other things is able to justify.

## Article 9. Of Merits.

1. **O**ecumenius a Greek Scholiast, saith, (q) καλῶς δὲ καλεῖται ἰσοπέδιοι κληρονομία τὴν καὶ δόξαν, ἡ γὰρ ἀξία τὰ παθήματα, well and he call it, κληρονομία, as being a certain inheritance and gift, for the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us, Rom. 8. 18. On which place also he saith, οὐκ ἔχουμεν ἀξίον τι τῆς ἐκείνης ἀντιδόσεως παθεῖν ἢ συζητῆναι. The Apostle sheweth, that we neither can suffer, nor confer any thing worthy the remuneration or reward that shall be there. Oecumen. in Col. 1. 12. et in Rom. 8. 18.

2. Radulphus Ardens, expounding those words of the Parable, Matth. 20. 13. Didst not thou agree with me for a penny? (r) Let no man out of these words, (saith he) think that God is, as it were, tyed by agreement to pay that which he hath promised. For as God is free to promise, so is he free to pay, especially seeing as well merits as rewards are his grace. For God doth crown nothing else in us but his own grace: who if he would deal strictly with us, no man living should be justified in his sight whereupon the Apostle, who laboured more than all, saith; I reckon that the sufferings of this time are not worthy to be compared with the glory which shall be revealed in us. Ergo hæc conventio nihil aliud est, quam voluntaria Dei promissio. Therefore this agreement is no-thing (r) Radulph Ardens Dominicus. in Septuagesima, Homil. 2.



Id. Dominic. 18.  
post Trinitat.  
Homil. 1.

thing else, but Gods voluntary promise. And do not wonder (saith he, in another Sermon) if I call the merits of the just, graces. For as the Apostle witnesseth, we have nothing which we have not received from God, and that freely. But because by one grace we come unto another, merita dicuntur et improprie, they are called merits, but improperly. For, as Augustine witnesseth, God crowneth onely his own grace in us.

(1) Anselm. in  
lib. de mensu-  
rat. Crucis.

3. Anselm Archbishop of Canterbury speaks more fully: His words are these; (s) *Si homo mille annis serviret Deo, etiam ferventissime; non mereretur ex condigno, dimidiam diem esse in regno cælorum;* that is, If a man should serve God a thousand years, and that most fervently; he should not deserve of condignity to be half a day in the Kingdom of Heaven. This saying is indeed assigned to Anselm's Treatise, *De mensuratione Crucis*, of the dimensions of the Crosse; but it cannot be his; in as much as the Authour alledgeth St. Bernard in that Treatise; whereas St. Bernard was but a Child, when Anselm flourished: but whosoever it was, the Testimony is very pertinent, and materiall against Merit.

Besides, it is evident, that this doctrine of free grace was the received doctrine of the Church, both abroad, and here in England shortly after the Conquest; and for divers Ages after taught and believed both of Priest and people: for there was a certain form of Instruction, appointed to be given unto men upon their death-beds, to prepare them thereunto, and to lead them unto Christ. It was put into Question and Answer, was commonly to be had in their Libraries, and thought (for so saith Cardinal Hosius expressly, t) to be made by Anselme Archbishop of Canterbury.

(1) Sed et Anselmus Archiep. Cantuar. Interrogationes quasdam præscripsisse dicitur infirmis in extremis constitutis. Hosius in Confessione Petricoviensi. cap. 73.

(u) Credis te non posse nisi per mortem Christi servari respondet infirmus, Etiam tum illi dicitur age ergo dum superest in te anima, in hac solâ morte fiduciam tuam constitue, in nullâ aliâ re

Amongst the questions propounded to the sick man, this was one, (u) *Doeſt thou believe that thou canſt not be ſaved, but by the death of Chriſt?* whereunto when he hath made answer affirmatively, he is presently directed to make use thereof in this manner: *Go to therefore, as long as thy ſoul remains in thee, place thy whole confidence in this death onely; have confidence in no other thing; commit thy ſelf wholly to this death, with this alone cover thy ſelf wholly.* If he say unto thee, that thou haſt deſerved damnation, say, *Lord, I ſet the death of our Lord Jeſus Chriſt, betwixt me and my bad merits; and I offer his merit inſtead of the merit which I ought to have, but yet have not.* Here was a Cordiall for a ſick ſoul in extremis, more ſoveraign than their extream unction, or Holy-water-sprinkle; than any Indulgences, Reliques, or Images, yet their queſie ſtomacks cannot now digeſt this Catholicon: but have called S. Anſelms viſitation into the Spaniſh inquiſition; and there, by their expurgatory Index, ſet out by Cardinal Quiroga,

fiduciam habe; huic mortis te totum committe, hac ſolâ te totum contege. Si dixerit tibi quod meruiſti damnationem, dic; Domine, mortem D. noſtri Jeſu Chriſti obtendo inter me, et mala merita mea, ipſiusq; meritum offero pro merito, quod ego debuiffem habere nec habeo. Id. ibid.

have

have commanded these Interrogatories to be blotted out: (x) Dost thou believe to come to glory, not by thine own merits, but by the virtue and merit of the passion of our Lord Jesus Christ? and, Dost thou believe that our Lord Jesus Christ did dye for our salvation; and that none can be saved by his own merits, or by any other means, but by the merit of his passion? whereby we may observe (saith our Learned and Laborious Bishop (y) Usher) how late it is since our Romanists in this main and most substantial point (which is the very foundation of all our Comfort) have most shamefully departed from the Faith of their forefathers.

*fit, et quod ex propriis meritis, vel alio modo nullus possit salvari, nisi merito passionis eius? Ind. Expurgat. per Quirog. Madrit, 1584. (y) Bishop Usher's Answer to the Jesuites. Title of Merits, page 569.*

(x) Ex libro  
qui inscribitur  
Ordo Baptizan-  
di cum modo  
visitandi, im-  
pressio Venetiis  
anno 1575; 2  
folio 34. Pauli  
post medium;  
Deleantur illa  
verba: Credis  
quod D. noster  
Jesus Christus  
pro nostra sa-  
lute mortuus

[T t z]

[The



# The Twelfth CENTVRY

FROM

The Year of Grace, Eleven Hundred, to  
Twelve Hundred.

## Ch. I. Of Investitures, and Exemptions of the Clergy.

Papist.

(a) Turstanus à Papa Consecratur, quod ut Regi Anglorum innotuit, omnem ei locum sue dominationis interdixit. Math. Paris. ad an. 1119. in Histor. majore. (b) Huic controversie præfuit occasio nem Philip. de Broc. Canonicius Bedford, qui tractus in causam propter Homicidium, in Regis Justiciarium verbum protulit contumeliosum. id. ibid. in Henr. 2. ad An. 1164. (c) à Judicibus intimatum est, quod multa contra disciplinam publicam, scilicet furta, rapina, homicidia à clericis sæpius committerentur, ad

**Y**ou said, that Satan was loosed in the former Ages, was he bound in this?

Protestant.

In this Age he was mainly curbed by the professors commonly called *waldenses*. There was also in *England* in the time of *Henry* the first, (for his knowledge surnamed *Beau-Clerk*, or fine scholar) great contention touching investitures, or the collation of *Bishopricks*. When *Thurstan* elect Archbishop of *York*, received his consecration from the Pope, (a) the King understanding thereof, forbade him to come within his Kingdoms.

This contention between the Crown and the Mitre was hotly pursued between King *Henry* the second, and *Thomas Becket* Archbishop of *Canterbury*; it was partly occasioned (b) by one *Philip de Broc* Canon of *Bedford*, who being questioned for a murder, he used some reproachful speeches to the Kings Justices, for which he was censured: and I find, that in these dayes (as the Monk of *Newborough* who then lived, saith (c), the abuses of Church-men were grown to a great height, insomuch as the Judges complained in the Kings presence, that there were many robberies and rapes, and murders, to the number of an hundred committed within the Realm, by Ecclesiasticall persons (upon presumption of exemption from the censure of the Lawes.)

Herewith the King was so highly displeased, that he required that Justice should be ministred alike unto all *sine delectu*, saith *Novoburgensis* (d); and *Roger Hoveden* saith, (e) The Kings plea-

quos scilicet Laici non posset Jurisdictionis vigor extendi. Gul. Nubrigens. lib. 2. Cap. 16. p. 137. (d) Rege, malefactoribus, sine delectu exterminari jubente. Gul. Novoburg. quod supra. (e) Rex volebat Presbyteros, & alios Ecclesie Rectores si comprehensi fuissent in latrocinio, vel murdra, vel feloniam, vel in hiis similibus, ducere ad Secularia examina, & punire, sicut & Laicum, contra quod Archiepiscopus dicebat, &c. Rog. Hoveden. Annal. part. postea. & Nubrig. ad an. 1164.

sure

sure was, that such of the Clergy as were taken in any murther, robbery, or felony, should be tryed and adjudged in his temporal Courts, as Lay-men were; but the Archbishop would have the Clergy (so offending) tryed onely in the spiritual Courts, and by men of their own coat; who, if they were convicted, should at first onely be deprived of their benefices, but if they should again be guilty of the like, they should be adjudged at the Kings pleasure.

But the King stood upon his *Leges Auitæ*, his Grandfathers Lawes and Customes; which were indeed the ancient Lawes of this Realm, not first enacted by the Conquerour, but onely confirmed by him, and received from his predecessors, *Edgar* the peaceable, and *Alfred* the Learned Prince; and accordingly the King in a great Assembly at *Clarendon*, (f) confirmed the fore-said Lawes of his Grandfather, and enacted; That none should appeal to the Sea of *Rome*, for any cause whatsoever, without the Kings License.

That it should not be lawfull for any Archbishop or Bishop to depart the Realm, and repait to the Pope, upon his Summons, without the Kings License.

That Clerks criminous, should be tryed before secular Judges.

By this we find two main branches, of Papall Jurisdiction (g), to wit, Appeals, and the exemption of Clergy men from being tryed in causes criminal, before Christian Magistrates, strongly opposed by the King, and the State.

Papist.

Name your Men for this Age.

Protestant.

There were divers worthies who flourished in this age, namely *Hugo de Sancto victore*, a second *Augustine* (as *Trithemius* calleth (b) him) *Zacharias Chrysopolitanus*, Saint *Bernard* Abbot of *Clarevaux*; *Robert* Abbot of *Duits* in Germany, usually called *Rupertus Tuitiensis*; *Peter* Abbot of *Clugni*, usually called *Petrus Cluniacensis*. *Joachim* Abbot of *Courace*, of the order of the *Cisterians*, a man very famous in this age, and thought to have had a propheticall spirit (i) *Petrus Blesensis*, *Peter* of *Bloix*, Archdeacon of *Bath*, and chancellor of *Canterbury*, a man for his pleasant wit and learning in great favour with (k) the Princes; and Prelates of his time; and of inward acquaintance with *John* of *Salisbury*, Bishop of *Chartres*.

#### §. 2. Of the Schoolmen.

Now also the Schoolmen began to arise, of whom *Peter Lombard*, Master of the Sentences, was the first, who was afterward made Bishop of *Paris*; *Aventine* saith, (l) he hath heard of his Masters, *James Faber* of *Etaples*, and *Jodocus Clichtoveus*, above a thousand times, that this *Lombard* had troubled the pure fountain

(f) *Apud Clarendon facta est Recognitio consuetudinum & libertatum antecessorum suorum, Regis Henrici avi sui. Mathæ. Paris. ad an. 1164.*

(g) *Bellarmin. de Romano Pontifice lib. 2. cap. 21.*

(b) *Petrus alter Augustinus. Trithem. de Script. ecclæs.*

(i) *Scio autem & prophetia dno donatum fuisse passim pervenisse. Possuin. in Apparatu. to. 1. pag. 807.*

(k) *Propter conditionem & vita honestatem apud principes & episcopos in pretio habitus. Trithem.*

(l) *Petrus Lombardus S. Sanctæ philosophiæ veritatem, fontemque purissimum cænoquestionum, rivulus est vitiis num conturbatus. Aventin. Annal. lib. 6.*

of



(m) Aquibuf-  
dam predica-  
tur in populis,  
hos tres fuisse  
germanos ex  
adulterio natos.  
—de hoc ta-  
men doleas,  
quod non potes  
dolere, author  
vite Gratiani  
in fine operum  
eius.

(n) Cognomento  
Comestor,  
quod Scriptura-  
rum authorita-  
tes in suis opus-  
culis crebrius  
allegando, quasi  
in ventrem me-  
morie manduca-  
verit. Trithem.  
de Scriptor.  
Ecclesiast.  
Petrus eram  
quem Petrus te-  
git, dictusq;  
Comestor, Nunc  
comedor —

(o) Sicut enim  
dicebatur a  
multis, Romana  
Ecclesia, quæ  
omnium Eccle-  
siarum mater  
est, se non tam  
matrem exhibet  
quam mater-  
cam. Joan. Sa-  
risbur. in Po-  
tyerat. lib. 6.  
cap. 24. extat.  
in M. Biblioth.  
vet. Patrum,  
tom. 15. p. 427.  
Colon, 1622.

(p) ut videan-  
tur Concilium  
vanitatis, ini-  
qua gerentium,  
in Synagoga  
Ecclesia malig-  
nantium, in quorum manibus iniquitates sunt. Id. ibid. lib. 8. cap. 17. in Biblioth. tom. 15. pag. 484.

(q) Proposui te salutaribus monitis adhortari, ut de Ur Chaldeorum, & de medio Babylonis tempesti-  
tus excas. Pet. Blef. Epist. 25. pag. 92.

of Divinity, with muddy questions, and whole rivers of opinions : and this (saith he) experience doth sufficiently teach us, if we be not wilfully blind. And yet some of their distinctions, being purged from barbarism, and clearly applyed to the point in question, may be of good use : especially, when as according to the proverb, we can eat the Dates, and cast out their Stones ; and herein Zanchius and Junius were excellent. It is reported (m) that *Lumbard*, *Gratian*, and *Comestor*, (three pillars of Popery, *Gratian* for the Canon law, *Comestor* for the history of the Church, and *Lumbard* for School-divinity) were three bastards, born of one woman, who in her sicknesse coming to confession could not be drawn to be sorry for this her incontinenzie, but thought shee had done well in bearing those great lights of the Church ; whereunto her confessor replied, that it was not hers, but Gods that gift they proved such great schollers ; however she was to be sorry for her fault, and be heartily sorry for this, that she could not sorrow and lament as she should. One of these brothers was called *Comestor* (n), as it were Book-eater, because he was such a *Helluo librorum*, a devourer of books, as if book learning had been his ordinary food, and repast ; he had the Bible so perfectly by heart, as though he had swallowed it.

Now what opinion was held of the Papacy, may be seen by the testimonies of such of their own, as were famous in this Age. *Johannes Sarisburiensis*, had a conference with Pope *Adrian* the fourth, called *Nicholas Break-spear*, an *English man*, which himself hath left us in writing. *I remember* (saith he, o) *I went into Apulia to visit Pope Adrian the fourth, who admitted me into great familiarity, and inquired of me, what opinion men had of him, and of the Roman Church ; I plainly laid open unto him the evill words I had heard in divers Provinces ; for thus it is said ; The Church of Rome, which is Mother of all Churches, behaveth her self towards others, not as a Mother, but as a stepdame : The Pope* (saith he) *laughed at it, and thanked me for my liberty of speech. The same John of Sarisbury* saith (p), that they wholly apply themselves unto wickednesse, that they may seem *Concilium vanitatis*, a Councel of vanity, the wicked *Synagogue of the Gentiles*, *Ecclesia malignantium*, the Church of the envious, and evill doers. *Peter of Bloys*, describeth unto us, in the person of an Official, the fashion and manner of the Church of Rome. For as much (saith he, q) as *I love thee in the Bowels of Jesus Christ*, *I thought good to exhort thee with wholesome admonitions, that thou in time depart from Ur of the Chaldees, and from the midst of Babylon, and leave the mystery of this most damnable Stewardship :*

*Richard* the first, King of England, and *Philip* the second of France, being on their voyage to Jerusalem, and comming into Si-

cilie, and there hearing of Abbot Joachim (who was thought to have the gift of Prophecy) they desired to know of him, what success they should have in this their expedition: the Abbot (saith *Paulus Emilius*) (r) answered; they should not then recover it: and therein he proved too true a Prophet: besides this, they heard him expound the vision of St. John in the Apocalypse, touching the Churches afflictions, and Antichrist, who (as he said (s) was then born, and in the City of Rome, and should be advanced in the Sea Apostolick, of whom the Apostle said, *He should extoll himself above all that is called God*: and that the seven Crowns, were the Kings of the Earth, that obeyed him; but in the end, the Lord should consume him with the spirit of his mouth.

I know indeed that *Parsons* saith, (t) the Pope censured him for certain fond Prophecies, as also some errors about the Trinity. *Extravag. de Trinit.* But others \* have made his just Apologie, and cleared him from that imputation. Besides, all is not Gospel that is set down in the Popes Decretalls, or Extravagants, no not in their own account. With this of the Prophet Joachim, agreeth that of the Prophetess St. Hildegard, foretelling the utter extinguishing of Religion amongst them of the *Romish* order. The *Romane* Empire (saith this Prophecie, u) shall decay, and those Princes who did cleave unto it, shall separate themselves from it, and be no longer subject to it: this Empire (in the West) thus decaying without hope of repairing, the Miter of the Apostolick honour shall also perish, (x) because neither Princes, nor other shall find *etiam Religionem*, any Religion in the Apostolike order, that is, in the Popes; therefore they shall take away the honour of the Pope; who shall scarce have Rome and a few bordering places, under his Miter. All worldly Princes, (saith the same Nunne y) as also the common people, shall fall upon your Priests, which hitherto have abused me; they shall take away your substance and riches, the holy Church is polluted by them.

Now also lived *Peter Bruis*, and his disciple *Henry* a Monk of *Tholouse*: who for divers years together preached the Word of God about *Tholouse*, and in the end, *Peter* was taken and (z) burned. *Papirius Massonius* deriveth the pedigree of the *Waldenses* from these two: he saith further, that they preached against Transubstantiation, or the carnal presence: the adoration of the Crosse, as also against praying for the dead, and other tenets of the *Roman* Church. Saint *Bernard* saith, (a) they denied purgatory, and Invocation of Saints: And the same *Bernard* more credulous than reason required, reproveth them, that like the *Manichees* they condemned the use of Matrimony, and of flesh, and denied

(r) *Ituros est, sed parum profecturos respondit— nimis verus vates Joachimus extitit. Paul. Aemil. in Philip. 2. lib. 6.*

(s) *Explicans (Joachim) haec verba Apocalyp. unus illorum nondum venit, scilicet Antichristus, de illo Antichristo dicit idem Joachim; quod jam natus est in civitate Romana & in sede Apostolica sublimabitur.*

Roger Hoved. *Annal. part. poster. in Rich. 3. pag. 681.*

(t) *Three Conversions of England. part. 1. chap. 10. num. 22.*

\* *Martin Luther.*

(u) *Hildegardis Prophecias extat apud Albert. Stadensem post. ann. 1149.*

(x) *Tunc in Aula Apostolica honoris dividetur, quia nulla religio in Apostolica ordine invenietur.*

*Hildegard. in Catal. test. verit. lib. 15.*

(y) *The Prophecy of Hildegard. the Nunne.*

(z) *Scilicet autem illius originem*

*paulo alius repetam; Petrus, cognomento Brufus, docebat templa dirui, cruces deici oportere, in Eucharistia verum Christi corpus non esse, preces ad Deum pro mortuis frustra fieri; haec, & alia cum docuisset, comprehensus, atque igne crematus est apud Aegidii oppidum Volcorum. Henricus ex Monacho Brusi vestigia secutus est. Papir. Masson. lib. 3. Annal. Franc. in Philippo Augusto. pag. 268. (a) Irrident nos quod baptizamus infantes, quod oramus pro mortuis, quod sanctorum suffragia postulamus. Bernard. in Cant. Serm. 66.*

also



(b) Bern. epist.  
240.

(c) Dicimur  
sceleratissimi,  
de Sacramento  
Infanticidii, &  
pabulo inde;  
& post convi-  
vium incesto;  
quod everfores  
luminum, ca-  
nes, Lenones  
scilicet tenebra-  
rum & libidi-  
num impiarum  
irreverentia  
procurent. Ter-  
tull. in Apolo-  
get. cap. 7.  
(d) Hi oves  
sunt habitu; hi  
sunt, qui boni  
videri, non esse;  
mali non vi-  
deri, sed esse  
volunt. Bern.  
in Cant. Serm.  
66.

(e) Non modò  
patientes, sed  
& leti, ut vi-  
deatur duce-  
rentur ad mor-  
tem. Id. ibid.

(f) Petr. Clu-  
niacens. lib. 1.  
epist. 1. & 2.

(g) Sed quia  
eum ita sentire  
vel predicare  
nondum m. bi  
plene fides facta  
est, differo re-  
sponsionem,  
quousque &  
horum qua di-  
cuntur indubi-  
tam habeam cer-  
titudinem. Id.  
epist. 1.

(h) Basilica  
sine plebibus,  
plebes sine Sa-  
cerdote, Sa-  
cerdotes sine  
debita reveren-  
tia sunt. Bern.  
in epist. 240.

(i) Bernardi  
Epistola 240. ad Hildefons. Comit. S. Aegidii.

(k) Fefellisse priores, errare posteros. Id. ibid. (l) circa  
annum Domini 1160. ortus est Petrus Waldus. Jacob. Gretser. Prolegom. in script. edit. contr. Walden-  
ses.

also baptism to Infants: but especially (b) against Henry he ob-  
jecteth the keeping of a Concubine, and playing at dice.

It is great pity that their own books are made away, so that  
we are constrained to pick out their life and doctrine from the  
writings of their professed adversaries, whose report may justly  
be suspected: for even in like manner we read in Tertullian, (c)  
that monstrous opinions and crimes were imputed to the first  
Christians. And yet Bernard in the mean time saith (d) they are  
sheep in habit, and these are they that would seem good, and yet  
are not; wicked, and yet would not seem so. It must needs be  
then, that their outward conversation was good: it is also confes-  
sed (e), that their disciples went chearfully to the fire, and con-  
stantly suffered all extremities for the doctrine of their faith;  
now how could this agree with a dissolute life and doctrine?

Petrus Cluniacensis (a bitter adversary of theirs) having charged  
(f) them with divers errors, seemeth to have perceived that he  
had done them wrong: for he addeth these words; (g) But be-  
cause I am not yet fully assured that they think and preach so, I  
will defer my answer untill I have undoubted certainty of that  
they say. They were favoured both of Clergy and Laity, and  
followed with such multitudes, that the Temples (saith Bernard, h)  
remained without people, the people without Priests, and  
Priests without due reverence; yea, Saint Bernard himself was  
glad to write to Hildefonsus Earl of Saint Giles, (i) (in whose Ter-  
ritories they preached) to desire the Earl that he would no lon-  
ger protect them (k). The argument brought against these profes-  
sors, was the same with that which is used at this day: Have  
our Fathers then erred so long a time? are so many men deceived?  
have these onely the truth? And so I come to speak of the Wal-  
denses.

### §. 3. Of the Waldenses.

#### Papist.

What say you to these Waldenses? were they men of a good  
life, and sound doctrine? had they any visible Congregations?  
had they any lawfull Ordination and Succession? were they of  
any long standing, and continuance? and, if they had; can you  
shew that they agreed with you in point of Faith and Reli-  
gion?

#### Protestant.

The Waldenses began to shew themselves about the year 1160,  
saith Gretser the Jesuite, (l) their adversaries gave them sundry  
names; sometimes from the place of their abode they were cal-  
led, *Pauperes de Lugduno*, poor men of Lions a City in France;

sometime

sometime *Albigenses* from the City and country of *Albi*; and usually *Waldenses*, of their principal teacher, *Petrus Waldus*.

This *Waldus* was a rich Merchant, and Citizen of *Lyons* in *France*, who seeing one fall down dead in the street, made so good use of this spectacle of mans frailty, as that he forthwith began to repent, and change his former course of life; giving alms to the poor: and betaking him to the study of the Scripture, he profited so well therein; that he translated divers parts thereof out of *Latine* into the *French* tongue, and taught (m) the same in the mother tongue, to the people that frequently resorted to him.

This doing displeased the *Romish* Prelates, who were like the dog under the manger, that can neither himself eat the hay, nor yet will let the horse eat it; so that they raised persecution against *Waldus* and his followers; and this persecution was the occasion to spread their doctrine farther abroad, not onely over *France*, but almost over all the parts of *Europe*.

Now what the *Waldenses* were, let one of their Inquisitors speak: *Rainerius* (whose book *Gretser* the Jesuite lately let out among others writers against the *Waldenses*) saith; (n) Amongst all Sects, which are or have formerly been, none is more pernicious to the Church than that of the *Leonists*. First, because it hath continued longer than any other, for some say it hath lasted ever since *Pope Silvester*; others say, ever since the Apostles. Secondly, because no Sect is more general than this, for there is scarce any Country, in which it is not found. Thirdly, whereas other Sects deter men with their horrible blasphemies, this Sect of the *Leonists*, maketh a great shew of godlineſſe, because they live righteously before men, and believe all things rightly touching God, and concerning all other Articles of the Creed: onely they blaspheme the *Roman* Church and Clergy, in which thing the Laity is forward to give credit unto them.

#### Papist.

Parsons the Jesuite, (o) and others charge the *Waldenses* with divers errors and enormities; so that howsoever in some points they agreed with the Protestants, yet they mainly differ'd from them in other; so that they cannot both belong to one and the same Church?

#### Protestant.

\* *Diogenes Laertius*, tels us of *Chrysippus* the Philosopher, how he made his boast, that sometimes he wanted opinions to advance; but if once he had the opinion, he never wanted arguments to defend it. It seems Parsons hath bin bred up in *Chrysippus* his School; For if the Sea of *Rome* invent the charge against *Waldo*, *Wickliffe*, *Hus*, and their followers, he strains for proofs to make it good.

credant, & omnes Articulos qui in Symbolo continentur; solummodo Romanam Ecclesiam blasphemant et Clerum, cui multitudo Laicorum facilis est ad credendum. *Rainer. contr. Haret. cap. 4.* (o) Parsons three Conversions, part 2. chap. 104. Sect. 26, 27. and ibid. the third part, ch. 10. 2. numb. 12. \* *Diog. Laert. in vita Chrysip. μὲν τὴν τῶν ἀρχαίων αὐτῶν γενεάν; τὰς δὲ ἀνδρίδας αὐτῶν εὐφραίνει.*



(p) D. Jacob. Ulfertius de Christian. Eccles. Successione & statu. cap. 6. Sect. 20. ad finem.

The History of the Waldenses, book, 1. chap. 4.

Master Cade's Justification of the Church of England. lib. 2. cap. 1. Sect. 3. & 4.

(q) Mark 14. 36.

But the Learned on our side, (p) have notably cleared the *Waldenses* from such foul imputations.

### The first Article Objected.

Parsons saith, they held that when the flesh doth turn, all conjunction with man or woman is lawful without distinction. The three Conversions, the 3. part. chap. 3. nu. 12.

Ans.

Indeed many have borne false witness against them, but their witness do not agree together (q).

I know this is objected by Parsons and others; and yet Reinerius who was one of their Inquisitors, said of them (as is already alledged) that they made a great shew of Godliness and lived righteously before men, and beleived all things rightly touching God, and concerning all other Articles of the Creed. Again, *Castisunt Leonistae*; the Leonist's live chafly: and again, *Quelibet natura turpia devitant*: They avoyd whatsoever is naturally dishonest.

(r) Nonnihil etiam ad Valdensium confirmationem tolerandamque sectam confert, quod praeter haec (quae contra fidem Religionemque nostram assumunt, in reliquis ferme puriores quam ceteri Christiani vitam agunt, non enim nisi coacti jurant, raroque nomen Dei in vanum proferunt, promissaque sua bona fide implent. Claud. Seissel advers. sectam. Valdens. pag. 9.

(s) Tum Rex, Etiam si, inquit, mihi in Turram aut Diabolum b illum suscipi-

endum esset, eos tamen prius audire vellem. Veseembecii oratio de Valdens. pag. 418. extat in Joach. Camerarii Histor. narratione de Fratrum orthodoxorum Ecclesiis in Bohemia, &c. (t) Illi ad Regem referunt, illis in locis homines baptizari, Articulas fidei & Decalogum doceri, Dominicos dies religiose coli, Dei verbum exponi, beneficia & supra apud eos nulla esse. His auditis Rex, iurejurando addito: Me, inquit, & cetero populo meo Catholico meliores illi viri sunt. Veseembecii in orat. de Valdens. apud Joach. Camerarii. pag. 419.

(u) onely

(u) onely they found not any Images in their Churches, nor any ornaments belonging to the Masse.

The King hearing this report of the Commissioners, sayd (and he bound it with an oath) that they were better men than he, or his people; better than himself, and the rest of his subjects.

And thus we have cleared the *waldenses* from *Parsons* his first imputation: a foul slander indeed, but yet such as we find (x) was cast upon the ancient Christians, as well as upon them: and most unjustly and untruely upon both of them.

*Object.*

They held, that it was not lawful for Christians to swear at all, for any cause whatsoever, because it was written, *Do not swear*, *Matthew 5. James 5.* They held also that the magistrate ought not to condemn any to death, because it is written, *Judge not*, *Matth. chap. 7. I. nk. chap. 6. Parsons, loco citato.*

*Answer.*

*Claudio Seissel* (as before is alledged) saith indeed, that they do not swear unless they be constrained; belike then, being lawfully called they refuse not to swear in judgement: in trivial matters they would not swear rashly, according wheretunto they alledged our Saviours precept; besides, they affirm, (y) that there are lawful Oaths, tending to the honour of God, and their Neighbors good, and they alledge that place in the sixth to the *Hebrews*, 16. that an Oath for confirmation to them, is an end of all strife.

The other cavil arose upon their complaining, that the Magistrates delivered them to death, without any other knowledge of the cause, than the bare report of their Inquisitors, Priests, and Fryers, who were parties, and their professed enemies; otherwise the *waldensian* Doctrine was, (z) that they were not to suffer the Malefactor to live.

*Object.*

They hold, that the Apostles Creed is to be contemned, and no account at all to be made of it, and that no other prayer is to be used, but only the Pater Noster, set down in Scripture. *Parsons, quo supra.*

*Answer.*

This is an idle cavil; for *Reinerius* hath already told us, that they believe all the Articles contained in the Creed; besides, in their Books they have very good and Catholique expositions of the Creed. Do these men then slight the Creed? They do not indeed hold the Creed to be a prayer, no more do they that of the Angels Haile to *Mary*; they hold it to be a salutation, and no direct invocation, as *Claudio Seissel* saith, (a): It follows not hence, because they hold not the Creed, nor the Angelical Salutation, to be any direct prayer, that therefore they neglect the Creed. The other allegation is as idle, for their own writers *Reyner*, and others, record divers other of their prayers, as for grace before meat, this: *He that blessed the five Barley Loaves, and two Fishes, in the Desert to his*

V v 2

*Disciples,*

(u) *Ceterum se in ipsorum templis, neque imagines, neque ornamenta missae ulla reperisse. Ibid.*

(x) *Tertullian in Apolog. cap. 2. and Cecilius his wicked Oration in Minutius Felix his Octavius. The 2. and 3. Articles objected.*

(y) *In their book entitled, the Spirituall Almanack, in the third Comment, cited by the History of the Waldenses, book 1. chap. 4.*

(z) *In their book entitled, the Lights of the Treasure of Faith, cited ibid.*

4. and 9.

(a) *Salutationem Angelicam ad Dei genitricem fidelibus frequentandam non censent, quasi illa orationis formam non habeat, sed salutationis. Claud. Seissel. c. Sectam. Vald. pag. 54.*



*Disciples, blesse this Table unto us; and after meat, thus: God which hath given us corporall food, give us also spiritual life.*

Object. 6.

They held, that the power of consecrating the body of Christ, and of hearing confessions was left by Christ, not only to Priests, but also to lay-men, if they be just. *Parsons ibid.*

Ans.

(b) *Reinerius in Summa de Catharis & Leonistis.*

The first part of this Article they held not: but rather the contrary, that neither Priests nor Laikes could consecrate the body of Christ: for *Reinerius* saith; (1) *They do not believe the Sacrament to be the true body and blood of Christ, but the bread consecrated is called in a certain figure, the body of Christ, as it is said, the Rock was Christ, and the like.* For the second, they said truly; and we hold that we are to confess our fault one to another, *James 5. 16.* yea, though they be Lay-people, so they be godly and discreet, and able to counsel and comfort us: but especially, to the discreet and learned Minister of Gods word, to receive from him Ghostly comfort, counsel, and, upon our hearty repentance, absolution.

Object. 7.

They held, that no Priests must have any Living at all, but must live on Alms: and that no Bishops or other dignity is to be admitted in the Clergy, but that all must be equal. *Parsons ibid.*

Ans.

(c) *So they profess in their Answer: Ad litteram Augustini Olmucensis, Anno 1508. et plenius in scripto dato 1572.*

That their Ministers may not lawfully take and enjoy Livings, or that it was sin so to do, they taught not; but were sorry (c) they had not sufficient stayed livings for them, whereby they might have more time to their studies, and greater opportunity to instruct them with necessary Doctrine and Knowledge: but they were not ashamed of their Ministers that were content to work with their hands to get their living, as the Apostles had done before them.

(d) *Mendicantium Religio nem malos Demones invenisse. Aeneas Silvius Histor. Bohem. cap. 35.*

(e) *Monasticam vitam Ecclesie sentinam ac Plutonium esse: vana illius vota, nec nisi seculis puerorum amoribus servientia. Thuan. Histor. Lib. 6. ad An. 1550.*

So that if they spoke ought that looked that way, it was only *pro hic & nunc*, as their case then stood: they were now both Pastors and people thrust out of their own Country, and Goods, and glad to live upon others benevolence and collections, which haply made them call them, *The poor men of Lions.*

Howsoever, they were so far from liking the course of the begging Fryers, or vowing of voluntary poverty, as that they held the order of begging Fryers, to be the Devils invention (d); and Monkish voves to be vain, as occasioning foul and fearful lusts (e). If they said, that all Ministers must be equal, they meant in Orders, but not in Jurisdiction, for they allowed Deacons, Presbyters, and Bishops, as *Guido Carmelita* observes.

Object. 8.

They held, that Masse is to be said once only every year: to wit, upon *Maunday-Thursday*, when the Sacrament was instituted, and the Apostles made Priests. For that Christ said, *Do this*

in remembrance of me; to wit, (say they) that which he did at that time, Luke 22. 1 Cor. 11. Parsons *ibid.*

*Answ.*

Parsons pretends to bring no Articles, but such as all Authours charge the Waldenses withall; and yet brings this, which no Authour imputes to them, but only Guido Carmelita; and Alphonsus de Castro wonders (f) where Guido found it. Aeneas Sylvius mentions it not, but contrarily saith, (g) they hold that the Priest may consecrate in any place, and at any time, and minister to them that require it.

*Object. 9.*

They held, that the words of Consecration must be no other, but only the *Pater Noster*, seven times said over the bread. Parsons *ibid.*

*Answ.*

Alphonsus de Castro saith (h) It is possible that the Waldenses might have had this fancy, but not probable, for only Guido Carmelita saith it: but Aeneas Sylvius, a far more diligent man, and of better judgement, mentions it not; neither Antoninus nor Bernard of Lutzenburg, (though they all professedly reckon up their errors) but rather they say the contrary: that the Waldenses held, that the Priest might consecrate in every place, and time, and minister to them that desire it: and sufficere ut verba sacramentalia tantum dicat; that it was sufficient to speak the sacramental words only.

*Object.*

Prateolus saith (i), that the Albigenes held with the Manichees, that there were two prime beginnings, or Authours of things, that is, one good God, the Creator of good; and one bad, that is, the Devil, the Creator of evil; and that they denied the Resurrection, and thought there was no Hell.

*Answ.*

Eryc Reyner their inquisitor saith, they beleaved all the Articles contained in the Creed. And for the other imputation, he that shall but read the Confession of their Faith tendered to Ladislaus King of Hungary, and extant in Orthinus Gratus (k) will easily clear them thereof. This Cavil is thought to be grounded upon that assertion of the Waldenses, that the Pope had no authority over the Kings and Princes of the earth, who depend immediately upon God alone: and from hence they took occasion to call them Manichees, as appointing two prime or chief Originals and Jurisdictions: and it may seem to be taken out of the extravagants of Pope Boniface the Eighth, who subjecting the authority of Emperours, saith of his own, (l) *whosoever resists this power, resists the Ordinance of God, unlesse with the Manichee he devise duo principia, two prime originals of things.* Now against this imputation, the Waldenses professe, (m) that they believe that the holy Trinity hath created

(f) *Apud nulum alium ex his qui Waldensium errores enumerant, invenio ullam de hac re factam mentionem.* Alphonsus de Castro. lib. 6. adq. Hareses. tit. de Eucharist. Sess. Nova hęc.

(g) *Aen. Sylvius Hist. Bohem. cap. 35.* (h) *Alphonsus de Castro lib. 6. adu. Mar. Sess. tercia Her. tit. de Euchar.*

The 10. Error objected.

(i) *Duo credabant cum Manicheis principia, Deum, viz. bonum & malum, id est Diabolum quem dicebant omnia creare corpora, sicut Deum bonum omnes animas. Corporum Resurrectionem negabant, nullum infernum putantes.* Prateol. l. 1. Elench. Heret. lit. A. Albigenf. (k) *Confessio Fratrum Waldensium ad Ladislaum Hungariz Regem missa, extat in Fasciculo rerum exper-*

tend. & fugiend. p. 85. (l) *Quicumque huic potestati resistit, Dei ordinationi resistit, nisi duo (sicut Manicheus) fingit esse principia.* De Majorit. & obed. Can. unam Sanctam. (m) *In the book of the Treasure of Faith, the second Article, cited by the History of the Waldenses, book 1. chap. 4.*

all



(n) *Ortus est  
conflictus de  
Catholici nomi-  
ne & Donati-  
starum & Ca-  
cilianistarum.*  
Augustin.

*Brucicol. Col-  
lation. cum  
Donatist. c. 4.  
Tom. 7.*

(o) *Non mul-  
tum alicubi  
dissentit ab his  
quæ vulgo tra-  
duntur à qui-  
busdam ut ab  
illis accepisse  
videri possint.*  
Orthuin. Gra-  
tius in Fascic.  
rerum expetend.  
& fugiend.  
de professione  
Fratrum Wal-  
denſium.

(p) *Doctrinam  
suam, ab eâ  
quam hodie  
Protestantes  
amplectuntur  
parum diffe-  
rentem, non per  
Galliam solum  
totam, sed etiam  
per omnes penè  
Europæ oras  
diffeminârunt.*  
Popliner. Hist.  
Franc. lib. 1.  
fol. 7. b. edit.  
Anno 1581.

(q) *Jewel's  
Apology, cap. 7.  
Divis. 3.*

(r) *B. Jewel,  
ibid.*

(s) *Id. ibid.  
Cap. 2. Divis. 1.*

all things visible and invisible, and that he is Lord of things celestiall, terrestriall, and infernall, as it is said in Saint John, *All things were made by him, and without him nothing is made.*

Besides, it might be that the *Manichees*, some of them living amongst the *Waldenses*, such as spited the *Waldenses*, by one common term nick-named them, and called them *Manichees* and *Catharists*: as sometimes the *Donatists* called (n) the Christians and *Catholiques* *Cacilianists*. By this that hath been said, it appeares, that there is not any such odds between the *Waldenses* and us, as *Parsons* and *Prateolus* have given out; but that for substance of Religion, they agree with us; and accordingly, *Orthuinus Gratius* saith, (o) of the confession of the *Waldensian* Faith presented to the King of Hungary, that in some points it little differeth from that which is delivered by others (he meaneth our Protestant Professors) so as they may seem to have received it from them; and *Le Sieur la Popeliniere* in his History of France, speaks more fully, namely (p); that the *Waldenses* and *Albigenses*, about the year 1100. and the succeeding times, spread their Doctrine (*parum differentem*) little differing from that which the Protestants now embrace.

Object.

It seemeth you stick close to the *Waldenses*; and yet your Jewel casts them off, saying, (q) *they are none of ours?*

Answer.

The passage in B. Jewel is this; (r) Master *Harding* saith, that *Hus*, *Hierome of Prage*, *Wickleſſe*, *Almarick*, *Abailard*, the *Apostolicks*, *Petrobrussians*, *Berengarians*, *Waldenses*, *Albigenses*, *Image-breakers*, and such like, ever found fault with the Church in their time.

Whereunto B. Jewel replyeth in these termes: Of *Abailard*, and *Almarick*, and certain other your strange names, if they have taught any thing contrary to the truth of God, we have no skill, they are none of ours; of *John Hus*, *Hierome of Prague*, and *Berengarius*: and other like vertuous and learned men, we have no cause to be ashamed: their Doctrine standeth still, and increaseth daily, because it is of God.

And else-where he saith, (s) As for *John Wickleſſe*, *John Huſſe*, *Valdo*, and the rest, for ought we know, and I believe, setting malice aside, for ought you know, they were godly men; their greatest Heresie was this, that they complained of the dissolute lives of the Clergy, of worshipping of Images, of the tyrannical pride of the Pope, of Pardons, Pilgrimages, and Purgatory, and that they wished a Reformation of the Church: we succeed not them, nor bear their names; we succeed him whose word we profess. By this it appeares, what Bishop Jewel thought of *Waldo* and others: and if he had cast off the *Waldenses* as none of ours, it might be imputed to this, that he beheld them as their persecutors, painted them out with spots of *Manicheisme*, and other vile errors.

Papist.

If the *Waldenses* were free from such errours as *Parsons*, and others

others have taxed them withal: how came it to passe that such grosse opinions were fathered on them?

*Protestant.*

You say well, they be fathered on them, even as sometime a light housewife layes her burthen at an honest mans door: but themselves never begat such strange opinions; for the *Waldenses*, in their confessions say (t), That they were nothing at all guilty of those things that were layd to their charge.

That worthy Historian *Thuanus* reckons up their opinions, and then addeth, (u) To these certain and chief heads of their doctrine (alia afflata) others were feigned and devised, concerning marriage, Resurrection, the state of souls after death, and of Meats.

*Bernard de Girard*, Lord of *Haillan*, saith (x); Although they had some ill opinions, yet they did not so much stirre up this hatred of the Pope and great Princes against them, as their freedome in speech which they used in blaming and reprovng the vices, dissolute manners, life, and actions of Princes, Ecclesiasticall persons, and the Pope himself: this was the chief thing which drew the hatred of all upon them; this caused many wicked opinions to be devised, and fathered on them, from which they were very free and guilelesse.

*Papist.*

You say divers opinions were feigned of them, what then were their own Tenets?

*Protestant.*

What they taught in particular may be gathered by the *Hussites* in *Bohemia*, their Schollers held; for as *Aeneas Sylvius*, afterwards Pope, recordeth, the *Hussites* embraced the opinions of the *Waldenses*: now their opinions are thus set down, by *Aeneas Sylvius* (y) one of their back friends.

They held, other Bishops to be equall with the Bishop of Rome.

That prayers for the dead and Purgatory, were devised by the Priests, for their own gain.

That the Images of God and Saints, were to be defaced.

That Confirmation and extreame unction were no Sacraments.

That it is in vain to pray to the Saints in heaven, since they cannot help us.

That Auricular Confession was a trifling thing.

That it was not meritorious to keep the set Fast of the Church, and that such a set number of Canonick hours in praying were vain.

That Oyl and Chrisme was not to be used in Baptisme.

These with divers other were the Tenets of the *Waldenses*.

(y) Romanum Præsulem reliquis Episcopis parem esse. Purgatorium ignem nullum inveniri: Vanum esse orare pro mortuis, & avaritia sacerdotalis inventum. Dei & Sanctorum imagines delendai. Confirmationem & extremam unctionem inter Ecclesie Sacramenta minimè contineri. Suffragia Sanctorum frustra impetrari, quæ juvare non possunt. Auricularem Confessionem nugacem esse. Jejunis ab Ecclesia institutis, nihil inesse meriti. In Canonickis horis cantandis dicendisq; tempus frustra teri. *Æn. Sylv. Hist. Bohem. cap. 35.*

(t) Harum criminatum quibus crebro culpamur, nihil confcisci sumus. Falsc. rerum expetend. et fugiend. p. 85.

(u) His prapuis ac certis eorum doctrina capitibus alia afflata de conjugio, resurrectione, anima statu post mortem, & de cibis. *Thuan. Hist. sui temporis. Ad ann. 1550. l. 6.*

(x) Et bien quil seussent des mauvaises opinions, si est-ce qu'elles ne fussent pas tant la haine du Pape, & des grandes Princes, & des Ecclesiastiques, contre eux, que fut la liberte du langage. Ce fut le principal point qui les mit en haine universelle, & qui les chargea de plus de meschantes opinions, qu'ils n'en avoient. *Bern. de Girard. l' Histoire de France sous Philippe 2. Livre 10.*

*Papist.*



## Papist.

(z) Brerely's Apol. tract. 2. chap. 2. Sect. 3. Suppose the Waldenses had fully agreed with you in matter of Religion; yet Waldo was a Layman (z), and so wanted calling, and could not confer it on others.

## Protestant.

(a) Ruffinus Eccles. Hist. l. 1. cap. 9. Why might not a Lay-man by private exhortation, perswade others to the Christian Faith? We find in the Church-story, that a Tyrian Philosopher arriving in India, was slain by the Barbarians with all his company, except two children which were gone out of the ship, and were learning their lessons under a tree; these children were brought up by the King, and advanced by him, the one to be his Steward, and the other called *Fruementius*, became his Secretary. Afterward, the King dying, and leaving his sonne in his non-age, *Fruementius* was in authority, he enquired among the Roman Merchants for Christians, he shewed the Christians all favour, and procured them assemblies for prayer, and the service of God. When the King came to age, they delivered him the Kingdom: and *Fruementius* assisted the Queen in the government of the Kingdom. Whiles *Fruementius* went to Alexandria to *Athanasius*, and told him what was done, desiring him to send some worthy Bishop to those multitudes of Christians: *Athanasius* thinking *Fruementius* a fit person, ordained him Bishop, and sent him into India, to convert more souls. Hereby we see, that this Lay-secretary was the first means of converting the Barbarians: and why might not *Waldus* of France, do the like?

(c) Albigenfes constituerunt sibi Antipapam in finibus Bulgariae Croatiae & Dalmatiae, nomine Bartholomaeum; in quibus partibus error ille adeo invaluit, ut etiam Episcopos, & alios multos regionum illarum ad suam adduxerint pravitatem.

—ipse creavit Episcopos, & Ecclesias perfide ordinare contendit. Math. Paris Hist. ad ann. 1223.

(c) Waldo quia Idiotam

erat, aliquot libros in linguam vulgarem sibi fecit transferri, quos legens, & non intelligens, in pestilentissimos lapsus est errores. Alphonf. à Castro de justa Haeret. punitione. l. 3. c. 6. (d) Cum esset aliquantulum literatus, Novi Testamenti textum decuit eos vulgariter. Beiner, c. Haeret. cap. 5.

Besides, though *Waldus* himself were a Lay-man, yet the *Waldenses* might have Bishops and Pastors. *Mathew Paris* saith (b), the *Albigenfes* were so powerfull in the parts of Bulgaria, Croatia, and Dalmatia, that they also drew Bishops, besides many others of those regions to their parties; yea the Popes Legat that was sent in commission against the *Albigenfes* complains that they had a Bishop of their own, called *Bartholomew*, who consecrated Churches, and ordained Bishops and Ministers.

## Papist.

*Waldus* and his followers were but simple, (c) and unlearned men, (*Waldenses fuerunt homines Idiotae, & prorsus ignorantes. Castreul. tit. miraculum.*)

## Protestant.

What then? God hath chosen the foolish and weak things of the world, to confound the wise, 1 Cor. 1. 27. and we read in the Church history of a Philosopher, that could not be overcome by any Arguments, but troubled the council of Nice, and yet was converted by a simple Bishop. *Ruffin. eccles. Hist. li. 1. cap. 3.*

Again, it is untrue that *Waldus* was utterly unlearned: for *Reiner* the Inquisitour saith (d); that *Waldus* being tolerably learned,

taught

taught those that resorted to him, the Text of the new Testament in their mother tongue: and the same Reiner (who was often present at their examinations witnesseth, (e) that they had above forty schools, and divers Churches; all within one diocese: so that they had the ordinary means of knowledg. Yea they were of that ability that they had divers conferences and disputations with the Romists, and one famous one, at Mount-royal in France, where they encountered Saint Dominick and others, and maintained these positions; (f) that the Church of Rome was not the holy Church, nor spouse of Christ, but Babylon the mother of abomination: that the Masse was not ordained by Christ nor his Apostles, but was an Invention of men. This disputation held for divers dayes, and the Waldenses had the better, had not Saint Dominicks sword proved sharper then his syllogisme, cutting off more men than arguments; for now (as Platina saith) (g) the matter was not carried by force of argument, but by force of arms.

#### Papist.

Though you shew us the Waldensians agreement with you, their calling, succession and ordination; yet you are never a whit the nearer, because their number might be few, and them few scattered and dispersed, so that they had not any visible congregations.

#### Protestant.

Concerning the Waldenses, and the visibility of their assemblies, both in France, and elsewhere, the matter is clear, even by your own witness.

Reinerius saith, (as is already alleadged) that of all Sects which either are or have been, none hath been more pernicious to the Church (he meaneth the Church of Rome) than that of the Leonists. First, for the long continuance thereof; for some say it hath continued from the time of Silvester, (who was Bishop of Rome about the year of Christ three hundred and sixteen) others say, from the time of the Apostles. Secondly, for the generality, for there is almost no Country into which this Sect hath not entred: the French historian saith, (h) that the Waldenses about the year 1100. and in the succeeding times, spread abroad their doctrine, little differing from that which at this day the Protestants embrace, not onely through all France, but almost through all the Countries of Europe also. For the French, Spanish, English, Scots, Italians, Germans, Bohemians, Saxons, Polonians, and Lituaniens, and other Nations have obstinately defended it to this day. Mathew Paris the Monk of Saint Albans hath already told us that they were grown so powerful in Bulgaria, Croatia, and Dalmatia, that among many others they drew some Bishops to their party.

And there were such multitudes of them apprehended in France, that (i) the Archbishops of Aix, Arles, and Narbonne, assembled at Avignon (anno Dom. 1228.) about the difficulties of the executions of those which the Dominican Fryers had accused; said plainly: there were so many apprehended, that it was not possible

(e) Inquisitioni & examinationi hereticorum frequenter interfui, & computata sunt Schola Hereticorum in Diocesi Patavienli 40. Id. ibid. cap. 3.

(f) Fac.asser. de Eccles. successione & statu. cap. 10. Sect. 21. History of the Albigenses, l. prim. c. 2.

(g) Non enim disceptationibus verborum tantum, verum etiam armis opus fuit. Platina in Innocent. 3. — sed cum parum ratione proficere sibi videretur Dominicus, dominico gladio posito, servum strinxit. Thuan. Histor. ad an. 1550.

(h) Car les Francois, Espagnois, Anglois, Escossois, Italiens, Alemans, Boemiens, Saxons, Polonois, Lithuaniens, & autres peuples, ont opiniastrement defendu jusques icy. L'histoire de France, Livre 1. p. 7. b. de l'imprimerie par Abraham H. 1581.

(i) History of the Waldenses, book 2. chap. 2.



(k) *Circa centum millia armatorum in acie adversus Simonem constituisse ferunt.* P. Emil. de gest. Franc. l. 6. *Où ils firent tous ensemble (à ce qu'on dit) une armée d'environ cent mille hommes.* Nic. Vignier. del' Histoire del' Eglise en France 1612.

(l) *Concil. Lateran. 3. uni- versale contra Catharos, quos Waldenses & Albigenes alii appellant.* Binnius in Concil. ibid. (m) *Ordo Cruciferorum dicitur confirmatus à Cælestino 3. Anno 1197.* Bellarm. in Chronol.

(n) *Literis Papa longè lateq; divitis peccatorum remissione, & penitentiarum absolutione concessa.* Chronol. Monachi Altfiodor. ad ann. 1208. (\*) *Vincent. Bellouacens. in speculo Historiali, lib. 29.*

cap. 103, & 105. (†) *Lucius P. utramque sectam damnaverat, (Humiliatorum & pauperum à Lugduno) tolli tamen non poterant.* Paul. Emil. li. 6. de gest. Franc. (o) *Le manuscrit, des misérables Albigeois adjousté, que comme le Pape vouloit continuer la persecution contre eux — & s'ayrestoit à nouvelle recherche pour en exterminer les restes: Louis ne les voulut suffire, disant qu'il les falloit persuader par la raison, & non les contraindre par la force. Dont il aviet que beaucoup de familles ont esté conservées en ces provinces là.* Jchan. de Serres l'Inventaire in Ludovic. 9. ad An. 1227, tom. 1.

to defray the charge of their feeding, nor to find enough lime and stone to build prisons for them: when they came to wage war with their enemies, they were so powerful, that they brought an hundred thousand fighting men into the field (k); and were then very likely to have utterly overthrown Simon Montfort, General of the Papal army, had not the unexpected death of the King of Arragon (intercepted by ambush) quite discouraged and dissolved the Albigenes army.

Besides, if the Waldenses had not had any visible assemblies, what needed such counsels & consultations, conferences and disputations, inquisitors and examinations, bans and excommunications against them? They set up the order of Dominican and Franciscan Friars to preach against them; they leavied forces of Pilgrims Cruciferi or crossed souldiers, to fight against them; they published their Croysadoes, promised their pardon of sins, and remission of pennance enjoyned, to as many as would take up the badge of the crosse, and wear it on their coat-armour, and go against the Waldenses, as against Sarracens and Infidels. Now sure had the Waldenses been but some few, dispersed and mean persons, they needed no such stir to suppress them. But we find, that they used all possible means for to quell them; Pope Innocent the third about the year 1180 (l) called a solemn Council at Lateran against them: Cælestine the third in the year 1197. confirmed (m) the order of the Cruciferi, or crossed souldiers, and they were to war against them. The Monk of Auxerre in France saith, (n) That the Pope sent his Bulls far and neer, and granted therein pardon of sins, and absolution of Pennance, to such as should serve in his wars against the Waldenses.

#### Papist.

You must shew the continuance of your Waldenses, as well as their numbers and multitude: but that I think you cannot do, for now it seemeth they were rooted out.

#### Protestant.

Indeed that was strongly attempted: Saint Dominick spent ten years amongst the Tholousians; (\*) and he, and Didacus a Spanish Bp. marched against the Land of the Albigenes, the Fryers Preached, the Inquisitors plotted, the Princes warred against them; and the Popes they accursed their persons, and interdicted their lands; *tollit tamen non poterant*, saith Paulus Amylius (†); and yet for all that the Pope could do, they could not be suppressed; and yet the Pope condemned both the Humiliati, and the poor men of Lyons; (for so they nicknamed them). John de Serres in his Inventory of the History of France (o) tells us out of a Manuscript, That as the Pope

would

would have continued his persecution against them, and that the Marshall *de la Foy* (so called, for that he was as it were the chief champion of the immortal war decreed against the *Albigenses*) prepared for a new search to root out the remainders: *Lewis* would not allow of it, saying: that they must persuade them by reason, and not constrain them by force, whereby many families were preserved in these provinces. By this we see some reason given of their preservation and continuance; and *Thuanus* a noble, and impartial historian, sometime president of the Court of Parliament in *France*, directs us to the place of their abode, and habitation.

Though the *Waldenses*, (saith *Thuanus* (\*)) were tossed from post to pillar, (as they say) yet there were ever some found, who in their several courses have revived and renewed their doctrine buried as it were for a season; and such were *John Wickliffe* in *England*, *John Hus* in *Bohemia*, *Jerome of Prague*, and in our dayes *Martin Luther*: so that *reliquiae eorum*, the remnant and remainder of their doctrine and profession began to be kindly entertained and countenanced by many, at *Martin Luthers* coming: specially towards the *Alps*, and the provinces thereunto adjoyning.

The same Authour saith (†); that after the *Waldenses* were overcome by force of arms, they retired into *Provence*, and towards the *Alpes*; and in those places, they sought out some shelter for their life, and profession of doctrine, some of them went into *Calabria*, where they continued a long time, even unto the dayes of Pope *Pius* the fourth, (anno 1560) some of them went into *Germany*, and *Bohemia*, and there set up their rest: others of them came Westward into *Britain* and there took Sanctuary and harbour: and there I leave them, and come to Saint *Bernard*.

#### ¶ 4. Of Saint Bernards Faith.

In this age flourished that devout Father, Saint *Bernard*, who in divers main points of Religion held with us. He believed Justification by faith alone, saying (p) *Let him beleive in thee who justifiest the ungodly, and being justified by faith only, he shall have peace with God.*

He disclaimed Justification by works; for he accounted no better of mens best actions, as they proceed from man, than of a *menstruous cloath* (q), according to that of the Prophet, *All our righteousnessnesse is as filthy clouts.*

Indeed he held good works to be the means by, but not the causes

(\*) Cum huc illuc ab eo tempore dispersi ubiq; exagitantur, tamen extitere semper per intervalla, qui eorum doctrinam inter mortuam renovarunt, Joannes Viclevus in Anglia; in Bohemia, Jo. Hussus & Hier. Pragensis; nostra vero aetate postquam Lutheri doctrina obvio tam multorum favore accepta est, Reliquiae eorum ubiq; sparsae colligi, & crescente Lutheri nomine vires ac auctoritatem sumere ceperunt, praecipue in regionibus Alpibus & provinciis Alpibus vicinis. Thuan. Hist. l. 6. ad Ann. 1550.

(†) Postremo armis victi in Provinciam apud nos & Gallicae ditionis Alpeis vicinas confugerunt, latebrasq; vitae ac doctrinae suae in locis repererunt: Pars in Calabriam concessit, in eaq; diu, atq; adeo usq; ad

Pil 4. Pontificatum se continuie: pars in Germaniam transiit, atq; apud Boemos in Polonia & Livonia lavem fixit: alii ad Occidentem versi in Britannia per fugium habuerunt. Thuan. praefat. Hist. sui temporis. (p) Credit in te qui iustificas impium, & solam iustificatus per fidem, pacem habebis ad Deum. Bernard. sup. Cantic. Sermon. 2. 2. & innuens solam fidem sufficere ad salutem, Epist. 77. (q) Non minus veraciter, quam humiliter aiebant, omnes nostra iustitiae, velut pannus menstruatae mulieris Ber. Sermon. 5. de verb. Isaia, Isaia. 64. 6.



(s) Si proprie  
appellentur ca-  
merita, quæ di-  
cimus nostra,  
sæpi quidem  
seminaria sunt  
— via regni,  
non causæ reg-  
nandi. Id. de  
grat. & lib. arb.  
(s) Nanquid  
justitias meas  
cantabo? Do-  
mine, memora-  
bor justitiarum  
tuarum. Ipsa est  
enim & mea:  
— non est pal-  
tium brevis  
quod non possit  
operire duos;  
— & te pari-  
ter, & me  
operiet, largiter  
larga & æterna  
justitia. Bern.  
sup. Cant.  
Serm. 61.

(t) Loquente  
me coram ali-  
quando, & Dei  
in me gratiam  
commendante,  
quod scilicet ab  
ipsâ me in bona  
& præventum  
agnoscerem, &  
provehî senti-  
rem, & spera-  
rem. perficien-  
dum. Quid tu  
ergo, ait unus  
ex circumstan-  
tibus, operaris?  
aut quid mei-  
dis speras, si  
totum facit  
Deus? Bern. de  
grat. et lib. arb.  
in initio.

(u) Non partim  
gratia, partim  
liberum arbi-  
trium — sed  
utrum in illo,  
sic totum ex  
illa. Id. de grat.  
et lib. arb.

why; to be the Kings High-way to eternal life (r), but not to be any proper cause of salvation. Now the high way is not the cause, that makes a man come to his journey's end; the way is but the means, the motion is the cause.

He left his own *Inherent*, and laid hold on Christ's righteousness imputed to us, saying, (f) *What, shall I sing of mine own righteousness?* No Lord, I will remember thy righteousness alone; for that is mine too, thou art made unto me of God, righteousness; should I fear that it will not serve us both? It is not a short cloak, such as cannot cover two; thy large and everlasting mercy, shall fully cover both thee and me: in me it covers a multitude of sins; in thee Lord, what can it cover, but the Treasures of pity, and riches of bounty?

Concerning free will, Saint Bernard reporteth, (t) that whiles he commended Gods free grace, which prevented, promoted, and as he hoped, would perfect the good work began in him, some that stood by replied, *What is it then that you do? what reward can you look for, if God do all?* These and such like Pelagian speeches of some Monks, occasioned him to write his Treatise of Grace and free will, wherein he (denying such free will as many Popish Schoolmen teach) ascribes the whole original power of good, in the consent of the will unto grace, saying, (u) *That the good which we do, is not partly Gods, but it is to be ascribed wholly unto God.*

He disclaimed humane satisfactions, saying, (x) *who will murmur and say, we labour too much, fast too much; since we are unable to discharge the thousandth, nay not the least part of our debts?*

He held, that man was unable to keep the Law (in perfection, according to Gods Commandements.) Neither (saith he) (y) was the Commander ignorant, that the weight of the Commandement exceeded mans strength, but he judged it to be profitable, thereby to put them in mind of their own insufficiency: so that God by commanding things impossible (to us) did not thereby make man a transgressor, but humbled him, to the intent, that we receiving the Law, and feeling our own wants, might call to Heaven, and the Lord might help us.

And to the same purpose, he else-where saith, (z) God hath therefore commanded his precepts to be observed exceedingly, or to the full, that we beholding our imperfection, and falling short, and finding that we are unable to fulfil that which we ought, may fly to his mercy.

He held certainty of Salvation, saying; (a) that a just man by the testimony of the Holy Spirit within him, may be assured of grace.

(x) Cum nec millesima, imò nec minima parti, debitorum suorum valeat respondere. Id. Serm. de quadruplici debito. (y) Nec latuit præceptorem præcepti pondus, hominum excedere vires; sed judicavit utile ex hoc ipso, si illos insufficientiæ admoneri — ergo mandando impossibilia, non prævaricatores homines fecit, sed humiles, ut omne os obstruatur — accipientes quippe mandatum, & sentientes defectum, clamamus in cælum, & miserebitur nobis Deus. Bern. sup. Cant. Serm. 50. (z) Propterea mandata sua mandavit custodire nimis, ut videntes imperfectionem nostram deficere, & non posse impleri quod debet, fugiamus ad misericordiam. Bern. Serm. 1. vigiliæ nativ. Dñi. (a) Hoc est testimonium quod perhibet in corde nostro Spiritus Sanctus, dicens, Dimissa sunt tibi peccata tua. Id. Serm. 1. in Annunciat.

Bernard

Bernard likewise held, that our works do not merit (*condignely*) and herein he is most direct and punctuall against all Popish merit-mongers. S. Bernard renounced all confidence of his own merit, reposing his Soul on that imputative Justice, (which is without man) even the merit of Christ, as in that All-sufficient satisfaction, saying (f); *I am not worthy I confesse, neither can I by my own merits, obtain the Kingdom of Heaven, but rest upon that interest, which I have in the merits of Christs passion.* Now what could be spoken more Protestant-like? and yet thus spake Bernard of himself, as now being in the state of grace, and not of the first Justification. And in this sweet meditation the devout Father closed his life, as the reporter thereof hath left recorded.

(f) Fateor, non sum dignus ego nec propriis possum meritis regnum obtinere celorum, ceterum duplici jure illud obtinens Dominus meus, hereditate scilicet Patris, & merito passionis, altero ipse contentus, alterum mihi donat.

Bernardus moriens, ut est in ejus vita. lib. 1. cap. 12.

(g) Eadem caro nobis, sed spiritualiter ubique, non carnaliter exhibetur, Ser.

1. in Festa Martini, &c.

Quid est manducare ejus carnem, & bibere sanguinem nisi communicare passionibus

ejus? Id. Psal. Qui habitat.

Ser. 3.

(h) Serm. in Cena Dom.

(i) ut illa perennis victima viveret in memoria ut praterita mortis habeatur memoria. Serm. in Cena Dom.

(k) Longè distat à stylo Bernardi. Bellar. de Scriptor. Eccles. secul. 12.

(l) Sacerdotem Deum suum tenere, & aliis dando porrigere. Ser. in cena Dom. Deum suum manu & ore contrahatur, & colloquentem sibiipsis audituri. Id. ibid.

(m) Illo præsertim Concilio, in quo non hominum traditiones ob-

stinatius defensantur, sed diligenter inquiritur quæ sit voluntas Dei bona & beneplacens & perfecta. Bern. ep. 91.

(n) Verbum Dei omnia in omnibus. Id. de utilitate Verbi Dei. Et sup. Can. Ser. 86.

(o) Genus illud peccati quod

Now besides these Articles already mentioned (which are weighty ones) Bernard was no universal Trent Papist: neither held he divers points which your Trent Council hath established for fundamentall; and namely, the Doctrine of Transubstantiation of which he is altogether silent, even there where he was likeliest to treat of it, if he had then known it for Catholick Doctrine: yea, he there delivereth that which makes against it (g).

He taught also that the Eucharist was a commemorative sacrifice only: (b) in so much as alleading those words, *Do this in remembrance of me*: he mentioneth no real sacrifice of Christs body and blood, such as is made in the Masse, but a thankful remembrance of his death and passion (i).

Indeed Saint Bernard in that Sermon of the Lords Supper (k) if it be his, (for Bellarmine saith, it is nothing like St. Bernards style) speaks (l) of the Priests holding his God, and reaching him forth to others; as also of touching God with their hand, with their mouth, and hearing him speak unto them. Now as the Priest hearerth Christ speak unto him, so he holderth Christ in his hand; but the Priest hearerth not Christ speak verily and indeed, but in a certain peculiar manner, and form of speech; therefore he holds not Christ in his hand really and indeed, but after a sort; for by a strain of Rhetorical amplification, he is said to hold God, that holderth any thing specially pertaining to God.

Besides, he held the sufficiency of the Scriptures without Traditions; for writing unto a Covent of Abbots, he requireth (m) such a Council, wherein the traditions of men are not obstinately defended, but which doth diligently and humbly inquire, what is the good and perfect will of God: and else-where he saith, (n) that the Word of God is all in all.

He held habitual Concupiscence to be a sin, saying, (o) That kind of sin which so often troubles us, (I mean our concu-

piscence



patience and evill desires) ought indeed to be repressed.

(p) *Sermo de  
sacro Altari, &  
ablut. pedum;  
& Serm. alio  
de cena Dom.  
(q) Epist. 174.  
(r) Religionis  
antiquæ non so-  
lum virtutem  
amissimus, sed  
nec speciem  
retinemus. Apo-  
logia ad Gu-  
lielm. Abbat:*

Besides, he never taught adoration of Images, he held not the precise number of seven Sacraments; (p) he stood against the opinion of the immaculate conception of the blessed Virgin Mary (q) and the like Tenets, which be Articles of Faith with you.

In a word, he plainly confessed, (r) that the Roman Church was degenerate from the ancient Religion.

And this may suffice to shew what Religion St. Bernard professed: if any man desire to see more testimonies, he may find them in Master Pankes *Collectedanea*, out of St. Gregory the Great, and St. Bernard the Devout, shewing, that in most fundamental points, they are ours.

Papist.

*well, but I challenge Saint Bernard for one of our side.*

Protestant.

I have shown already, that he was ours on the surer side: he was indeed a Monk, and in some things superstitious; and no marvel, since he lived in a later age, above a thousand years after Christ, what time errors crept into the Church, which he might suck in from the age wherein he lived; nevertheless, he was found in the principal points of Religion: for other things we defend him not; since as your own Proverb goes, *Bernardus non vidit omnia*, even holy Bernard had his blemishes.

(s) *1 Corinth.  
3. 11.*

Yet since he held the foundation of Justification by Faith onely in Christ, and disclaimed his own merits: though otherwise his hay and stubble (s), of praying to Saints, and such like stuffe, as cannot endure the fire of the Holy Ghosts Tryal, do burn and consume; yet since he kept close to the Foundation, we doubt not but his soul is safe, and rests with the Lord, God pardoning his errors and ignorances, which, he being carried with the stream of the time, took up, as they were delivered to him, without scanning or examining them.

The like may be said of Bede, Gregory, and others, that holding Christ the foundation aright, and groaning under the weight of mens Traditions, humane satisfactions, and the like Popish trash; they by unfained repentance for their errors and lapses known, and unknown, and by an assured faith in their Saviour, did find favour with the Lord: these and the like, we hold to be Gods servants, and, *propter meliorem & saniozem partem*, by reason of their better and sounder part, to be with us, lively members of the true Church, though in some things they were mistaken; and that they may be termed professors of our faith, inasmuch as the denomination is to be taken from the better part, and not alwayes from the greater: For example sake, there is much water, and little wine mixed in a glasse, yet it is called a glasse of wine; So say we of professors, Saint Bernard and such like, there is in them some bad parts, some superstition, and Popery; and some good, in that they hold Christ Jesus the foundation aright; in this case

case they may in respect of their better part, be termed and denominated true professors; and therefore you must give us again Saint Bernard with others; to whom you have no right or claim, unlesse it be to their errors which they sucked in from the corrupt breasts of some of your side: and so I proceed to the several points in question.

### Artic. 1. Of the Scripture's Sufficiencie.

**S**aint Bernard (as we heard) approveth (1) such a Council, wherein the Traditions of men are not obstinately defended, but the revealed will of God enquired after: for that, (a) this is all in all.

2. Claudius Seyssel Archbishop of Turin in Piedmont, (one that was Neighbour to the Waldenses, and laboured to enform himself touching their positions, and also to confute them) saith (x), that they admitted only the text of the old and new Testament: so that they denied unwritten traditions to be the Rule of Faith.

3. Rupertus Tuitiensis, saith, \* whatsoever concerns the word of God, whatsoever ought to be known or spoken, touching the Incarnation, the divinity and humanity of Christ, is so contained in the two Testaments, that extra hæc, besides or without these two, there is nothing that ought to be delivered or believed. Totum in his comprehenditur cœleste Oraculum, the whole and entire heavenly Oracle is comprehended in these two, which we are so certainly to know, as that extra hæc audire, to hear any besides or without these, it is unlawful for us, be they men or Angels.

4. Hugo de Sancto Victore after he had reckoned up the two and twenty books of the Canon, according to the number of the Hebrew letters, saith; † that look in how many letters the tongue of Scholars is taught their language and elocution, just in so many books is the life of just persons instructed to salvation. Whereby it appears that Hugo was of opinion, that all saving Doctrine is fully comprehended in the Canon of the Scripture.

### Article 2. Of the Canon.

1. **P**etrus Cluniacensis, after he had reckoned up the Canonical books, saith (y); There are besides the authentical books, six other not to be rejected, as namely, Judith, Tobias, Wisdom, Ecclesiasticus, and the two books of Maccabees, which though they attain not to the high dignity of the former, yet they are received of the Church, as containing necessary and profitable doctrine.

2. Hugo de Sancto Victore saith (z); All the Canonical Books of the old Testament are twenty two: there are other books also, (as namely)

vit. vet. Testam. Epist. c. Petro Brusian. (z) Sunt præterea alii quidem libri ut Sapientia Salomonis; liber Jesu filii Syrach, & Tob, & libri Machab. qui leguntur quidem, sed non scribuntur in Canone. Hugo de S. Vict. prænotat. Elucidat. de scrip. & Scriptor. Sacris, cap. 6. & cap. 7.

(1) Bernard. Epist. 91.  
(u) Idem de utilitate verbi & super Cant. Serm. 86.

(x) Ea tantum que vel in veteri vel in novo Testamento sunt conscripta, uti ad literam jacent, absq; ulla sana interpretatione admittunt. Claud. Seyssel. adv. sectam. Walden. pag. 4.

\* Quicquid est de verbo Dei, — duobus ita continetur Testamentis, ut extra hæc nihil sit quod annuntiari debeat aut credi. Rupert. Tuit. lib. 3. Comment. in lib. Reg. cap. 13.

† Totidem libris erudiri vitam justorum ad salutem, quot literis lingua discipulorum ad eloquentiam instruitur. de Sacramentis Fidei. Prolog. in lib. 1.

(y) Restant post hos authenticos sanctæ Scripturæ libros, sex non rejiciendi lib. i. Pet. Cluniac. de autho-



the *Wisedome of Salomon*, the book of *Jesús the son of Syrach*; the books of *Iudith*, *Tobias*, and the *Macchabees*; which are read but not written in the Canon.

Omnes sunt numero 22; sunt præterea et alii libri, ut Sapientia Salomonis, &c.

Rich. Exception. l. 2. c. 9.

\* Hæc Scriptura (Sapientiam intelligit) neq; de Canone est, neq; de Canonica Scriptura sumpta est sententia hæc. Rupert. lib. 3. in Gen. cap. 31.

† Gratian. prim. part. Dist. 16. Glossa in verbo, Canones.

(a) Dr. James of the Fathers corruption, Part. 2. p. 74.

(b) Ideo duabus speciebus sumitur, ut significetur huius Sacramenti duplex effectus; valet enim ad tuitionem corporis & animæ. Hugo de S. Victor. in Summa Sentent. Tract. 6. cap. 6. Tom. 3.

(c) Gratian. de Consecrat. dist. 2.

(d) De Sacramento corporis & sanguinis sui nemo est qui nesciat hanc quoque tantam & tam singularem alimoniam eâ primùm die exhibitam, eâ die commendatam & mandatam deinceps seculi. Bernard. Serm. 3. in ramis Palmarum.

3. Richardus de Sancto victore was living at this time, and hath the same words, *All the bookes are twenty two*; there are other books also (as namely) the book of *Wisedome*, and *Maccabees*, which are read in the Church, but not written in the Canon.

4. Rupertus Tuitiensis saith, \* *This Scripture* (meaning the book of *Wisedome*) is neither of the Canon; nor is this saying taken out of the Canonical Scripture. This sentence therefore is with more ease rejected, than alleadged.

5. The Authour of the *Glosse upon Gratian* speaking of the six controverted books, saith, † that they are put *Inter Apocrypha*, that is, among st such as have not any known Authour, sine certo Authore, et tamen leguntur, and yet notwithstanding they are read in the Church, sed fortè non generaliter, but perhaps they are not generally read.

The Bible was translated into *English* some hundred years (as it is probably conjectured) before *Wickliff's* Translation came forth; a copy of which ancient translation, my self have seen in our *Queens Colledge Library* in *Oxford*; in the præface whereof it may be seen, that the translatour held the Controverted books for *Apocrypha*; for thus he saith: *what ever book of the Old Testament is out of these* (he maketh the same Canon with us) *twenty five before sayd, shall be set among Apocrypha*; that is, without authority of Belief. Therefore the Book of *Wisedome*, *Ecclesiasticus*, *Judith* and *Tobie*, be not of belief. *Hierome* hath all this sentence in the prologue on the first book of *Kings*; now if at that time the above said books had been accounted *Authenticall by the Church*, and of belief, he would have said; but this opinion of *Hieromes* is not approved by the Church, as Doctor James hath well observed (a).

### Article 3. Of Communion under both Kinds.

1. **H**ugo de Sancto victore giveth a reason of the entire communicating in both kinds: Therefore (saith he (b)) the Sacrament is taken in both kinds, that thereby a double effect might be signified: For it hath force, as *St. Ambrose* saith, to preserve both body and soul.

2. Gratian rehearseth (c) many ancient Canons and Constitutions for communicating in both kinds.

3. Saint Bernard, in his third Sermon on Palm-Sunday, maketh the Sacrament of Christs body and bloud the Christians food.

Touching the Sacrament of Christs body and bloud, (saith he (d)) there is no man who knoweth not that this so singular a food was on that day first exhibited, on that day commended, and commanded to be frequently received. Saint Bernards words have reference to the Institution of Christ:

Christ: now at our Saviours last Supper there was Wine as well as Bread; and *Bernard* treating thereof saith it was commanded to be frequently received. Now if the whole Church were enjoined so to do, then also is every particular believer who is of age, and fitted thereunto, enjoined to receive it accordingly.

Article 4. *Of the number of Sacraments.*

**T**He precise number of seven Sacraments was not held for catholic doctrine, no not in the Church of *Rome*, untill more than a thousand years after Christ is this, ingenuously confessed by *Cassander*. Untill the days of *Peter Lombard*, (who lived about the year 1145) you shall scarce find any authour (saith their *Cassander* (e) who set down any certain and definite number of Sacraments; neither did all the Schoolmen call all those seven proper Sacraments: but this is without all controversy (saith the same *Cassander* (f) that there are two chief Sacraments of our Salvation: that is to say; Baptisme and the Lords Supper, and so speak *Rupertus*, and *Hugo de Sancto victore*, and he saith true; for *Rupertus* (g) putteth the question, and asketh, *which be the chief Sacraments of our Salvation?* and he answereth, *Baptism, and the Supper of the Lord.*

Object.

*Hugo de S. victore*, calleth penance a second board after Shipwrack, in Baptisme: he saith, \* *there be seven principal Sacraments of the Church*; Five general belonging to all, and two special to wit Matrimony and Orders.

Sol.

1. We may not make a Sacrament of a Metaphor or borrowed speech.

2. Either *Hugo* taketh the word Sacrament, in a large, or strict sense; if in a large, he contradicteth not us; if in a strict sense, he contradicts your Jesuit *Floyd*, and the *Trent* Fathers; For they teach there are no more than seven Sacraments, whether Principal, or not principal.

3. *Hugo* reckoning seven as principal, tacitly admitteth other as lesse principal.

Artic. 5. *Of the Eucharist.*

1. **I**N this age *Gratian* the Monk affordeth us a notable testimony against Transubstantiation; his comparison is thus drawn; *This holy bread is after its manner called the body of Christ, as the offering thereof by the hands of the Priest is called Christs passion*; now the Priests oblation is not properly and literally in strict terms and sense, the passion of Christ; but as the *Glosse* hath it, the Sacrament representing the body of Christ, is therefore Christs flesh, not in verity of the thing, but in a mystery (namely) as the representation of Christ therein is called his Passion.

Y y

Gratians

(e) Nec temere  
quonquam re-  
perias ante  
Petrum Lom-  
bardum, qui  
certum aliquem  
& definitum  
Sacramento-  
rum numerum  
statuerunt: &  
de his septem  
non omnes qui-  
dem Scholastici  
eque proprie  
Sacramenta  
vocabant. Cas-  
sander. Consult.  
art. 13.

(f) In hoc  
certè contro-  
versia nulla est,  
duo esse prae-  
cipua salutis no-  
stra Sacramen-  
ta, quomodo  
loquuntur Ro-  
bertus Tui-  
cienfis, & Hu-  
go de S. victore,  
part. Octava  
c. 2. de Sacra-  
mentis. Cassan-  
der. ibid.

(g) Quae ergo  
& quot sunt  
praecepta nostra  
salutis Sacra-  
menta? Sacramen-  
tum Baptisma, san-  
ctae corporis ejus  
& sanguinis  
Eucharistia.  
Rupert. de  
victoria Verbi.  
l. 12. c. 11.  
Norimbergae,  
1525.

\* In Specul. de  
mysteriis Eccles.  
c. 23. et c. 12.  
Spectacles,  
ch. 3. Sect. 4.



(h) Sicut ergo celestis pasis, qui christi caro est, suo modo vocatur corpus christi, cum revera sit Sacramentum corporis christi—vocaturque immolatio carnis quæ sacerdotis manibus fit, christi Passio—non rei veritate, sed significante mysterio. Decret. part. 3. De Consecrat. Dist. 2.

(i) Cæleste Sacramentum, quod verè representat christi carnem, dicitur corpus christi, sed improprie, unde dicitur suo modo, sed non rei veritate, sed significante mysterio: ut sit sensus, vocatur corpus christi, id est, significatur. Gloss. Decret. de Consecrat. Dist. 2. verbo, Cælestis.

(k) Dr. Fearley's Conference with Mr. Musket, April 21. 1621.

(l) Sunt nonnulli, imò forsitan multi, sed vix notari possunt qui cum damnato Berengario idem sentiunt, & tamen eundem cum Ecclesia damnant. Zachar. Episc. Chrysopol. Comment. in Evangel. Monestiar. lib. 4. c. 156.

(m) Hoc loco silendum non est, malè quosdam ignores, sed abscondi i nominis homines opinari, suis quoque defendere dictis et scriptis, panem verum & potum, quem in sancto Altari sumimus, nihilominus Patres illos inducasse tunc temporis & bibisse.—huic errori pro maximo argumento adhibent auctoritatem Apostoli 1 Cor. 10. 3, 4. —igitur eadem quæ hactenus in Ecclesia toleratur discordantium & contradicentium pernixio. Rupert. lib. 6. in commentar. in Johan. cap. 6. — & in lib. 7.

Gratians words are these (h), *As the heavenly bread, which is Christs flesh, after a sort is called Christs body, whereas indeed it is the Sacrament of his body; and the sacrificing of the flesh of Christ, which is done by the Priests hands, is said to be his passion, not in the truth of the thing, but in a signifying mystery.*

Joannes Semeca who was the first that glossed upon Gratians decrees, telleth us how this comparison is to be meant. *This Sacrament (saith the Glosse (i) because it doth represent the flesh of Christ, is called the body of Christ, but improperly, not in the truth of the thing, but in the mystical sense, to wit, it is called the Body of Christ, that is, it signifieth his body.*

From these premisses we infer, that after consecration, the Sacrament is not in truth Christs Body, but onely in a signifying mystery; *rei veritas, the truth of the thing*, as it is opposed to *significans mysterium, a signifying mystery*, simply excludes the reality of the thing; for it is all one, as if he had said, that it is there onely in a signifying mystery; as also in saying it is there *suo modo*, after a sort onely, he implieth, that it is not there truly, or in the truth of the thing, visibly or invisibly. So that these words of Gratian, drawn from Saint Austin, and Prosper, seconded by the Glosse, and inserted into the body of the Canon law, confirmed by Pope Gregory the thirteenth, make strongly against the real presence of Christs body, under the accidents of Bread and Wine, as my learned friend Master Doctor Featly made it appear in his first dayes conference with Master Musket, touching Transubstantiation (k)

Besides, there were divers in this age, who employed both their tongues and their pens in defence of this truth.

2. Zacharias Chrysopolitanus saith (i); That there were some, perhaps many, but hardly to be discerned and noted, that thought still, as Berengarius did, whom they then condemned, scorning not a little the folly of them that say, the appearing accidents of Bread and Wine after the conversion, do hang in the ayr, or that the senses are deceived.

3. Rupertus saith (m); it is not to be concealed, that there are divers, though hardly to be discerned, and noted, which are of opinion, and defend the same both by word and writing: that the Fathers under the Law did eat and drink the very Bread and wine, which we receive in the Sacrament of the Altar. And he saith they grounded their opinion upon that of the Apostle, 1 Cor. 10. 3, 4. *They did all eat the same spiritual meat, and did all drink of the same spiritual drink (for they drank of the spiritual rock that followed them: and the rock was Christ.)* And the same Rupert addeth, that the Church to-

lerated this diversity of opinion touching the sacrament of the Eucharist, for so he saith in his seventh book; whence we may observe that forsomuch as the Fathers under the Law did eat of the same Christ in Manna that we do in the Sacrament of the Supper, and yet did not, nor could not eat him carnally, who was not then born, nor had flesh: we also in our Sacrament can have no such fleshly communication with Christ as some imagine.

And whereas Bellarmine replies (n), that the Fathers received the same among themselves, but not the same with us Christians; he is controlled by Saint Augustine, who saith (o) it was the same which we eat; the corporal food indeed was diverse, but the spiritual meat was the same; they eat of the same spiritual meat.

#### Object.

Petrus Blesensis, in an Epistle of his speaks plainly of Transubstantiation, saying as followeth (x), *pane & vino transubstantiatis virtute verborum celestium in corpus & sanguinem Christi, Accidentia quæ prius ibi fuerunt, sine subiecto remanent & apparent.* And the note upon that place saith (y), *ecce Transubstantiationis vox ante Concilium Lateranense, id est, ante annum, 1215.* Lo the terme of Transubstantiation is here found, before the time of the Lateran Council, which was held in the year 1215.

#### Sol.

1. Neither Text nor Glosse are of that credit with us, for that they come forth of suspected places. For Blesensis his Epistles (as Bellarmine saith (z)) were first published at Mentz, in the year 1600. and there it is likely the Jesuites are masters of the Presse. Afterwards, both they & the Note come forth of the late corrupt edition of the great Bibliothek of the ancient Fathers, set out by the Divines of Cullen, in the year 1618.

2. But admit, that in these words there were no Legerdemain, I see not what we lose by it: for no Protestant to my knowledge affirmeth, that the Doctrine or terme of Transubstantiation was first invented in the Council of Lateran, in the year of our Lord, 1215. but that it was first there defined as an Article of Faith. Lanfranke and others, who wrote against Berengarius, near an hundred years before Petrus Blesensis stumbled upon Transubstantiation; but it was never built upon by the Roman Church, as a firm Article of Faith, till after the Council of Lateran. The first Imposition of this Article, as of Faith, Bellarmine (a) noteth to have been in the dayes of Pope Gregory the seventh; viz. 1073. years after Christ. But surely at that time, this could be but a private opinion of some few, for Peter Lombard (living 67. years after this Pope, and esteemed the Master of the Romish School) when he had laboured to give Resolution to all doubts, especially in this very Question (whether the Conversion were substantial, or not) confesseth plainly, saying, (b) *Definire non sufficio*: I am not able to determine; so he, living in the year of Grace 1140. or as Bellarmine (c) reckons it, 1145.

Y y 2

Besides,

(n) *At eandem inter se, non nobiscum eandem.* Bellar. l. 1. de Euchar. c. 14. Sect. Quia.

(o) *Spiritualem utiq; eandem, nam corporalem alteram; quia illi manna, nos aliud—idem significavit virtute spirituali.* Aug. Tract. 26. in Joan.

(x) *Pet. Blesens. Epist. 140.*  
(y) *Biblioth. Patr. Tom. 12. part. 2. Colon. 1618.*

(z) *De Script. Ecclesiast. in Secul. 12. in Pet. Bles. ad an. 1177.*

(a) *Bellarmin. l. 3. de Euchar. c. 23. Sect. Unum.*

(b) *Lombard. Sent. lib. 4. Dist. 11. lit. (A).*  
(c) *De Script. Ecclesiast.*



Besides, be it that the passage alleaged out of *Blesensis* is legitimate; he might easily hit upon the point of Transubstantiation; inasmuch as there was now some tampering about it; nor were there such odds in the time. For, *Blesensis* by *Bellarmin's* account (d) flourished in the year of our Lord 1177. and he might continue longer, and for the *Lateran* Council, wherein (as *Scotus* saith) (e) Transubstantiation was decreed for an Article of Faith, it was held under Pope *Innocent* the third, in the year of Grace 1215 (f), yet it had got some footing in the Church, in the two blind ages before.

## Object.

(g) *Bernard* in the life of *Malachias* reports (g) a miracle wrought for satisfaction of one who doubted of the real presence, holding (h) *Bellarmin* (h) puts the case) that there was in the *Eucharist*, *tantummodo Sacramentum*, and not *res Sacramenti*, that is, only a sanctification or consecration of the Elements, and not *veritas Corporis*, nor the truth of his Body: the same is alledged by *Johannes Garetius*, in his twelfth Century (i).

## Sol.

1. Concerning miraculous Apparitions of the true flesh and blood in the *Eucharist*, pretended for proof of a Corporal Presence therein, that great Schoolman himself, *Alexander of Hales*, confesseth, that such delusions, and fained apparitions do happen sometimes, *humanâ procuratione, vel fortè diabolicâ operatione* (k) either by the procurement of man, or by the operation of the Devil.

2. We right willingly acknowledge, saith a renowned Bishop, (l) that divers miracles have bin wrought for verifying the *Eucharist* to be a Divine *Sacrament* of the Body and Blood of Christ; but to be it self the true and substantial flesh of Christ, not one. When a Jew (m), that had bin once baptized by one Bishop, be took himself to another Bishop, to be again baptized of him, in hope of profit, the water in the Font presently vanished away. St. (n) *Augustine* telleth of a Physician, who was vexed extremely with the Gour, and at his Baptisme, was freed from all pain, and so continued all his life long. *Baronius* reporteth (o) another of a Child fallen into a little Well, prepared for men of age to be baptized in; and, after that it was held for drowned, in the opinion of all by-standers, at the prayer of *Damascus*, it arose from the bottom, as whole and sound as it was before. These Miracles happened not for the dignifying of the Matter, which was the Water of Baptisme, but of the nature of the *Sacrament* it self, albeit void of the corporal presence of Christ.

Artic. 6. and 7. *Of Images, and Prayer to Saints.*

**N***icetas Choniates*, a Greek historian reports in the life and reign of *Isaac Angelus* one of the Eastern Emperours, that when *Frederick* Emperour of the West made an expedition into *Palestina*, the *Armenians* did gladly receive the *Almaines* (p), because among the *Almaines* and *Armenians*, the worshipping of Images was forbidden alike.

Claudius Seyssel, (q) and Claudius Coussord (r), both which wrote against the Waldenses, reckon up this, among the Waldensian errors, that they denied the placing of Images in Churches, or worshipping of them.

Gratian saith (s), that question is moved, whether the deceased do know what the living here on earth do, and withal he addeth, how that the Prophet in the person of the afflicted Israelites saith; Abraham our father is ignorant of us, and Israel knoweth us not, Esay 63. 16. and herein Gratian followed Saint Augustine (t) who maketh the same inference upon that place of Scripture.

*Gratians* resolution, in this point is farther laid down by the *Glosse* in those termes (*u*). *Gratian* moveth a certain incident question; whether the dead know the things that are done in this world by the living? and he answereth that they do not; and this he proveth by the authority of *Esay* (viz. *Esay* 63. 16.) the Master of the Sentences saith; It is not incredible, that the souls of the Saints, that delight in the secrets of Gods countenance, in beholding the same, see things that are done in the world below. (1) *Hugo de sancto victore* leaveth it doubtfull whether the Saints do hear our prayers or not, and rejecteth that saying of *Gregory*, brought to prove that they do, *qui videt videntem omnia, videt omnia*; he that seeth him who seeth all things, seeth all things: he confesseth ingenuously, saying, I presume not to determine this matter farther than thus, that they see so much as it pleaseth Him whom they see, and in whom they see whatsoever they see; and he saith, It is a hard task to decide these points.

*Rupertus*, upon those words of our Saviour, *whatsoever ye shall ask the Father in my name, he will give it you*; John 16. 23. saith, (4) that it is the wholesome custome, and Rule of the Catholick Church, to direct her prayers to God the Father through Jesus Christ our Lord, because there is no other way nor passage but by

Glossa. in 13. q. 2. De mortuis. (x) Non est incredibile animas sanctorum, quæ in abscondito faciei Dei veri luminis illustratione latent, in ipsius contemplatione ea quæ foris aguntur intelligere. Petr. Lombard. Sentent. 2. 4. Distinct. 45. F. (y) Inveniuntur tamen quidam S. Patrum, dixisse quasi nihil sit in creaturis quod non videant, qui vident omnia videntem. Ego amplius judicare non præsumo nisi hoc solum, quod tantum vident, quantum Illi placitum est quem vident, & in quo vident — difficile est de hujusmodi judicare. Hugo de S. victore de Sacram. Fidei lib. 2. cap. 11. tom. 3. (a) Quia videlicet præter Hunc nulla via, nullumq; est aliud ostium — solum hujus unigeniti filii Dei nomen quod est Jesus Christus, necessarium universæ orationis est vehiculum. Rupertus lib. 12. in Joan. cap. 16. tom. 2.

him ;



him; and again, we need no other chariot save onely the name of Jesus to carry and convey our prayers into heaven.

(b) Error Val-  
densium circa  
Sanctos; di-  
cunt, inanes  
esse ad Christi  
matrem cate-  
rosq; Sanctos  
preces nostras,  
superfluasq;  
esse illorum  
adorationem.  
Claud. Seyssel.  
adv. sectam  
Valdens. pag.  
68.

Claudius Seyssel saith (b) the Waldenses held, that it was in vain to pray to the Saints, and that it was superstition for to worship and adore them.

#### Object.

Saint Bernard saith, (c) *Opus est Mediatore ad Mediatorem Christum, nec alter nobis utilior quam Maria*, that is, We have need of a Mediatour to Christ the Mediatour, and there is none more for our profit than our Lady.

#### Sol.

1. This is indeed alledged by the (d) Rhemists; but Bernard was a partial witness herein, Invocation of Saints being much improved in his time.

(c) Bern. Serm.  
qui incipit,  
Signum mag-  
num apparuit,  
&c. post Serm.  
5. de Assump-  
tione.

2. Now to St. Bernards authority, who was more then a thousand years after Christ, and to his *opus est Mediatore*, we oppose St. Ambrose his authority, which was seven hundred years elder than he, and his *Non opus est suffragatore*, For so saith he, (e) *ad Deum suffragatore non opus est*, we have no need of any suffragator, or spokelman, (much lesse of a Mediatour) unto God; save the Mediatour of a better Covenant.

(d) Annot. in  
1 Tim. 2. chap.  
sect. 4. vers. 5.

One Mediator.  
(e) Ambros. in  
Epist. ad Rom.  
cap. 1.

(f) Bern.  
Epist. 174.

(g) Responde-  
mus imprimis  
totam devotio-  
nem erga Dei  
genitricem non  
consistere in  
Bernardo, Ro-  
naventura, et  
aliis Patribus.  
Salmeron Com-  
ment. in Rom. 5.  
Disp. 51. sect.  
Secundo.

(h) Rupert.  
Tumens. lib. 2.  
in libr. Reg.  
cap. 39.

(i) Bern. sup.  
Cantic. Serm.  
22.

3. Lastly, they are not to expect that we should make good each testimony of Saint Bernards; inasmuch as they themselves sleight his authority when it suits not with their Tenents. St. Bernard held the doctrine of the pure conception of the blessed Virgin in the womb of her Mother, and the festivity of that day, to be (f) false, new, vain and superstitious. What saith Jesuit Salmeron to this? we say, (saith he (g) that all devotion belonging to the blessed Virgin did not rely upon Saint Bernard.

#### Artic. 8. Of Justification by Faith Only.

1. **R**upertus saith, (b) The obstinate Jew persisteth in contention, and condemning the faith of Christ, *qua sola justificare potest*, which alone can justify, arrogateth to himself manifold Justice out of his works.

(k) L. 1. de  
Justif. c. 25.  
sect. An.

(l) Mr. Bishop  
Treatise against  
M. Perkins,  
sect. 30. of  
Justification.

2. St. Bernard saith, (i) whosoever having compunction for his sins, doth hunger and thirst after righteousness, let him believe in Thee, who dost justify a sinner, & *solum justificatus per fidem*, and being justified by Faith alone, he shall have peace with Thee.

Bellarmino Answereth, (k) that Bernard speaks *de vitâ fide, et cum charitate conjunctâ*, of a lively faith, and such an one as is joyed with Charity. As though we spake of any other. Dr. Bishop telleth us (l) that by faith alone he excludes all other means, that either Jew or Gentile required. But he had no occasion to give any Caveat either against Jews or Gentiles, but instructeth the faithful Christian what to do being pricked and grieved with sin, even

even to hunger and thirst after righteousness, which he placeth in *donatione delictorum* in the forgiveness of sins, for that's his word *donans delicta*. And if the Lord (saith he) *remember not the offences of my youth, and my ignorances*, *Justus sum*; then *I am righteous, or just*: yea, But Bernard takes in Charity; He takes it indeed, and so do we, to wit, as a gift in the Subject, or person Justified, not as any fore-running cause of Justification.

### Article 9. Of Merits.

1. **R**upertus saith, (m), God hath freely called us by the Ministry of his word, unto the state of salvation, and justified us by the gracious pardon of our sins, *nullis nostris precedentibus meritis*, not upon any precedent merits of ours. And yet more fully, (n) *Res est non meriti, sed gratia, magnitudo vel eternitas celestis gloria*; the greatness or length of heavenly glory, it is not a matter of merit, but of grace.

2. Petrus Blesensis, Archdeacon of Bathe, saith (o), *nihil molesti potest sustineri in hac morte vitali*, no trouble can be endured in this vital death, *quod celestibus gaudiis ex equo respondere sufficiat*, which is able equally to answer the joyes of heaven.

3. But ther's none of this Age delivereth this doctrine so sweetly, as St. Bernard. Now, as touching life eternal, we know (saith he (p)) that the passions of this time are not condigne to the future glory, *nec si unus omnes sustineat*, though one man should sustain them all. Neither are the merits of men such, that eternal life, *debeatur ex jure* should be due to them by right; or that God should do some injury, if he did not give it. For to omit, that all our merits are Gods gifts, and so for them man is more a debtor to God, than God to man: *Quid sunt merita omnia ad tantam gloriam?* What are all merits to so great glory?

Answer.

Bellarmino (q) makes Answer, that Bernard teacheth, that eternal life is not due to merits *ex jure absolute*, by right absolutely, because they presuppose both the grace and promise of God. But grace and promise being presupposed; eternal life is due by right.

Reply.

Bernard speaks with presupposal, both of Gods grace and promise; and teacheth that good works, though proceeding from grace, though having the promise of reward, yet to them eternal life is not due *ex jure* by right. And that this was his meaning, appeareth by that which he saith, in the place alleadged (r); *Necesse est*, It is necessary, that first of all thou shouldst beleive, that thou canst not have remission of sins, *nisi per indulgentiam Dei*, but by the mercy of God; *Deinde*, then that thou canst not at all have any whit of a good work, *nisi ei hoc dederit ipse*, unless he likewise will give it thee; This he speaks of assisting and sanctifying grace.

And



And then he rises to the highest degree of grace. *Postremo, quod eternam vitam nullis potes operibus promereri; nisi gratis detur et illa.* Lastly, that by no works thou canst merit eternal life, unlesse it also be freely given thee, *Ipse enim* (as the same Bernard saith elegantly,) *peccata condonat, ipse donat merita, et præmia nihilominus ipse redonat*; of his grace he forgiveth our sins, of his grace he giveth us good works, which he (after the manner of the Latine Fathers,) calleth merits; of his grace redoubled upon us, he graciously giveth the reward. For what is this *redonare*? but *nono munere donare*? in that he conferreth on us a new Boon, a fresh Donative.

(s) Bern. in  
Psal. Qui ha-  
bitat. Serm. 15.

St. Bernard indeed is very plentiful in this argument; For he saith (s) *Totum hominis meritum est*, this is the whole merit of man, *si totam spem suam ponat in eo*, if he put all his trust in him, *qui totum hominem salvum facit*; who saveth the whole man. *Proinde meritum meum miseratione Domini*, therefore my merit is the mercy of the Lord; (t) *I am not poor in merit, so long as he is not poor in mercy*; And again, (u) *fateor, non sum dignus ego*. I confesse I am not worthy, neither can I by mine own merits obtain the kingdom of heaven; But my Lord possessing it by a double right, *hereditate Patris, et merito passionis*, his Fathers Inheritance, and the merit of his own passion, *altero ipse contentus, alterum mihi donat*, contenting himself with the one, he giveth me the other.

Ans<sup>w</sup>.

(w) Lib. 3. de  
de Justif. c. 6.

To these three together Bellarmine (w) frameth a twofold Answer. First, that St. Bernard spoke thus, to give us to understand, that our merits are not *ex nobis*, from our selves, but *ex misericordia Dei*, from Gods mercy.

Reply.

Bernard speaks not of our works, or merits, either as from us, or as in us; but of the mercy of God in pardoning our sins for the merit of his Son. And therefore whiles God abounds with mercies in Christ, Bernard saith he cannot want merits.

Ans<sup>w</sup>.

Bellarmines second answer is conjectural; that Bernard perhaps out of humility (and perhaps not) was ignorant of his own merits; and out of the uncertainty of his own grace, did not trust in his merits, but in the mercy of God alone.

Reply.

(x) Luke 17.  
10.

1. Our Saviour saith, (x) *when ye shall have done all that is commanded you, say; we are unprofitable servants, we have done that which was our duty to do*; now some will say that for humility sake, he admonisheth thus to say: but this objection is answered by Bernard;

(y) Bernard  
de triplici cu-  
stodia.

(y) *placet propter humilitatem; nunquid contra veritatem?* no doubt for humility; But did he bid them speak against verity?

(z) De verbis  
Isaie Serm 3.

The Justice which is in us, saith the same Bernard, (z) *recta forsitan sed non pura*, it is peradventure true, but yet impure, except we shall think our selves better than our forefathers, *qui non minus veraciter,*

*veraciter, quàm humiliter* who, no lesse truely, than humbly, confessed their Justice to be no better than a menstruous cloth. Bernard, as he was truly humble, so was he humbly true, acknowledging that our works are so far from being properly meritorious, that indeed, we ought to deem them in their own nature to be no better then menstruous, according to that of the Prophet Esay, (a) *All our righteousnesses are as filthy rags.*

(a) Isai. 64.

2. Yea, but saith Bellarmine, he speaks *ex incertitudine propriae gratiae*, out of the uncertainty of his own grace; yea, rather say I, he speaks so, *ex serio corruptionis suae sensu* out of a serious feeling of his own corruption; as also *ex certitudine injustitiae*, forth of the certainty of his own unrighteousnesse, according to that he elsewhere saith (b) *non peccare Dei justitia est*, but *hominis justitia*, *Indulgentia Dei*; It is Gods Justice not to offend, but mans Justice, is Gods Indulgence: and therefore *blest is the man, to whom the Lord imputeth not sin.*

(b) Bern. in Cant. Sermon. 23.

## Object.

Provide, saith St. Bernard, (c) that thou have merits; when thou hast them, know them to be given thee; for the fruit thereof, hope for Gods mercy. *Perniciosa paupertas, penuria meritorum*, the want of them is a pernicious poverty.

(c) Bernard. Sermon 68. in Cantic.

## Answ.

Bernard useth ordinarily, the word merit unproperly, according to the use of the Latine Fathers, meaning thereby *good works*; and that either simply, or with relation to reward; that is to say, *rewardable works*: such works, or merits, saith Bernard, we must be careful to have, and having them, we must acknowledg them to be Gods good gifts; the penury of them, or want of them, it is a pernicious poverty. For, as the same Bernard saith (d) of *good works*, they are *via regni*, not *causa regnandi*, the way to the kingdom, but not the cause of our obtaining the kingdom. They are the way: But the way, or high rode (though a man keep it,) brings him not to his Inne, but his *Loco-motive faculty*; his life, his strength, and his limbs. They are indeed *Causa sine qua non*, as I have elsewhere shown (e):

(d) De grat. et lib. arbit. in fine.

(e) Cent. I. Artic. 8. in fine.



# The Thirteenth CENTURY,

FROM

The Year of Grace, Twelve Hundred,  
to Thirteen Hundred.

♦. Of School-men, and School-Divinity.

Papist.

What say you of this Age?  
Protestant.

In this Age *Sophistry* began to encroach upon Divinity; *Aristotle* and the Philosophers were as much studied as Saint *Paul's* Epistles; *Gratian* and *Lombard* were as oft mentioned in the Schools, as the Holy Scriptures; and hence came so many Summes, Sentences, Quodlibets, Legends, Rules, Decretals, and Decrees: for now by the example of *Peter Lombard* many devised subtile, and intricate disputations, calling almost every thing into doubt, after the manner of the *Skeptiques*, or *Academiques*; and, leaving the plain and wholesome food of the holy Scripture, they began to gnaw on the bones of a controversie; doting about questions, and strife of words, 1 *Timoth.* 6. 4. And yet in this curious and scholastique age, when men had almost lost themselves in the maze and mist of distinctions, the Lord raised up such plain witnesses, as served to testifie his truth, though not in the words which the wisdom

(a) 1 *Cor.* 2. 13. of man teacheth, yet in such as the Holy Ghost teacheth (a).

1. *Robertus Gallus*, a godly learned man of this Age, compared the Schoolmen to one, who had a Bottle of Wine hanging on the one side, and a Panyer of bread on the other, and yet himself stood nibbling and tugging at a crust, as hard as a flint.

Indeed, we maze our selves sometimes too much in following the School-men too close, who were oft times more witty in raising doubts, than judicious in assoyling them.

*Cicero*, perceiving by *Celius* his pleadings, that he had a better faculty in objecting of Crimes, than in defending his Clyent, and the cause, said (b), that *Celius* had a good right hand, but an ill left hand, he was a better Assailant then Defendant: *Laflantius* said,

(c) that

(b) *Quintilian.*  
*Instit. Orator.*  
l. 6. c. 4.

ting the opinions of others, than able to make good their own Assertions; they had a Sword, but wanted a Buckler. And so may it be said of the School-men: and the wise Reader, (I presume) will observe the like in our Romish Sophisters; namely, that they are more specious in eluding our Arguments brought against them, than happy in confirming their own Tenets, specially in particular Questions.

2. And yet (to give the School-men their due) they go rationally, and methodically to work; and in moralities, about virtues and vices, Lawes, and other Philosophical points, they are very exact and distinct, far above the ordinary rate of some practick Divines: yet let Neophytes and Novices be admonish'd to beware of their Inchantments, lest their mindes be corrupted from the simplicity of the Gospel (f). For we have, as St. Peter (f) 2 Cor. 11. 3. faith (g), a more sure word of Prophecie, which speaks more fully to guide us, than all the voluminous writings of their Angelical and Seraphical Doctors. St. Peter calls it a more sure word, a very sure word, that is, a most sure word, the Comparative (h) being put for the Superlative, as elsewhere it is; as namely, *μείζων*, the greater of these is Charity, that is, the greatest of these is Charity (i), so 'tis said, there was a strife among them, which of them should be accounted *μείζων*, (k) *τίς μείζων*, the Major, or the greater, but the meaning is, they strove which of them should be counted *Maximus*, the greatest.

3. That which *Erasmus* (l) said of the Church in his time, *Syllogismi nunc sustinent Ecclesiam*, the Church is now upheld with Syllogisms, may as truly be averred of this present, and succeeding Ages; wherein Syllogisms and Sophistry, (and the same weak and deceiveable) were brought in to support the Roman Hierarchy.

*Peter Lombard* (m) began it, in compiling the sum of Divinity, out of the Scripture, and testimonies of the Fathers; therefore called Master of the Sentences: he had many Schollars, who took their Masters grounds, and ran Division, and descanted thereon, some on one string, some on another, and some on all the four Books of the Sentences: After him came (n) *Thomas Aquinas*, with his Summes of Divinity, and such as retailed the several parts of his Sums. And in emulation of his Sect, rose *Scotus*, the subtil Doctor (o); and hence came *Thomists*, and *Scotists*, *Nominals* and *Reals*; the *Thomists* held notions of the second Intention to be comprehended in the Predicaments, and therefore were termed *Nominals*; the *Scotists* held *Reals*, *Res*, things of the prime Intention, therefore called *Reals*.

4. *Alphonsus de castro* (p) a bitter Adversary of *Luther's* and his followers, describes the State of the Church under the School-men, in this sort. By the means of those Hereticks, (he meaneth the *Lutherans*) it came to passe, *ut reliquis nugis*, that leaving those trifling questions, whereto for the space of three hundred years they were addicted, they began to apply themselves to more serious

(f) 2 Cor. 11. 3.

(g) 2 Pet. 1. 19.

(h) The Comparative put for the Superlative.

(i) 1 Cor. 13. 13.

(k) Luke 22. 24.

(l) *Annotat. in Hilarium.*(m) *Peter Lombard, Cent. XII.*(n) *Thomas Aquinas, Cent. XIII.*(o) *Joannes Duns Scotus, Cent. XIII. & XIV.*(p) *Lib. 1. advers. Heres. c. 4.*



Studies: whence it is, that the Church is now furnished with a-  
bler men, then it had for four hundred years last past.

(q) *Erasmus*  
in *Epist. ad*  
*Archiep. Ebo-*  
*racens.*

*Erasmus* (q) in his Epistle Dedicatory to the Archbishop of York, annexed to *Hierom's* works, and there prefixed, speaking of the barbarous rudeness of those times, observeth, That after the manners of Princes grew worse, degenerating into an arbitrary power and tyranny; and that Bishops and Pastors affected a kind of secular and prophane jurisdiction, more than the Execution of their spiritual Function and Commission; then Barbarism overspread Christendom, Sciential Learning came to be neglected, the Liberal Arts, and Learned Tongues of Greek and Hebrew were not studied, the Latine was embased, and Antiquity sleighted; *eruditionis summa*, the sum and substance of Learning, was *penes Summularios*, in the hands and heads of *Summists*, *Questionists*, *Quodlibetists*, the Master of the Sentences, his Journey-men and Apprentices; then was learning and knowledge reduced, *tantum ad Sophisticas quasdam argutias*, to a kind of Sophistry, and captious subtilty, as *Erasmus* speaks (r).

(r) *Erasmus*  
*loc. citat.*

(s) *Canus loc.*  
*Theolog. lib. 12.*  
*cap. 5.*

(t) See Dr.  
King his first  
Lecture on Jo-  
nas.

(u) *Prim. part.*  
*Summe Theo-*  
*logie in Pro-*  
*logo.*

One of their Questions, or rather (as *Melchior Cane* (s) termeth them) their Moniters, and feigned *Chimeraes* in opinion, was (t) whether an Ass might drink Baptisme; not unlike another in that kind, whether a Mouse might eat the body of the Lord? Neither yet is this *Erasmus* his Censure alone, or other Sectaries (as they terme them; their own *Aquinas* the Prince of the Schools, complaineth, that (u) young Students in Divinity, were much hindred from profiting and proceeding in that faculty, *propter multiplicationem inutilium Questionum, Articularum, & Argumentorum*; for that divers multiplied, and moved fruitless Questions.

5. Besides, they enlarge themselves so tediously and voluminously, as were able to break a well-winded Reader. Wellfare old *Homer*, *unus Homerus satietatem omnium effugit*, He never cloyed any man that read him.

By this we see, that School-men and Canonists did bear all the sway, for many years together, both in the Universities and Churches. The Doctors and Fathers were much pretended, but more pretended then regarded; and their Books corrupted, what through ignorance of Scriveners, who copied them out before the use of printing; what through impudence of forgers, who coyned counterfeits in their names. Now, when they lay thus distressed, and diseased in the dust of Libraries, *Erasmus*, a man of excellent judgement, and no lesse industrious, than learned and witty, did enterprize first to cure them, and brought them forth into the light.

There were others also, worthy of a lasting Monument, who restored polite literature and Languages, unloosing the strings of those tongue-tyed Ages: this was worthily performed by *Chrysolore*, *Gaza*, *Trapezunt*, and *Argyrole* in the Greek; by *Reuchlin*, alias *Capnio*, *Galatiae*, and *Pagnine* in the Hebrew; by *Laurence Valla*,

*Rudolphus*

Rudolphus Agricola, Erasmus, Melancton, and Thomas Linacer our Countreyman, in the Latine. And herein God dealt graciously with his Church; for, for want of skill in the Cardinal Tongues, it came to passe, that the Scripture-Text was wrested to a forrein sense, and feigned Glosses put upon it. Thomas Aquinas, though otherwise an acute and learned man, yet inasmuch as he was not versed in the Tongues, he failed often in the exposition of Scripture-Texts; and so did Dionysius Carthusianus, and other School-men and Canonists, as is shown at large by a learned and pacifique Doctor (y) of the German Nation.

That which Prudentius (z) observes of some wrangling Sophisters, may in some sort be applyed to some of the School-men.

*Fidem minutis dissecant ambagibus;  
ut quisque lingua est promptior:  
Solvunt ligantque questionum vincula  
per Syllogismos plectiles.*

(y) Alard.  
Vaeck. de uni-  
endis Christia-  
norum animis  
in fide illibatâ.  
Tom. primo.  
lib. 3. cap. 2, 3.  
et 5.  
(z) Prudent.  
in Apotheos.  
Hymn. in Inf-  
del.

They mince the Faith, snipping it into several shreds, and petty circumstances; they make knots, and undo them; raise doubts, and resolve them; and with the *Ariadnean Clue*, or thred of a distinction, wind themselves out of the Maze and Labyrinth of perplexities. But as it fares with strong wits, *nullum magnum ingenium sine mixtura dementiae*, seldom so strong an Head-piece, without some whimsies in the blood: so is it with some of these Doctors, they doat (as the Apostle speaks) (a) about questions and strife of words; about questions oft times intricate, and sometimes frivolous and fruitless.

(a) 1 Tim. 6.  
4.

They bore great sway in the Council of Trent; so as some stuck not to say, that for the Canons thereof, they were beholding to *Aristotle*, for many of their Tenets. That the School-men were like the *Astronomers*, who to salve the *Phaenomena*, or Appearances, framed to their conceit *Excentriks*, and *Epicycles*, and a wonderful Engine of *Orbes*, though no such things were; So they, to salve the practice of the Church, had devised a number of Positions.

6. School-Divinity was very rife in Oxford, in these Ages: The most famous School-men were Oxford men, and most of them of *Merton Colledge* there; as namely, *Alexander Hales*, born at or nigh *Hales* in *Glostershire*, styled Doctor *Irrefragabilis*, the Father and Founder of them; *John Duns Scotus*, called Doctor *Subtilis*, born at *Dunston*, (contracted *Duns*), in *Emildon Parish* in *Northumberland*; *William Occam* the chief, if not *Luther's* sole School-man, termed Doctor *Singularis*; and *Thomas Bradwardine*, termed Doctor *Profundus*: so as we may safely dare all Christendom besides, to shew so many eminent School-Divines, bred within the Compasse of so few years; And *England* may truly say, that from Her (immediatly by *France*) *Italy* first received her School-Divinity.

But



Mr. Fuller's  
Church-History  
of Britain, l. 3.  
Cent. XIV.  
pag. 99.

But in after-ages these Scholastical Speculations were not so much used in Oxford, but (as our excellently learned *Annalist* observeth) they fell from those Metaphysical Quæries; to Case-Divinity, as to a study more gainful and profitable, best inabling them for hearing of Confessions, and proportioning of Penance accordingly. And now since the Reformation, they used it not (as anciently) for a sole profession in it self, so as to engross all a mans life therein, but took it only as a Preparative to Divinity.

And accordingly I find, that Doctor *Collet* Dean of *Pauls* being to commence Doctor, he began to read his solemn Lectures, publicly upon some of St. *Pauls* Epistles, instead of *Scotus*, and *Thomas Aquinas*, which before were only in request in Oxford, as Mr. *Clark* hath it in his Martyrologie of the Church of England, from the first Plantation to Queen *Maries* end.

In this age lived *William* Bishop of *Paris*, *Gulielmus Altissiodorensis*: *Hugo Cardinalis*, who made the first Concordance upon the Bible.

*Alexander* of *Hales* an Englishman brought up in *Paris*; he was styled the *Irrefragable Doctor*, and was tutor to *Bonaventure*; of whom he used to say (b), that He was of such a godly life and behaviour, as Adam might seem not to have sinned in him.

Now also lived *John Duns* called *Scotus*, because (as some say) he was descended of Scottish blood; he was from the subtilty of his wit, styled the *Subtile Doctor*: he was born at *Emildon*, in *Northumberland*, and being brought up in *Merton Colledge* in Oxford, as also having heard (c) *Alexander Hales* read and profess in the University of *Paris*, he became wonderful well learned in Logick, and in that crabbed and intricate Divinity of those dayes; yet as one still doubtful and unresolved, he did over-cast the truth of Religion with mists of obscurity, and with so profound and admirable subtilty, in a dark and rude style: he wrote many works, that he deserved the Title of the *Subtile Doctor*, and after his own name erected a new sect of the *Scotists*. That he was born here in England, is vouched out of his own Manuscript works in the Library of *Merton Colledge* in Oxford, which my self have seen, which concludeth in this manner, (d) *explicit Lectura, &c.* that is, Thus enfoldeth the Lecture of the *Subtile Doctor* in the University of *Paris*, *John Duns*, born in a certain little Village or Hamlet, within the Parish of *Emildon*, called *Dunston* in the County of *Northumberland*, pertaining to the House of the Schollers of *Merton Hall* in Oxford.

This famous \* School-man being in a strong fit of an *Apoplexie*, was by the cruel kindness of his over officious friends, buried before he was dead.

The famousst of all the School-men was Saint *Thomas* of *Aquine*, entituled the *Angelique Doctor*.

He wrote the sums, or sum of all *Theologie*, wherein he hath cast up several sums of superstition, and unsound Divinity. Yet, (to give him his due) about vertues and vices, and Lawes, and other

Phi-

(b) In fratre  
Bonaventura  
Adam peccasse  
non videtur.  
Trithem. de  
scrip. Eccles.

(c) Alexandri  
Alensis Angli-  
ci quondam  
Parisiis audi-  
tor. Trithem.  
ibid.

(d) Explicit  
lectura Subtilis  
in universitate  
Parisiensi. Do-  
ctoris Joannis  
Duns in qua-  
dam Villula  
Parochia, de  
Emildon vo-  
cata Dunston,  
in Comitatu  
Northumbrie  
pertinente do-  
mini Scholarium  
de Merton-  
Hall in Oxo-  
nia. Camden  
Britan. in Ot-  
radini. & Scoti  
opera MS. in  
Biblioth. Mer-  
tonensi Oxo-  
nia.

\* Camden  
Britan. in Nor-  
thumberland.

Philosophical points, we are beholden to him for several parcels of Truth. The Pope canonized him for a Saint; yet some called his Saintship into question; but the Pope cleared this doubt by a more favourable Interpretation, than *Apollon's Oracle* could have given, saying, *Tot fecit miracula, quot questiones determinavit*; look how many doubts he hath determined, and so many miracles hath he wrought. But by this Reason, they should have placed him above most Saints; amongst the Angels. For it is scarce credible, that any Saint hath wrought half so many Miracles, as are the doubts which this Doctor after his fashion hath determined; appositely enough for the Romish Hierarchy. It is reported of *Aquinas*, that being at the point of death, he took a Bible in his hand, and withall, uttered this Protestant-like speech, *Credo quicquid in hoc libro scriptum est*. I believe whatsoever is written in this Book, whereby it may seem, that *Thomas* his final and last resolution of his faith, was into the written word of God, and the All-sufficiency thereof unto salvation, and not into unwritten Tradition.

In this age lived *Robert Grossthead*, Doctor of Divinity in *Oxford*, and Bishop of *Lincoln*; he was termed the Maul and Hammer of the *Romanists* (f); he wrote a famous letter to the Pope, extant in *Matthew Paris*, wherein he proved the Pope by his abominable soul-murthering actions, to be an Heretick worthy of death, yea to be *Antichrist* (g), and to sit in the Chair of Pestilence, as next to *Lucifer* himself. Herewith the Pope was so incensed, that he swore by *St. Peter* and *Paul*, he could find in his heart, to make the doating Prelate a mirror of confusion to all the World for his sauciness; but some of the wiser Cardinals dissuaded him from such courses, telling him that it was true (l), which he said, that he was holier than any of themselves, and therefore it was best to hush the matter, and not to stir the coals; specially sith it was known, that at length there would be a departure from their Church: he prophesied (i) that the Church would never be set free, from her *Egyptian bondage*, but by the edge of the Sword, which we have seen in part accomplished.

In this Age flourished those two learned men, (k) *Gerardus* disciple to *Sagarellus* of *Parma*, and *Dulcinus* disciple to one *Novarius Hermannus*; these held and preached, that the Pope was *Antichrist*, and the Church of *Rome*, *Babylon*: Some thirty of their followers came into *England*, and were there persecuted for preaching that and the like doctrine.

It is like that this *Dulcinus* had many followers, for *Cochleus* saith, (l) that *John Hus* committed spiritual fornication with the *Wiclevists*, and with the *Dulcinists*.

*Bergomensis* the *Chronologer* saith; (m) that there were some six

ming. apud Illyric. in Catal. Test. verit. lib. 18. (l) Fornicatus est spiritualiter cum alienigenis plurimis, cum Wiclevistis, cum Dulcinistis. Coch. Hist. Hussit. lib. 2. (m) Ad sex millia utriusq; sexus hominum collegit Dulcinus: quinimo adhuc in Tridentinis montibus aliqua ejus extant reliquiae. Jac. Phil. Bergom. in Supplem. supplem. l. 13. ad an. 1305.

Gerson de Ab-  
stinencia Car-  
thusianor. fide  
contra impug-  
nantes. Ordi-  
nem Carthus.

Nic. Selmeceer  
Instit. Christian.  
Relig. l. 2. ci-  
ted by Dr.  
Humphrey in  
Jesuitismi,  
part. 2. Rat. 9.

(f) Romano-  
rum malleus &  
contemptor.  
Math. Paris.  
in Memor. 3.  
ad ann. 1253.

(g) Si quis ani-  
mas perdere  
non formidat,  
nonne Anti-  
christus meriti  
est dicendus?  
Id. ibid.

(b) Vera sunt  
que dicit, Ca-  
tholicus est  
nobis reli-  
giosior: consi-  
lium dederunt,  
maxime propter  
hoc, quia sci-  
unt, quod quan-  
doq; discessio  
est ventura. Id.  
ibid. p. 1162.

(i) Nec libera-  
bitur Ecclesia  
ab Aegyptiaca  
servitute, nisi  
in ore gladii  
cruentandi. Id.  
ibid.

(k) Hist. Gisleb.  
Gualt. He-



thousand people that followed Dulcinus; and that in his time, the remainders of this profession were living about Trent; now he continued his Chronology unto the year of Grace 1503.

(n) *Ejus Reliquie nostra etate variis in locis & Germaniæ & Gallicæ, Sacramentarius eisdem vedintegrantibus, reviguerunt Prateolus, Dulcinus.*

Prateolus saith, (n) that the remainder of the Dulcinists had in his time revised and renewed their opinions, in divers places of France and Germany. Platina saith (o), they were called Fratricelli, or the Brethren; and that Pope Clement the first sent out an army against them into the Alps, where he famished and starved divers of them.

Nicholas Eymericus in his Directory for the Inquisitors saith, (p) that they filled the whole land of Lombardy with their opinions, which he calleth erroneous.

(o) Platina in Clem. 5.

(p) *Totam illam terram Lombardie suis erroribus impletes, Geraldus, & Dulcinus. Nic. Eymeric. secunda part. Director. Inquisitor. quæst. 12.*

(q) *Bestiam ascendentem de mari, plenam nominibus Blasphemiarum, Pardiq; varietatibus circumscriptam—dici potest non Curia, sed Cura: marcum desiderans plus quam Marcum: dum Salomonem legens, despicit Salomonem. Pet. de vineis. lib. 1. Epist. 31.*

(r) *Catalog. Test. verit. lib. 16.*

(s) *Præceptum Papa, ut liber secretis, & si posset fieri, sine Fratrum scandalo, comburetur. Match. Paris. ad an. 1296.*

(t) *Dignitatibus & beneficiis omnibus sunt privati, donec juraverunt revocare Parisiis, & in aliis civitatibus & locis, quicquid contra dictorum Fratrum ordines implicite vel explicitè commisissent. Tho. Cantipratani. lib. 2. exempl. memorabil. sui temporis. cap. 10. Sect. 23.*

Petrus de vineis, Chancellour to Frederick the Emperour, in his letters to the Christian Princes, feareth not to call the Pope an Apostata, (q) and the Beast rising out of the Sea, full of names of blasphemy, and like unto a Leopard; and again, the Court of Rome, may be called non curia, sed cura, marcum desiderans Plusquam Marcum, more desirous of a mark (of silver) than of S. Marks Gospel, or of taking of Salmones, than of reading of Salomon.

About this time lived a Arnold de nova villa, a Spaniard, who taught (r), that Satan had then seduced a great part of the world: that the faith then taught, was but such a faith as the devils might have, who believe and tremble; meaning belike a historical, and not a saving, justifying faith; as also, that the Pope led men to hell: that, he and his Clergy did falsifie the doctrine of Christ: that masses were not to be said for the dead.

In this age there were great odds between William of Saint Amour a Doctour of Paris, and the Friars Mendicants, or Jacobins; he accused them for troubling the peace of the Church, in that they preached in Churches, against the will of the ordinary Pastours and heard confessions, sleighting the Parish Priests, as men of weak abilities; and also for that they had made a book, which they called the everlasting Gospel, whereunto they said Christs Gospel was not to be compared: Pope Alexander the fourth was content upon complaint made unto him, that the Friars book should be burned (s), provided that it were done covertly and secretly, and so as the Friars should not be discredited thereby: and as for William of Saint Amour, he dealt sharply with him, commanding his book to be burnt: as also he suspended (t) from their benefices and promotions all such as either by word or writing had opposed the Friars, until such time as they should revoke and recant all such speeches and writings at Paris, or other places appointed: so tender was his holiness over the Friars credit and reputation, knowing (belike) what service might be done to him and his successors by these newly erected orders of Friars: I call them newly erected, for in the time of Pope Innocent the third about the year 1198, the Jacobites (an order of

preaching Friars) were instituted by Saint *Dominick*; and about the beginning of this age, the order of *Franciscans* (preaching) Friars *Minors*, was instituted by Saint *Francis* (u), born at *Assise* a town in *Italy*.

(u) *Franciscus Ordinis Minorum institutor, ex Assiso civitate Italica oriundus, clauis Anno 1220, Trithem. de scriptor Eccles.*

#### Article 1. Of the Scriptures Sufficiency.

1. **T** *Thomas Aquinas* speaking to that text of *St. Paul*, *The Scriptures are able to make one wise unto salvation, that the man of God may be perfect*, 2 *Tim.* 3. 15, 17. saith, (x) that the *Scriptures do not qualifie a man after an ordinary sort, but they perfit him, so that nothing is wanting to make him happy*; He saith, (y) *quod in doctrina Christi et Apostolorum veritas fidei est sufficienter explicata*, that the verity of faith, or the true faith is sufficiently revealed in the doctrine of *Christ* and his *Apostles*.

(x) *Non enim quatuorcumque bonum facit sed perficit? Perfectum est cui nihil deest. Aquin. in 2 Tim. 3. Lect. 3.*

2. *Scotus* saith, (z) *Patet, quod Sacra Scriptura sufficienter continet doctrinam necessariam viatori*. It is evident, that supernatural knowledge, as much as is necessary for a wayfaring man is sufficiently contained in holy Scripture.

(y) *Thom. 2a, 2a. qu. 1. Art. 10. ad. 1.*

3. *Bonaventure* saith, (a) The benefit of Scripture is not ordinary; but such as is able to make a man blessed and happy.

(z) *Scotus 1. Sent. Prolog. Qu. 2.*

(a) *Bonaventure. in Breuiol. Sect. 3. plenitudo eterna felicitatis.*

#### Article 2. Of the Scripture-Canon.

1. **H** *Ugo Cardinalis* speaking of the books rejected by us, saith, *These books are not received by the Church for proof of doctrine, but for information of manners*: And in his Preface to *Tobias* (he saith) they are not accounted amongst the *Canonicall Scriptures*.

*Hugo in Prologum Galeat. Ad instructionem morum. Prolog. in Tobias.*

2. *Bonaventure* in his Preface before the Exposition of the *Psalter*, sheweth, which are the *Canonicall books of Scripture*: and passing by the books of the *New Testament*, he reckoneth all those, and those onely that *Hierome* doth, sorting them into their several ranks and orders as the *Hebrews* do.

#### Article 3. Of Communion under both Kinds.

**A** *lexander Hales*, howsoever he some way incline to that opinion, that it is sufficient to receive the Sacrament in one kind: yet he confesseth (b) that there is more merit and devotion, and compleatnesse, and efficacy in receiving in both. Again, he saith (c); *Whole Christ is not Sacramentally contained under each form*;

(b) *Licet illa sumptio quæ est in accipiendo sub una specie sufficiat: illa tamen quæ est*

*sub duabus est maioris meriti; tum ratione augmentationis devotionis, tum ratione fidei dilatationis actualis, tum ratione sumptionis completioris, sumptio sub utraq; specie, quem modum sumendi tradidit Dominus, est maioris efficaciae & complementi. Halens. summe part 4. quest. 53. membro primo. (c) Totus Christus non continetur sub utraq; specie Sacramentaliter, sed caro tantum sub specie panis; sanguis tantum sub specie vini. Halens. part. 4. quest. 40. memb. 3. artic. 2.*

A a a

because



(d) Alexander  
de Ales, nati-  
one Anglicus,  
claruit anno  
1240. Tri-  
them.

(e) Quia Chri-  
stus integrè su-  
mitur sub  
utraq; specie,  
bene licet su-  
mere corpus  
Christi sub spe-  
cie panis tan-  
tum sicut ferè  
ubiq; fit à Lai-  
cis in Ecclesia.  
Halens. part. 4.  
Summa, qu. 53.  
memb. 1.

\* Vasquez. in  
tertiâ part.  
S. Thom. Tom.  
3. Quæst. 80.  
Disp. 216.  
Art. 12. cap. 3.  
nu. 38. Negare  
non possumus  
etiam in Eccle-  
sia Latina fuisse  
usum utriusq;  
speciei, et usq;  
ad tempora S.  
Thomæ durasse.  
† Lindan. Pa-  
nopl. l. 4. c. 56.  
(f) Sed duo  
instituit per  
seipsum, scilicet

Sacramentum Baptismi & Eucharistiæ. Sacramentum verò Confirmationis & extreme unctionis dedit per Apo-  
stolos. Alia vero tria Sacramenta quandam habent additionem à Domino in Evangelio. Halens. Summa part. 4.  
quæst. 8. memb. 2. artic. 1. (g) Sine præjudicio dicendum, quod Dominus neq; hoc Sacramentum instituit,  
neq; dispensavit, neq; Apostoli: Institutum fuit hoc Sacramentum Confirmationis, Spiritus sancti instinctu, in  
Concilio Meldensi, quantum ad formam verborum, & materiam elementarem. Id. part. 4. qu. 23. memb. primo.

because the bread signifieth the body, and not the blood; the wine signifieth the blood, and not the body. Concerning the Churches practice, we do not find that the lay-people were as yet barred of the Cup in the Holy Sacrament: for our Countrey-man Alexander Hales who flourished ( ) about the year of Grace, 1240. saith; (e) that we may receive the Body of Christ under the form of bread onely, sicut ferè ubiq; fit à Laicis in ecclesiâ, as it is almost every where done of the Laity in the Church; it was almost done every where, but it was not done every where.

Vasques the Jesuit saith, \* we cannot deny, but that even in the La-  
tine Church, Communion in both kinds was used, and had continuance  
untill the age of Thomas Aquinas, which was about the year of  
grace 1260. Lindan saith accordingly, that the Cup was admini-  
stred to the Laity, in the Western Church, in ætatem usque D.  
Tomæ, until † Thomas Aquinas his time, and that ferè ubique, sed non  
ubique, almost every where, but yet not every where.

#### Article 4. Of the number of Sacraments.

Alexander of Hales saith, (f) that there are only four which are in  
any sort properly to be sayd Sacraments of the new Law; that the  
other three supposed Sacraments had their being before, but recei-  
ved some addition by Christ, manifested in the flesh; that amongst them  
which began with the new Covenant, onely Baptisme and the Eucharist  
were instituted immediately by Christ, received their forms from him, and  
flowed out of his wounded side.

Touching Confirmation, the same Alexander of Hales saith (g);  
the Sacrament of Confirmation, as it is a Sacrament, was not ordained  
either by Christ, or by the Apostles, but afterwards was ordained by the  
Council of Melda in France.

#### ¶ The former Testimonies vindicated.

Halensis (as we hear) tells us that three of their supposed Sa-  
craments, to wit, Order, Penance, and Matrimony had their be-  
ing before the New Testament, and consequently were not to be  
said properly the Sacraments of the New law: and he giveth us  
also a sufficient reason to exclude the fourth, to wit, Confirma-  
tion; because as he teacheth, the form and matter thereof were not  
appointed by our Saviour, but by the Church in a Council held at  
Melda.

Pap. Answ.

Yea but saith Jesuit Floyd in his Answer to vin tuta, Halensis ad-  
derit

deth, *sine praejudicio dicendum*, let this be spoken with leave.

*Protest. Reply.*

*Halenfis* his words, *sine praejudicio*, prejudice not the truth of his Assertion but onely shew the modesty of the man.

*Pap. Answ.*

Yea, but *Halenfis* concludeth, that there be, *nec plura, nec pauciora quam Septem*, neither more, nor fewer then seven.

*Prot. Reply.*

This makes little against us; For he neither addeth, Sacraments properly so called, nor, Sacraments of the New Law, in quibus vertitur *Cardo questionis*, as my worthy friend Dr. Fealty saith.

### Artic. 5. Of the Eucharist.

Concerning the Eucharist, *Scotus* saith, (i) that it was not in the beginning so manifestly believed, as concerning this conversion. But (k) principally this seemeth to move us to hold Transubstantiation, because concerning the Sacraments we are to hold as the Church of Rome doth. And he addeth, we must say, the Church, in the Creed of the Lateran Council, under Innocent the third, which begins with these words, *Firmiter credimus*, declared this sense concerning Transubstantiation, to belong to the verity of our faith. And if you demand, why would the Church make choyce of so difficult a sense of this Article, when the words of the Scripture, This is my Body, might be upholden after an easie sense, and in appearance more true? I say, the Scriptures were expounded by the same spirit that made them: and so it is to be supposed, that the Catholick Church expounded them by the same spirit, whereby the faith was delivered us; namely, being taught by the spirit of truth, and therefore it chose this sense, because it was true: thus far *Scotus*.

Let us now see what (l) *Bellarmino* saith, *Scotus* tells us (saith he) that before the Council of Lateran, (which was held in the year one thousand two hundred and fifteen) transubstantiation was not believed as a point of faith; this is confessed by *Bellarmino*, to be the opinion of *Scotus*: only he would avoid his Testimony with a *minime probandum est*; *Scotus* indeed saith so, but I cannot allow of it; and then he taxeth *Scotus* with want of reading: as if this learned and subtile Doctor had not seen as many Councils, and read as many Fathers for his time, as *Bellarmino*.

The same *Bellarmino* saith, (m) that *Scotus* held, that there was no one place of Scripture so express, which (without the declaration of the

*Ecclesia* eligere istum difficilem intellectum hujus Articuli, cum verba scripturae possent salvari secundum intellectum facilem, & veritatem secundum apparentiam: dico, quod eo spiritu expostum sunt Scripturae, quo condita, & ita supponendum est quod Ecclesia Cath. eo modo exposuit, quo tradidit nobis fides Sp. sancti veritatis edocta; & ideo hunc intellectum elegit, quia verus. *Scotus* in 4. Sentent. Dist. 11. quest. 3. (l) *Bellarmino* 4. 3. de Sacram. Eucharist. c. 23. Sect. Unum. (m) Dicit *Scotus*, non extare locum Scripturae tam expressum, in quo Ecclesia declaratione evidenter cogat transubstantiationem admittere. Atq; id non est omnino improbabile. Nam etiam Scriptura quam nos supra adduximus, videntur nobis tam clara, ut possit cogere hominem non praeteritum: tamen in ea sit, merito dubitari potest, cum homines doctissimi, & acutissimi, qualis imprimis *Scotus* fuit, contrarium sentiant. Id. ibid. Sect. Secundo.



Church) would evidently compel a man to admit of Transubstantiation; and this, saith the Cardinal, is not altogether improbable, that there is no express place of Scripture, to prove Transubstantiation, without the Declaration of the Church (as Scotus said); for although the fore-cited Scripture seem to us so plain, that it may compel any but a refractory man to believe it; yet it may justly be doubted, whether the Text be clear enough to enforce it, seeing most acute and learned men, such as Scotus was, have thought the contrary: thus far Bellarmine, unto whom I will add the Testimony of Cuthbert Tonstall, the learned Bishop of Durham.

(n) An satius autem fuisset curiosis omnibus imposuisse silentium, ne scrutarentur modum quo id fieret — an verò potius de modo quo id fieret, curiosum quemque; sua relinquere conjectura, si ut librum fuit ante illud Concilium; modo veritatem corporis & sanguinis Domini in Eucharistia esse fateatur, quæ fuit ab initio ipsa Ecclesia fides: Tonstall de Eucharistia lib. 1. pag. 46.

(o) Memini Tonstallum Episcopum sepius narrasse Innocentium tertium incon-sultius fecisse quod transubstantiationis opinionem articulum fidei fecisset. Quum autem liberum fuisset vel se vel aliter sentire. Vita Bernardi Gilpini pag. 40.

(p) Ita ut Scotus (quod et Episcopus Tunstallus sæpenumero ingenuè fatebatur) existimaret; multo melius faciliusque potuisse Ecclesiam uti commodiore interpretatione verborum in sacra cæna. Re-vertens cum antiquis Patribus de sacra Cæna loquendum iudicavit Episcopus, et Transubstantiationis opinionem mittendam esse. Illud etiam idem Tunstallus ex scriptis et sermonibus affirmare solebat, Innocentium tertium nefecisse quid ageret, quando Transubstantiationem inter articulos fidei posuit: dicebatque Innocentium doctis circa se hominibus causasse: adeo equidem, inquit Tunstallus, si ipse fuisset ei à Consilio, non dubio me petuisse Pontificem ab eo Consilio retraxisse. Vita Ber. Gilpini pag. 46.

His words are these (n); Of the manner and meanes of the Real presence, either by Transubstantiation, or otherwise, perhaps it had been better to leave every man, that would be curious, to his own conjecture, as before the Council of Lateran it was left: and Master Bernard Gilpin, a man most holy, and renowned among the Northern English, and one that was well acquainted with Bishop Tonstall, his kinsman, and Diocesan, saith (o); I remember that Bishop Tonstall often told me that Pope Innocent the third had done very unadvisedly in that he had made the opinion of Transubstantiation an Article of Faith: seeing in former times it was free to hold or refuse that opinion.

The same Bishop told me, and many times ingenuously confessed, (p) that Scotus was of opinion that the Church might better and with more ease make use of some more commodious exposition of those words in the holy Supper: and the bishop was of the mind that we ought to speak reverently of the holy Supper, but that the opinion of Transubstantiation, might well be let alone. This thing also the same Bishop Tonstall, was wont to affirm both in words and writings, that Innocent the third knew not what he did when he put Transubstantiation among the Articles of Faith, and he said that Innocentius wanted learned men about him, and indeed (saith the Bishop) if I had been of his counsel, I make no doubt but I might have been able to have dissuaded him from that resolution.

By this that hath been said, it appears that Transubstantiation was neither holden, nor known universally in the Church before the Lateran Council; twelve hundred years after Christ: and that when it began to be received as a matter of Faith, it was but believed upon the Churches authority; and this Church virtually and in effect was Pope Innocent in the Lateran Council, twelve hundred yeers and more after Christ; before which time there was no certainty, nor necessity of believing it; and the Council might have chosen another sense of Christs words more easie, and

in all appearance more true; there being no Scripture sufficient to convince it.

### Artic. 6. Of Images.

1. **H**onorius of Authun in France, saith, (q) *There is none that is godly wise, who will worship and adore the Crosse, but Christ crucified on the Crosse.*

2. Roger Hoveden, our native Historian, who lived in the beginning of this Age, condemned the adoration of Images; for, speaking of the Synodall Epistle written by the Fathers of the second Nicen Council, wherein Image-worship was established, he tells us; (r) that Charles the King of France sent into this Isle, a Synodall book directed unto him from Constantinople, wherein there were divers offensive passages, but especially this one, that by the joynt consent of all the Doctors of the East, and no fewer than 300 Bishops, it was decreed, that Images should be worshipped, (quod Ecclesia Dei execratur) (saith he) which the Church of God abhors.

3. Alexander (s) of Hales taught, that An Image is not to be worshipped in it self, but onely the person before, or by the Image, and so did Durand, and Alphonsus à Castro; wherein, Alexander was more moderate than his Scholler Aquinas, who taught, that the Image is to be worshipped in it self, and that with the same worship that the person is which it represents.

### Article 7. Of Prayer to Saints.

1. **A**lexander Hales disputing the point of Saintly Invocation, saith (t) *Solus Deus simpliciter est orandus, Sancti autem non simpliciter*, God onely is simply and above all to be invoked, the Saints not so; they are not απλως, simply and absolutely to be invoked. And this reason is, *magis tenent se ex parte Orantium, quasi coadjuvantes, quàm illius qui oratur*; the Saints are rather to be counted in the degree of such as pray, and are suitors themselves, as Assistants, and Coadjutors; than in the rank of such as are prayed and sued unto: so as the thing which he yields to the Saints, is this; that they are *tanquam mediatores*, and *quasi coadjuvantes*, (for those be his very words) as it were Mediators to God, as it were Comprecants, Competitioners, and Assistants, in making intercession to God on our behalf.

2. Aquinas, (u) albeit he stand for Saintly Invocation, yet he mislikes such manner of Invocation, as whereby either grace or glory is requested of them; and for this he grounds himself on that of the Psalmist; *gratiam et gloriam dabit Dominus*, Psal. 84.

12. *The Lord will give both grace and glory.* Now it is well known, that the Romanists crave both grace and glory of the Saints.

3. Yea, in the very darkest times of the Papacy there want d not some, who for certain reasons (recited by Gulielmus Alipho-

(q) Nullus sapiens crucem, sed Christum crucifixum adorat. Honor. Augustud. in Gemma animæ, ut citatur à Cassandro in consult. cap. de Imag.

(r) Carolus Rex Francorum misit Synodalem librum ad Britanniam sibi à Constantinopoli directum, in quo libro (ben prob dolor) multa inconvenientia, & vera fidei contraria reperiuntur; maxime quod pend omnium Orientalium Doctorum, non minus quàm trecentorum, vel et amplius Episcoporum, unanimi assensu confirmatum fuerit Imagines adorari debere, quod omnino Ecclesia Dei execratur.

Roger Hoveden, part. 1. Annal. an. 793.

(s) Alexander 3. part. quest. 30. art. ult. lib. 3. Sent.

Dist. 9. quest. 2. In verbo, Imago.

Tho. 3. part. qu. 29. art. 3. et alibi in 3.

Dist. 9. art. 1. de Imag. c. 20.

(t) Alex. Hal. part. 4. Quest. 92. membr. 2. art. 4. in fine.

(u) Tho. Aquin. 2a. 2æ. Qu. 83. art. 4. corp.

dorensis,



(w) His et similibus rationibus decepti sunt heretici: Decipiuntur et nunc nonnulli nostro tempore Christiani. Biel. in Can. miss. Lest. 30.

\* Propter istas rationes et consimiles dicunt multi, quod nec nos oramus Sanctos, nec ipsi orant pro nobis, nisi improprie: id est sc. quia oramus Deum, ut Sanctorum merita nos juvent. unde: Adjuvent nos eorum merita, &c. Guil. Altsiodor. in Summ. part. 4. lib. 3. tract. 7. cap. de Orat. quest. 6. † Alex. de Hales, part. 3. qu. 69. membr. 5. Artic. 2. Sect. 1. (x) Scotus negat meritum de condigno & tenet quod ultra gratiam tale opus acceptatur ad gloriam. Velosil. Advent. Theolog. in B. Chrys. & quatuor Doctor. Eccles. in tom. 8. Augustini quest. 13. (y) S. Thomas fas nimirum Theologie Scholasticæ in 1. 2. e. qu. ult. art. 5. & in Rom. 4. con-

statuit affirmat nullum esse in peccatore meritum suæ justificationis neq. ex congruo, neq. ex condigno. Vega in opuscul. quest. 6. de Justificat. (z) Qui [actus] secundum se consideratus absq. tali acceptatione divinâ secundum strictam iustitiam non fuisset dignus tali premio ex intrinsecâ bonitate quam haberet ex suis principiis, quod parer; semper enim præmium est majus bonum merito; & iustitia stricta non reddit melius pro minus bono; sed bene dicitur quod semper Deus præmiat ultra meritum condignum. Scotus in prim. Sentent. dist. 17. qu. 3. art. 2. (a) Loquendo de strictâ iustitiâ, Deus nulli nostro propter quæcunq. merita est debitor perfectionis reddendæ, tam iuste; propter immoderatum excessum illius perfectionis ultra illa merita. Idem in 4. dist. 49. qu. 6. (b) D. Uher's Answer to the Jesuit title of merits, pag. 347.

dorensis and (w) Gabriel Biel) resolved, that neither the Saints do pray for us, neither are we to pray unto them. with these and such like reasons (saith Biel) were the Hereticks deceived: and some Christians in our time are now deceived. And in this particular question now in hand, Altsiodorensis telleth us, \* that Many do say that we neither pray unto the Saints, nor they pray for us, but improperly: in respect we pray unto God, that the merits of the Saints may help us. For which he referreth us to the *Versicle*, used to be sung at the Feast of All-Saints.

### Article 9. Of Merits.

1. **A**lexander Hales (†) tells us of *meritum interpretativum*, so called, when as there is not any worthinesse in the Receiver, and yet God bestowes his gift out of his own liberality, as if the party had by his works merited the same, Et tamen in veritate non meruit, whereas in truth he did not merit this reward; unde meritum illud non ponit condignitatem in recipiente, nec in operibus ejus, sed solum ponit liberalitatem in dante; whence it is (saith he) that this kind of merit doth not make any condignity in the Receiver, or in his labours and works, but only bounty in the Donour, who out of his meer liberality confers his gift and reward upon him, ac si esset in ipso dignitas, as if there had been some worth in him. Thus far Halensis.

Velosillus in his Animadversions upon the writings of the Fathers and Doctors of the Church observeth (x), that Scotus held not merit of Condignity. And Vega saith (y), that Thomas Aquinas the flower of the School-Divines constantly affirmeth, that a sinner cannot merit his own justification, either of congruity, or of condignity: and thus have these men given in their Verdict; but now let us hear themselves speak.

2. There is no action of ours, (saith Scotus, z) that without the speciall ordinance of God, and his divine acceptation, is worthy of the reward with which God rewardeth them that serve him, in respect of the inward goodnesse that it hath from the causes of it; because alwayes the reward is greater than the merit, and strict Justice doth not give a better thing for a thing of lesse value. And again he saith (a) That (speaking of strict Justice) God is bound to none of us, to bestow rewards of so high perfection as he doth, the rewards being so much greater in worth, than any merits of ours.

3. The Prophet Daniel (saith (b) the learned Archbishop of Ar-

magh) hath fully cleared this case, in that one sentence Psalm 62. 12.

with thee Oh Lord, is mercy; for thou rewardest every man according to his works. Originally therefore, and in it self, this reward proceedeth meerly from Gods free bounty and mercy; but accidentally, in regard that God hath tyed himself by his word and promise, to confer such a reward, it now proveth in a sort to be an act of Justice, in regard of the faithful performance of his promise. For promise amongst honest men is counted a due debt; but the thing promised being free, and on our part altogether undeserved, if the promiser did not perform, and proved not to be so good as his word; he could not properly be said to do us wrong, but rather wrong to himself, by impaying his own credit. And therefore Aquinas confesseth, (c) That God is not hereby simply made a debtor to us, but to himself; in as much as it is requisite, that his own ordinance should be fulfilled.

4. Cassander saith (e), That both ancient and modern with full consent profess to repose themselves wholly upon the meer mercy of God, and merit of Christ, with an humble renunciation of all worthinesse in their own works; and this doctrine Cassander derives through the lower ages of the School-men, and later writers; Thomas of Aquine, Durand, Adrian de Trajeto (afterwards Pope Adrian the sixth) Clavem, and delivers it for the voyce of the then present Church.

(c) Non sequitur, quod Deus efficiatur simpliciter debitor nobis, sed sibiip-si; in quantum debitum est, ut sua ordinatio impleatur. Thom. 1. 2. a. quæst. 114. art. 1. ad tertium.

(e) Omnes enim tam veteres, quam recentes uno ore profitentur, remissionem peccatorum, & gratiam justificationis, neminem suis quamvis in speciem bonis operibus mereri — nec ab hac sententiâ abhorrent Scriptores Scholastici, & recentiores Ecclesiastici. Cassand. Consult. Art. 6. de Bon. operib.

**The**



# The Fourteenth CENTVRY,

FROM

The Year of Grace, Thirteen Hundred,  
to Fourteen Hundred.

Papist.

**W**Hat say you of this Fourteenth Age?  
Protestant.

In this Age Learning began to revive; for so it came to passe that divers Learned men among the *Greeks*, abhorring such cruelty as the *Turks* used against their Countrey-men the *Grecians*, left those parts, and fled into *Italy*. Now by their means, the knowledge of Letters, and study of Tongues, specially the *Greek* and *Latine*, began to spread abroad thorow divers parts of the west. Of this number were *Emanuel Chrysoloras* of *Constantinople*, *Theodorus Gaza* of *Theſsalonica*, *Georgius Trapezuntius*, *Cardinal Beſarion*, and others; in like sort also afterwards *John Capnio* brought the use of the *Greek* and *Hebrew* Tongues into *Germany*, as *Faber Stapulensis* observeth (f): And in the beginning of this Age, *Hebrew* was first taught in *Oxford*, as our accurate Chronologer *Mr. Isaacson* hath observed (g).

Now also lived *Nicholas de Lyra*, (h) a converted Jew, who commented on all the Bible.

q. 1. Of Supremacie.

In this Age there were divers both of the *Greek* and *Latine* Church who stood for Regall Jurisdiction against Papall usurpation; and namely, *Barlaam* the Monk; *Nilus* Archbishop of *Theſsalonica*; *Marsilius Patavinus*; *Michael Cesenas* General of the gray Friers; *Dante* the *Italian* Poet; and *William Ockham* (i) the

(f) *Lingua-  
rum cognitio,  
& maxime La-  
tinae & Grae-  
ce, (nam po-  
ſſet Hebrai-  
earum litera-  
rum studium à  
Joan. Capnio-  
ne excitatum  
eſt) circa tem-  
pora Conſtan-  
tinopolitana ab  
hoſtibus Chriſti  
expugnata, re-  
dire cepit, pau-  
cis Graecis, ni-  
mirum Beſſa-  
rione, Theo-*

*doro Gaza, Georgio Trapezuntio, Emanuele Chryſolora, illinc in Italiam receptis. Jac. Faber Stapulenſ.  
in præfat. in Comment. in Evangelia. (g) Mr. Henry Isaacſons Chronology ad an. Chr. 1314. (h) Nicholaus  
de Lyra, natione Anglicus, vir in Scripturis S. ſtudioſiſſimus. Trithem. de ſcriptor. Eccleſ. (i) Gul. Ockham,  
natione Anglicus, Joannis Scoti quondam diſcipulus, Trithem. de ſcriptor. Eccleſ.*

English

Englishman, sometime fellow of *Merton Colledge* in *Oxford*, fir-  
named the *Invincible Doctor*, and Scholler to *Scotus* the subtile  
Doctor: Now also lived *Durand de S. Porciano*. *Nilus* alledgeth  
divers passages out of the general Councils, against the Pope's  
Supremacy, and thence inferreth as followeth.

That, (k) *Rome* cannot challenge preheminance over other Seas,  
because *Rome* is named in order before them; for by the same  
reason *Constantinople* should have the preheminance over *Alexan-*  
*dria*; which yet she hath not. From the severall and distinct boun-  
daries of the Patriarchall Seas, he argueth, that (l) neither is *Rome*  
set over other Seas, nor others subject to *Rome*.

That whercas *Rome* stands upon the priviledge, that other pla-  
ces appeal to *Rome*; he saith (m), That so others appeal to *Con-*  
*stantinople*, which yet hath not thereby Jurisdiction over other  
places.

• *φ. Barlaam.*

*Barlaam* proveth out of the *Chalcedon Council*, [Canon 28.]  
That the Pope had not any primacy over other Bishops, from  
Christ, or *S. Peter*; but many ages after the Apostles; by the gift  
of holy Fathers and Emperours: If the Bishop of *Rome* (saith he, o)  
had anciently the Supremacy, and that *S. Peter* had appointed  
him to be the Pastour of the whole Church; what needed those  
godly Emperours decree the same as a thing within the verge of  
their own power and Jurisdiction?

• *φ. Marsilius of Padua:*

*Marsilius Patavinus* wrote a book called *Defensor Pacis*, on the  
behalf of *Lewis Duke of Baviere*, and Emperour, against the Pope,  
for challenging power to invest and depose Kings: He held, (p)  
that Christ hath excluded, and purposed to exclude himself and his Apo-  
stles, from principality, or contentious jurisdiction, or regiment, or any  
coactive judgment in this world.

His other Tenets are reported to be these (q):

1. That the Pope is not superiour to other Bishops, much lesse to the  
Emperour.
2. That things are to be decided by Scripture.
3. That learned men of the Laity are to have voyces in Councils.
4. That the Clergy, and the Pope himself are to be subject to Ma-  
gistrates.
5. That the Church is the whole company of the faithfull.
6. That Christ is the Head of the Church, and appointed none to be  
his Vicar.

(p) Ab officio principatus sive contentiose jurisdictionis, regiminis, seu coactivi iudicii, cuiuslibet in hoc se-  
culo, Christus seipsum & Apostolos exclusit, & excludere voluit. *Marsil. Patav. Defensor pacis* part. 2. c. 4.  
(q) *Catalog. test. verit. lib. 18.*

(k) οτι  
πρωτοῦ ἐν  
ἀειμνήσει, διὰ  
τὸτο, καὶ τὴν  
διαδοχὴν  
ἀρχαίων, ὅς  
ἐστι καὶ πρὸ  
Κωνσταντινῆς  
πόλεως.

*Nilus de pri-  
matu Papa lib.  
2. pag. 64.*

(l) καὶ μάλλον  
καὶ ὁ ῥώμης ὑπὸ  
ἐκείνης ἢ ἐκεί-  
νης ὑπὸ τῶν  
ῥώμης, ὅσα καὶ  
οἱ τῶτο τελέ-  
σασιν. id. ibid.  
pag. 66.

(m) ἀλλ' ὅτε  
ὁ τῆς Κωνσταν-  
τινῆς δευτέρου  
ἐκείνων διὰ  
τὸτο κατέστη.

(o) Nam si  
Episcopus Ro-  
manus antea  
primus fuisset,  
orbisq; terra-  
rum Pastor à

*S. Petro con-  
stitutus, ἔκ αὖ  
οἱ θεότατοι  
Βασιλεῖς Κων-  
σταντίνου τε*

*καὶ Ἰουλιανῆς  
ὡς αὐτοὶ κα-  
εἶοι ὅτις τῷ  
πρόφωτῷ  
νομοθετήσαντες*

*ἐλάτουν, Nun-  
quam sanctissi-  
mi Imperatores  
Constantinus &  
Iustinus ut de re*

*sui juris pro-  
mulgassent.  
Decernimus ut  
Romanus epis-  
copus primus*

*omnium Sacer-  
dotum sit, quia  
lege non opus  
fuisse. Bar-  
laam de prima-  
tu Pontificis c. 4.*

pag. 198.



(r) Quod Clerici sint & esse debeant iure subiecti potestati seculari, tum in solvendo distributis, tum in iudiciis, praesertim in causis non Ecclesiasticis, Marsilius de Padua, & Joannes de Janduno docuerunt Bellar. de Cleric. lib. 1. c. 28. Sect. postremo.

(s) Ego secundum formam iuris ab ipso sicut ab heretico appellavi legitime ad universalem Ecclesiam, & generale Concilium, Michael de Cezena, Epist. 12.

(t) Dantes Aligerius, vir tam in divinis Scripturis, quam in secularibus literis omnium suo tempore studiosissimus, pulsus patria omnibus diebus suis exilavit. Trithem. de scriptor. ecclesiast.

(u) Dixit Ludovico Imperatori: O Imperator, defende me gladio, & ego defendam te Verbo. Trithem. de scriptor. Eccles. verbo Guil. Ockham.

(x) Servus non est maior domino. Pilatus jurisdictionem habuit coactivam super Christum, eamque ordinariam, non usurpatam. Ockham lib. 6. Dialog. part. 1. cap. 4. (y) Stetisse lego Apostolos iudicandos, sedisse iudicantes non lego. Bern. ad Eugen. Ockham. ibid. cap. 3. (z) In Romano Indice prohibita sunt quae scripsit contra Joannem Pap. 22. Possevin. apparat. sacer. tom. 1. lit. G. pag. 709. (a) Si quid autem scripsero, correctioni Ecclesiae Catholicae, non Ecclesiae malignantium submitto. Ockham in Prologo compend. errorum Joan. Papae 22. (b) Non ideo solummodo vocatur Concilium generale, quia auctoritate summi Pontificis convocatur. Ockham. Dial. part. 1. lib. 6. c. 84. (c) Reges & Principes & nonnulli Laici, possunt si voluerint, ad generale concilium convenire, & ejusdem Concilii tractatibus interesse. Id. ibid. (d) Concilium generale, licet sit pars Ecclesiae militantis universalis, tamen non est Ecclesia universalis. Igitur temerarium est dicere quod concilium generale contra fidem errare non potest. Id. ibid. part. 1. l. 5. c. 25.

With this *Marsilius* of *Padua*, there joyned in opinion *John* of *Gandune*, and they both held, that (r) *Clerks* are, and should be subject to secular powers, both in payment of *Tribute*, and in judgments, specially not *Ecclesiastical*: so that they stood against the *Exemption* of *Clerks*.

*Michael Cezenas* General of the Order of *Franciscans*, stood up in the same quarrel, and was therefore deprived of his dignities by *Pope John* the two and twentieth, from whom he appealed (s) to the *Catholick universal Church*, and to the next general Council.

About this time also lived the noble *Florentine Poet*, *Dante*, a learned *Philosopher* and *Divine*, who wrote a book against the *Pope*, concerning the *Monarchy* of the *Emperour*; but for taking part with him, the *Pope* banished him (t).

ð. Ockam.

But of all the rest, our *Country-man* *Ockham* stuck close to the *Emperour*, to whom he said (u), that if he would defend him with the *Sword*, he again would defend him with the *word*. *Ockham* argueth the case, and inclineth to this opinion, that (x) in temporal matters, the *Pope* ought to be subject to the *Emperour*, in as much as *Christ* himself, as he was man, professeth, that *Pilate* had power given of *God* to judge him; as also, that neither *Peter*, nor any of the *Apostles* had temporal power given them by *Christ*, and hereof he gives testimony (y) from *Bernard* and *Gregory*. *Ockham's* writings were so displeasing to the *Pope*, as that he excommunicated him for his labour, and caused his *Treatise* or work of ninety dayes, as also his *Dialogues* to be put into the *black Bill of Books* prohibited and forbidden (z).

It is true indeed, that *Ockham* submitted his writings to the *censure* and judgement of the *Church*; but (as he saith, (a) to the judgement of the *Church Catholick*, not of the *Church malignant*. The same *Ockham* spoke excellently in the point of general Councils: He held, (b) that Councils are not called general, because they are congregated by the *Authority* of the *Romane Pope*; And that (c) if *Princes* and *Lay-men* please, they may be present, and have to deal with matters treated in general Councils.

That (d) a general Council, or that Congregation which is commonly reputed a general Council by the world, may erre in matters of faith: and in case such a general Council should erre, yet *God* would not leave his

Church destitute of all meanes of saving truth, but would raise up spiritual Children to Abraham, out of the rubbish of the Laity, despised Christians, and dispersed Catholiques (e).

## Object.

1. You have cited *Ockam*, who is an incompetent witness, inasmuch as he was an enemy to the Sea of Rome, and his Dialogues (you vouch) prohibited; and condemned:

2. You alledge him against the Authority of Councils, whereas he delivers not his own opinion, but only argues the case. And indeed, in the Preface to that work, he professeth, he intends not to declare himself, yet,\* before he comes to dispute against Councils, he doth in two several places, deliver his opinion, in the person of his Disciple, to be directly for the infallible Authority of Councils; saith the Jesuite in, His charity maintained by Catholiques, Part. 2. Chap. 5. p. 21.

## Sol.

1. His first Exception, that *Ockam* was an enemy to the Sea of Rome, and his Book condemned, is sufficient to confute his other exception; for it shews, that what he delivered there in those Dialogues against that Church, was construed both then, and by the Romish Inquisitors, condemning both the work, and the Authour: it shews (I say) that they held that to have been his own opinion; if otherwise, they would not have proceeded so sharply against him, for relating the opinion of others.

2. To his other main Exception, that what he there delivered, was not his own opinion, but spoken by way of Argument, I answer, that true it is, he there professeth, that amongst the discussion of many opinions, he will not particularly tell which is his own, and which is not, and adds this Reason of his so doing, *ut tam amici, quam inimici*, that both friends and adversaries may intend, not *quis est author*, who is the Authour of any sentence, or opinion, *sed quid dicatur*, not the Person, but the thing and matter it self; and so without partiality, respect *scribenda*, what were fit to be written, or held touching the point in agitation.

But it will not follow from hence, that none of those opinions are his own. Nay farther, it is the Request of the Disciple to the Master, (so calls he the Persons in the Dialogue,) that when He (to wit, the Master,) comes to the discussion of Assertions, which are diverse and contrary one to another, *tuam conclusionem minime, pratermittas*, he would not in any case omit, or passe by his own conclusion of the matter, or Argument, *quæ tamen tua sit, nullatenus ostendas*; and yet withall, not at any hand to declare which is his own Resolution: to which the Master yields his Assent.

And howsoever the Disciple in the place alleadged, to wit, the 25. and 28. Chapters disclaimes the Tenor of a Councils fallibility; yet cannot the Jesuite without repugnance to himself, thence conclude, that to have been the Opinion of the Authour,

(e) Quod si Concilium in hæresin laberetur, remanent alii Catholici, qui occulte vel publice prout expediret, audent fidem defendere Orthodoxam—potens est Deus de lapidibus, id est, Laicis rudibus, & abjectis pauperibus, & despectis Catholicis, Dei filios suscitare. Id. ibid. p. 1. l. 5. cap. 28.

\* Dialog. l. 5. part. 1. cap. 25. & c. 28.



seeing he formerly urged out of the Preface, that *Occham* professed, not to deliver any opinion of his own, therefore is not *this* his own.

Yet, (as is already observed) he promised to rank his own opinion amongst those delivered by the Master (though without marking it out by head) not amongst the proposals of the Disciple; who according to the ordinary method of those, and other Dialogues in that kind, doth only raise doubts, make objections, propose opinions only, that they may be answered and confuted.

Object.

*Occham* brings more Reasons for the infallibility of general Councils, than he doth for their fallibility.

Sol.

Be it so, yet 'tis a token he held, that general Councils might erre; for that all those Arguments he brings to prove the fallibility of Councils, he leaves unanswered; whereas he fully answereth all the objections against them.

#### ¶ Of Provisors.

We have heard the judgement of the learned abroad, touching Jurisdiction, Regall and Papall; let us now see the practice of our own Church and State.

(f) Statute  
of Provisors.

An. 25. Ed-  
ward 3. cap. 12.

Stat. an. 27.

Edw. 3. cap. 1.

Stat. an. 38.

Edw. 3. cap. 1.

(g) Ann. 13.

Richard. 2.

Statute an. 16.

Rich. 2. cap. 4.

¶ 5.

(h) Stat. ann.

11. Henr. 4.

cap. 8.

(i) In ea In-

quisitione com-

pertum fuit,

nonnullos vi-

ginti Ecclesias

& dignitates

ipsius Papae au-

thoritate possi-

dere, illisq; in-

super iisdem

privilegiis in-

clutum esse, et

sine modo atq;

numero nactus

licite retinere

possint. Antiq.

Britan. pag.

299.

In the Reign of King *Edward* the third, sundry express Statutes were made (f), that if any procured any Provisions from Rome of any Abbeyes, Priories, or Benefices in England, in destruction of the Realm, and holy Religion: if any man sued any Process out of the Court of Rome, or procured any personal Citation from Rome, upon causes, whose cognisance and final discussion pertained to the Kings Court, that they should be put out of the Kings protection, and their Lands, Goods, and Chattels forfeited to the King.

In the Reign of King *Richard* the second, it was enacted (g) That no Appeal should thenceforth be made to the See of Rome, upon the penalty of a *Præmunire*, which extended to perpetual banishment, and losse of all their Lands and Goods: the words of the Statute are, If any purchase or pursue in the Court of Rome, any Translations of Bishopricks, processes, and sentences of excommunication, Bulles, Instruments, or other things; they shall be out of the Kings protection, and their Lands and Tenements, Goods and Chattels forfeit to the King; and process to be made against them by *Præmunire facias*.

It was also enacted in the Reign of King *Henry* the fourth, (h) that all Elections of all Archbishopricks, Abbeyes, Priories, Deanries, and other dignities should be free, without being in any wise interrupted by the Pope. And indeed, it was high time to curb the Popes bestowing of Benefices on forrainers; for upon an Inquisition taken by *Simon Langham*, Archbishop of Canterbury, it was found (i), that some had above twenty Churches and dignities by the Popes authority, and were thereby further privileged to hold so many more as they could get without

without measure or number. Yea, the Romans and Italians were so multiplied within a few years in English Church-livings, that when King Henry the third caused a view thereof to be taken throughout the whole Realm, the summe of their revenues was found to be yearly, as *Mathew Paris* saith, (k) *Sexaginta millia marcarum*, threescore thousand marks; to the which summe the yearly revenues of the Crown of England did not amount.

By this that hath been said, it appears to be an untruth, which the Papists in their (l) Supplication, and the Authour of the Treatise called the *Prudentiall Ballance*, have given out, to wit, (m) That all the Kings of England unto King Henry the eight were Papists; for divers of them dyed before the grossenesse of Popery began; others of them, as namely King Henry the first and second, King John, King Richard the second, and Edward the third, opposed the Papacy. Now the very being and essence of a Papist consists in acknowledging the Popes Supremacy (n), which since these did not acknowledge, but withstood it; they cannot properly be termed Papists, though they were carried away with the errors of those times.

¶ Dante and Petrarch.

In this Age lived those famous Florentine Poets, Dante and Petrarch; as also our English Laureat, Chaucer; as also Joannes de Rupe scissa, or Rock-cliffe, and S. Bridget. And these found fault with the Romish faith, as well as with her manners. Dante in his Poem of Paradise, written in Italian, complains, that the Pope of a Shepherd was become a Wolf, and diverted Christs sheep out of the true way; that the Gospel was forsaken, the writings of the Fathers neglected, and the Decretals onely studied. That in times past war was made upon the Church by the sword, but now by a famine and dearth of the Word, which was allotted for the food of the soul, and not wont to be denied to any that desired it; that men applauded themselves in their own conceits, but the Gospel was silenced; that the poor sheep were fed with the puffs of winds, and were pined and consumed away.

Dante his words are these;

(o) *Produce et spande il maladetto fiore,  
Cha defuiate le pecore et gli agni,  
Però che fatto ha lupo del pastore.*

*Per questo l' evangelio i dattor magni*

*Son derelitti; et sola à i decretali*

*Si studia si; che pare, à i lor viuagni,*

*A questo intende 'l papa e Cardinali.*

Which may be thus Englished.

*She did produce, and forth hath spread  
The cursed flower, which hath misfed*

(k) *Math. Paris. in Henr. 3. ad an. 1240.*

—*Rex per singulos Comitatus Angliæ fecit inquiri summam reddituum Romanorum,*

*et inventum est, quod ad tantundem pecunia ascendisset,*

*quantum redditus ipsius, videlicet 60. millia Marcarum puri redditus, exceptis aliis variis emolumentis.*

*Math. Westmonast. ad an. 1245. in Henr. tertio.*

(l) The Papists Supplicat. answered by

*Gabr. Powel.*

(m) *Prudentiall Ballance*

*cap. 21. that all our Christian English Kings to King Henry 8. were Roman Catholikes.*

(n) *Bellar. lib. 3. de Eccles. milit. cap. 2.*

*Secl. Nostra.*

(o) Dante

*Canto. 9. del paradiso, pag. 483.*

The



The sheep and lambs, because that then  
 Shepherds became fierce wolves, not men.  
 Hereupon the Gospel clear,  
 And the ancient Fathers were  
 Forsaken; then the Decretals  
 By the Pope and Cardinals  
 Were onely read; as may appear  
 By th' salvage of the gowns they wear.

(p) *Id. ibid.*  
*Canto 18. p.*  
*538.*

Again, (p) *Già solea con le spade far guerra;*  
*Ma hor si fa, togliendo hor qui hor qui vi*  
*Lo pan; ch' el pio padre a nessun serra.*

I th' dayes of old with sword they fought,  
 But now a new way they have sought,  
 By taking away now here, there then,  
 The bread of life from starved men;  
 Which our pious Fathers ne're denyed,  
 To any one that for it cryed.

Again,

(q) *Id. ibid.*  
*Canto. 29. pag.*  
*601.*

(q) *Per apparer ciascun in gligna, et face*  
*Sue inventioni, & quelle son trascorse*  
*Da predicatori; e'l vangelio stace:*  
*Non disse Christo al su' primo convento,*  
*Andate, & predicate al mondo ciance;*  
*Ma diede lor verace fondamento:*  
*Et quel tanto sonò ne le sue guance,*  
*Si cli à pugar, par accender la fede,*  
*Del' evangelio fero scudi & lance.*  
*Hora si va con motti et confiscade,*  
*A predicar; & pur che ben si rida,*  
*Confi' a' cappuccio, & più non si richiede*  
*Matal ucel nel' bechetto S' annida:*  
*Che se'l vulg il vedesse, vederebbe*  
*La perdonanza, di che si confida,*  
*Per cui tanta stultitia in terra crebbe;*  
*Che senza prova d' alcun testimonio*  
*Ad ogni, promessa, si converrebbe;*  
*Di questo n' grassa l' porco Sant Antonio*  
*Et altri anchor, che son assai più porci,*  
*Pagando di moneta senza conio.*

Christ said not to th' Apostles, Go  
 And preach vain toys the world unto:  
 But he did give them a true ground,  
 Which onely did in their ears sound.  
 So providing for to fight,  
 And to kindle faith's true light,

Out of the Gospel they did bring  
 Their shield and spears i' effect the thing  
 Now the way of preaching, is with royes  
 To stusse a Sermon; and herein joyes  
 Their teachers; if the people do but smile  
 At their conceits, the Frier i' the mean while  
 Huffle's up his Cowl, and is much admir'd  
 For that's his aim; there's nothing else requir'd  
 But in his hood there is a nest  
 Of birds, which could the vulgar see,  
 They might spie pardons; and the rest,  
 How worthy of their trust they bee.  
 By these their Indulgences and Pardons,  
 [ And by their Friers absolutions ]  
 Such follies on the earth abound,  
 That without proof or other ground  
 Of testimony, men agree  
 To any promise that made can bee:  
 By this, St Anthony piggs grow fat,  
 And such like Pardoners; so that  
 Hereby they feed the belly and the groin,  
 Paying their people with counterfess coin.

Here we see how the Poet taxeth papall Indulgences which the Friers vented, enriching themselves by marting such pardons, or Bulls signed or sealed with Lead, for which the people paid current money; he also taxeth such as vainly trusted to such pardons; as also the fond conceit they had of being shriven and absolved in a Monks cowl, as if some rare vertue had laid in that Cuculla, or Capuccio, alluding (belike) to the Monks hood, or Friers cowl, as if the fashion thereof had resembled the Cuckow.

The same Dante in covert terms, calleth Rome the Whore of Babylon mentioned in the Apocalyps; his words are these (r).

(r) Dante *Inferno* Canto 19.  
 pag. 120.

Di voi pastor s' accorse l' uangelista;  
 quando colei, che fiede soua l' acque,  
 putaneggiar co i regi à lui s' uista;  
 Quella; che con le sette teste nacque,  
 et da le diece corna hebb' argomento,  
 fin che uirtute al suo marito piacque.

The Evangelist meets with you well  
 You [Romish] Pastours; when he doth tell  
 How he did see the woman, which  
 Sits on the waters [that foul witch]  
 To play the whore with Kings; that Beast  
 That born was with seven horns at least.

And



*And had the sign of some ten more  
T'appease her husband by their power.*

The Authour alludes to that in the *Revelation*, of the great Whore that sitteth on many waters, *Revelat.* 17. 1. and of the beast that beareth her, which hath seven heads, and ten horns, *vers.* 7. with whom the Kings of the earth commit fornication, *Chap.* 18. v. 3.

Francis Petrarch the Laureat Poet, and Archdeacon of Parma, a man excellently skilled in the Scriptures, and one who (as *Trithe- mias* saith (s), revived Learning after it had been a long time decayed, speaks more fully, saying (t);

(s) Fr. Petrar-  
cha vir in di-  
vinis scripturis  
eruditus, li-  
teras humani-  
tatis post longa  
silentia mortu-  
as (ut ita dix-  
erim) ab Infe-  
ris revocavit  
ad superos.  
Trithe. de script.  
Eccles.

(t) Petrar-  
cha.  
Sonetti 92. pag.  
85. part. 1.

*Del' empia Babylonia, ond' è fugitta  
Ogni vergogna, ond' ogni bene è fuori,  
Albergo di dolor, madre d' errori,  
Son fugiti' io per allongar la vita.*

*Out of wicked Babylon  
By Gods help at length I am gone;  
From which all shame is banished,  
From which all good is vanished.  
The Lodge of grief and misery,  
The Mother of all Heresie.*

(u) Petrarch.  
part. 1. Sonet-  
ti 108. pag.  
149. in tom. 4.  
Basil. 1581.

And elsewhere he speaks as roundly (u);

*Fontana di dolore, albergo d' ira,  
Scola d' errori, e templo d' heresia,  
Gia Roma, hor Babylonia, falsa e ria  
Per cui tanto si piagne; e si sospira.  
O fucina d' inganni, o prigion d' ira;  
Ove I ben more, e i mal si nutre e cria;  
Di vivi inferno, un gran mira col fia,  
Se Christo te co al fine non sad ira.*

*well-spring of grief, and fierce wraths Hospitall,  
The School of error, temple of Heresie;  
Once Rome, now Babylon, most wicked, all  
with sighes and tears bewail thy piteous fall.  
Thou Mother of deceit, bulwark of Tyranny,  
Truths persecuter, nurse of iniquity,  
The Living's Hell; a miracle it will bee,  
If Christ in fury come not against thee  
Most shamelesse whore.*

(x) Plus  
Quintus tria  
ejus cantica  
abradi jussit.  
Bellar. in Ap-  
pend. ad librum  
de Pontif. c. 21.  
(y) Petrarch.  
pag. 113. Ve-  
net. 1600.

These sayings of Petrarch did so gall the Pope, that *Pius Quintus* hath caused three Sonnets to be razed (x) out of Petrarch; and so indeed I found in the Petrarch which I used, *Mancano tre sonnetti* (y), that three Sonnets were wanting; but that which I have al-  
ledged, is found in the Basil edition. Papist.

## Papist.

Bellarmino saith (z), that *Petrarch* spoke thus of the Court of Rome, and not of the Church of Rome; of Rome's corruption in manners, not in doctrine.

## Protestant.

This answer will not serve: for though *Petrarch* might mean the Court, by the name of *Babylon*, and by imputing to it Covetousnesse and Licentiousnesse; yet when he charges Rome with Idolatry, and calls it the Temple of Heresie, can this be intended of the Court of Rome? or of corruption onely in point of life? Besides, if any should think, that *Petrarch* spoke thus onely in a Poeticall vein, he is the same man in Prose in his Latin Epistles; for therein addressing his speech to the Sea of Rome, he saith (a); Thou art that famous, or rather infamous harlot, which committest fornication with the Kings of the earth; the self-same strumpet thou art, which the sacred Evangelist saw in the Spirit; the self-same, I say thou art, and no other; having thy seat upon many waters: then he speaks of her doom, saying (b); what other end doest thou expect, but the same prophesied by John: Great Babylon is fallen, is fallen, and made an habitation for devils? But thou, my dear friend, with the same Apostle hear another voice speaking from heaven, Come out of her my people, and be not partakers of her iniquities, that so you may receive none of her stripes.

## P. Chaucer.

To these two *Italians* (to make up a Triumvirate of famous Poets) we may joyn our English Laureat Sir *Geoffry Chaucer*. This noble Knight, who by marriage was brother in-law to *John of Gaunt*, Duke of *Lancaster*, found fault with the Faith, as well as the manners of the *Romanists*, in his dayes, as may appear by these instances following. Of *St. Peter's* succellour he saith (c), in the *Plow-mans Tale*.

\* Peter was never so great a fool,  
To leave his † Key with such a \* Lorrell,  
Or take such cursed such a tool;  
He was advised nothing well,  
I trow they have the key of hell.  
Their Master is of that place Marshall,  
For there they dresse them to dwell;  
And with false Lucifer there to fall;  
They been as proud as Lucifer,  
As angry, and as envious;  
From good faith they been full far,  
In covetize they been curious.

This, and much more doth he utter in the person of a simple Ploughman, implying thereby, that the meanest Country-body

(z) Non potuit Petrarcha, cum Roman, sine Avenionem, ob Curiam summi Pontificis, Babylonem appellavit, de fide, de religione, sed de vitiis tantum, quae tunc vivebant, ea dicere. Belar. in Append. c. 21.

(a) Famosa dicam, an infamis meretrix fornicata cum Regibus terrae. Illa equidem es, quam in Spiritu sancto vidit Evangelista, illa eadem inquam es, non alia, sedens super aquas multas: Petrarcha. Epist. 16.

(b) Quid expectas nisi quod Ioannes idem ait; Cecidit Babylon magna, & facta est habitatio demoniorum. Id. ibid. p. 730. Tu vero, amice, cum eodem Apostolo, audi vocem aliam de caelo dicentem, & ne participes scis delictorum eius, & de plagis eius. ibid.

(c) The Plow-mans tale in Chaucer.

\* Peter the Apostle.

† [Key] which the Papists say he hath of Heaven's gate.  
\* [Such a Lorrell] as the Pope.



in those dayes, could out of Gods Word, tell what was right and religious, and what otherwise; yea, and taxe the wickednesse and blindnesse of the Romanists in those dayes.

Touching their Shrift, Reliques, Pardons, and merit of works, he saith as followeth (d).

(d) Chaucer in  
Prolog. in the  
description of  
the Frier.

Full sweetly heard he Confession,  
And pleasant was his Absolution.  
He was an easie man to give pennance,  
There as he wist to have a good pittance.  
For unto a poor Order for to give,  
Is sign that a man is well shrive.  
For many a man is so hard of heart,  
That he may not weep though him smart.  
Therefore instead of weeping and of prayers,  
Men mote give silver to the poor Friers.

(e) The Pro-  
logue to the  
pardoners tale.

Touching the Pardoner he saith (e);  
Ne was there such another Pardoner,  
For in his male had he a pillowbere,  
Which as he said was our Ladies vail.  
He said he had a gobbet of the sail  
That Saint Peter had when that he went  
Upon the Sea till Jesu Christ him shent.

(f) The Par-  
doners tale.  
Chaucer.

In the Pardoners tale he saith (f),  
Myn holy pardon may you all warish,  
So that ye offer nobles, or sterlings,  
Other else silver spoons, brooches, or rings.  
Boweth your head under this Bull;  
Commeith up ye wives, and offereth of your wooll;  
Your names here I enter in my rolle anon,  
Into the blisse of Heaven shall ye all gon.  
I you a soile by mine high power  
Ree that offeren, as clean and eke cleer  
As yee were born.

(g) The Sum-  
moners tale.  
Chaucer.

And elsewhere he saith (g),  
The cleannesse and the fasting of us Freers,  
Maketh that Christ accepteth our prayers.

In the Romant of the Rose, he applyeth the name of Anti-  
christ, to that Sea, saying (h),

(h) The Ro-  
mant of the  
Rose, Chauc.

Of Antichrist's men am I,  
Of which that Christ saith openly;  
They have habite of holinesse,  
And lizing in such wickednesse.

Take

Take now a taste of the questions, which in the person of Jack Upland, he moves to the Frier.

Frier, saith he (i), why make ye men believe that your golden \* Trentals, sung of you, to take therefore ten or five shillings at the least; wole bring soules out of Purgatory? If this be sooth, certes ye might bring all soules out of pain, and that will ye nought, and then ye be out of charity.

Freer, what charity is this, to prease upon a rich man, and to entice him to die in a Friers cowle, and be buried among you, from his Parish Church; and to such rich men, give letters of Brother-hood, confirmed by your general seal; and thereby to bear him in hand, that he shall have part of all your Masses, Mat-rents, Fastings, Wakings, and all other good deeds done by you, and your brethren, both whiles he lives, and after his death? Why grant ye them the merit of your good deeds, and yet weeten never, whether God be apayd with your deeds; ne whether the party that hath that letter, be in state to be saved, or dam-ned?

Freere, why hear ye not poor folks shrift, but are Confessors to the rich, to Lords and Ladies, whom yee mend not? but they be bolder to pill their poor Tennants, and to live in lechery.

¶ John de Rupe Scissa.

In this Age John de Rupe Scissa was famous for Prophecies and predictions. The Chronicler reports of him as followeth (k): Pope Innocent about that time caused a Cordelier, whose name was John de Rupe scissa, (accused of Sorcery) to be burned in Avignon; because he was too sharp in his Sermons against the Sea of Rome, and because he had prophesied many things to come concerning the Popes, and amongst others said in plain terms, That the Pope would be one day like unto that bird, which being naked, was fledged and feathered by borrowing a feather of every bird; and then seeing her self so furnished, fat, and fair, she began to flutter and strike at others with her beak and claws; the other birds that had made her so gay, seeing her pride and insolency, redemanded their own feathers, and so left the poor bird naked, and starved with cold. The like (saith he; l) will one day befall the Pope: and for this he was taken and pronounced an Heretique: he began to prophecy from the year 1345. in the dayes of Pope Clement the Sixth; and divers of those things came to passe which he foretold. Thus far the Chronicle.

Froissart the Historian saith (m), Under Innocent the Sixth there was at Avignon a certain Franciscan Frier, endued with singular wit

(i) Chaucers Treatise called Jack upland. Against the Masse. \* A Trental is thirty Masses. Against works of Supercro-gation.

Of Auricular Confession.

(k) Le Pape Innocent fit bruler en ce temps (l' accusé de sorcellerie) un Cordelier nomme Jean de Roc-que taillade on Avignon, pource qu'il estoit fort aspre en ses sermons contre le siege Romain; et pource qu'il avoit prophetise beaucoup de choses advenir touchant les Papes. Jan. Francois le Petit. Le Grand. Chroni-que de Hol-land. tom. 1. lib. 3.

(l) Le semblable disoit il que ce seroit un jour du Pape, et pource fu: tenu et declare heretique. Il avoit com-mance a prophetiser des l'an. 1345. du temps du Pape Clement. 6. et vit on advenir plusieurs choses de ce qu'il avoit predict. id. ibid. (m) En ce temps ung frere mineur plein de grand Clergie & de grand entendement en la Cite D' Avignon estoit qui lo appelloit Frere Jehan de Roche taillade; le quel frere mineur le Pape Innocent 6 faisoit tenir en prison au chastell de Baignoux pour les grandes maravilles quil disoit a advenir. lo. Froissart. tom. 1. pag. 142.



and learning, called Joannes à Rupe-scissa, whom the Pope kept in prison in the Castle of Baignoux, for wonderfull things which he affirmed should come to passe, especially upon Ecclesiastical Prelates. This John offered to prove all his assertions out of the Apocalyps, and the ancient books of the holy Prophets: And indeed this Parable, or similitude of the Bird, may very well seem to be taken out of the Apocalyps; for there it is said, that The Kings of the earth gave up their power and strength to the Beast, Apocalyps 17. 13. but at length they shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire, v. 16. And this was it that he meant by the Parable of the Bird, namely, that Christian Princes which had endowed the Sea of Rome with large priviledges and possessions, would in time spoyl her, and leave her desolate, accordingly as St. John foretold.

¶ Alvarus Pelagius.

(o) Paupertatis  
professores, sed  
hereditatum  
successores.  
Alvar. Pelag.  
de placitu ec-  
cles. lib. 2. c. 54.

(p) Sed hodie  
Cellula nostro-  
rum Anachori-  
tarum Hypo-  
cristarum a mu-  
lierculis visi-  
tantur. Id. ibid.  
lib. 2. c. 51.

(q) Perpluri-  
mos annos de  
laere Contubi-  
na qualibet die  
surgunt. l. 2.  
c. 27.

(r) Perpauci  
sunt hodie  
Presbyteri,  
maximè in  
Hispania, &  
regno Apulix,  
qui cum sint  
publici concu-  
binarii &c.  
Id. ibid. lib. 2.  
c. 7.

(s) Defecit ho-  
die in Ecclesia  
Spiritus proph-  
tie. Id. l. 2. cap. 5.

(t) Vir in divinis scripturis eruditus. Trithem. (u) In statu [Innocentia] nullus fuisse mendicus, ergo juxta ejus statum nisi legis necessitate urgente non voluit esse, nec debuit mendicus; unde consequitur, quod nec unquam Christus fuit sponte mendicus. Lex precipit, Omnino indigens & mendicium non erit inter vos, Deut. 15. Armachanus serm. 1. fact. in vulgari apud crucem S. Pauli London. 1356.

Alvarus Pelagius wrote a book of the Lamentation of the Church, wherein he notably taxed Monasticall vowes; for speaking of the Monks and Cloysterers of his Age, he saith (o), they professed poverty, and yet expected other mens states and inheritances. And speaking of Priests and Votaries which had vowed chastity, he saith of them (p), That the Cells of Anchorites were daily visited by women; and in another place (q); Priests for many years together do arise every day from their Concubines sides, and without going to Confession, say Masse. And again, (r) There be few Priests in these dayes in Spain and Apulia, which do not openly foster Concubines. He saith, (s) that now adayes, The Law is perished from among the Priests, and Vision among the Prophets, and that is fulfilled which is written, 1 King. 22. 22. I will go out and be a false spirit in the mouth of all his Prophets.

¶ Armachanus.

In this Age the Church and State of England was much burthened with the order of Franciscan Friers; insomuch as Richard Fitz-Ralph, an Irishman, Chancelour of Oxford, Archbishop of Armagh, and Primate of Ireland, a learned Divine, as Trithemius saith (t), wrote and preached against the begging Friers.

In his Sermons at Pauls Crosse in London in the year 1356, he taught (u), That Christ did not undertake any such voluntary poverty, as the Friers vow; he held it an unchristian course to be a wilful beggar, as being condemned in the fiftenth Chapter of Deutero-

He discovered (x) the Friers hypocrisie, in that though they pretended poverty, yet they had houses like the stately Pallaces of Princes, Churches more costly than any Cathedral Churches, more and richer ornaments than all the Princes of the world, more and better books than all the Doctors of the world; cloysters and walking places so sumptuous, stately and large, that men of Arms might fight on horseback, and encounter one another with their spears in them: and their Apparell richer than the greatest Prelates.

(x) Id. ibid.  
Serm. 4.

The contentions between *Armachanus*, and the Friers, grew so hot, that *Armachanus* went in person to *Avignon* (y) where Pope *Innocent* the sixth kept his Residence, and there in the presence of the Pope, and the four orders of Friers he declared his opinion, and maintained such propositions as he had formerly held and publicquely taught: the issue was this; the Pope had such use of these Friers, and the Friers had such store of money, (as *Walsingham* saith) that they procured favour in the Popes Court; so that *Armachanus* could not prevail; though (as the same (z) *Walsingham* saith) He proved the cause stoutly and manifestly against them.

(y) Comparantibus tam Archiepiscopo quam Fratribus in Avinione coram P. Innocentio sexto, An. D. 1357. Richardus publice protulit & legit propositiones suas.

Trithem. de his Rich. Archiep. Ardman.

(z) Armachanus opinionem suam erga Fratres coram summo Pontifice din. pluresq. sustinuit, & ipsos manifeste a suis deviasse regulis multis rationibus demonstravit. Sed tandem (pro dolor) Clero Anglicano sibi subrahente promissa, & exuberante in Curia Fratrum satis magna pecunia adhibente pendente, Fratres sua privilegia sicut ante sub data nova obtinuerunt.

Walsingham Edward tertio. Id. ibid. (a) Trithem. and Mr. God-

To speak yet a little more of our home-bred witnesses: now lived *Richard de bury*, Bishop of *Durham*, born at *St. Edmundsbury* in *Suffolk*, and son to *Sir Richard Angerville* Knight; he wrote *Philobiblon* (a), and had alwayes in his house many Chaplains that were great Schollers; Of which number were *Thomas Bradwardine*, Confessour to King *Edward* the third, and consecrated Archbishop of *Canterbury*, but never inthronized; *Richard Fitz-Ralph*, *Walter Burley*, and *Robert Holcot* the Dominican.

#### ¶ Bradwardine.

*Bradwardine* was sometime fellow of *Merton Colledge* in *Oxford*; and commonly called *The profound Doctour*. He taught the Article of free Justification through Faith in Christ, the principal foundation of Christian Religion. He complains, that the same had happened to him in this cause which sometime fell out with *Elias* the Prophet. Behold (saith he, b) I speak it with grief of heart, as in old time against one Prophet of God, there were found eight hundred and fifty Prophets of Baal: So at this day, in this cause, how many (O Lord) do now fight with Pelagius for free-will against thy free grace, and against Paul the spiritual Champion of grace? how many at this day reject free grace, and onely declare free-will to be sufficient unto Salvation? for the whole world almost is gone after Pelagius into error. Arise therefore, O Lord, and judge thine own cause.

win in his Catalogue of Bishops. (b) Ita & hodie in hac causa, quot Domine, hodie cum Pelagio pro libere arbitrio contra gratuitam gratiam tuam pugnant; & contra Paulum pugilem gratie spirituales? — Tanti enim penè mundus post Pelagium abiit in errorem: Exurge igitur Domine, & iudica causam tuam. Tho. Bradwardin. Prefat. in libros de causa Dei contra Pelagium.



## D. Taulerus.

(c) Hunc vi-  
rum, ut sus-  
pectum circa fi-  
dem contempsit  
Io. Eckius, sed  
egregie eum de-  
fendit Ludovi-  
cus Blosius.  
Bellar. de  
scriptor Ecclef.  
(d) Religiosi  
utiq; adeo fon-  
tem reliquerunt  
aqua viva  
(Jerem. 2.) ut  
in fundo suo  
parum aut ni-  
hil luminis &  
vitæ habeant.  
Taulerus.  
serm. in As-  
cens. Dom.  
Marc. ult.  
(e) Et licet  
multa isti opera  
grandia & ap-  
parentia per-  
ficient, ut quod  
pro indulgentiis  
(ut vocant)  
consequendis  
circumvent,  
quod orationi  
insistent, quod  
pectora tun-  
dunt, quod pul-  
chras con-tem-  
plantur Imagi-  
nes, quod ge-  
nua flectunt,  
quod totam per-  
vagantur civi-  
tatem, nihil ta-  
men horum ac-  
ceptum est Deo  
in illis. Qua-  
re & quod amo-  
rem, & inten-  
tionem suam in  
his omnibus  
non ad Deum  
referunt, sed  
contorquent ad

Now also lived that famous Preacher *Taulerus* at *Strasbrough* in *Germany*; *Bellarmino* tells (c) us, that *Eckius* (*Luthers* great An-  
tagonist) suspected *Taulerus*, that he was not a sound Catholike; but *Lewis Blosius* hath notably defended him; the truth is, his judgment was reasonable clear, considering the time wherein he lived. For instance sake; he saith (d), There be many, and they of the religious sort, that have forsaken the fountain of living waters, and digged themselves pits, that can hold no water, *Jerem. 2. 13.* and these (saith he) are wholly addicted to their own Institutes, orders, and outward exercises: now though they perform many and great works in appearance, yet it is not their going on procession and pilgrimage, to procure pardons and indulgences, (as they call them) it is not all their Orizons, their knocking on their breast, their gazing on curious pictures and images, and their bowing of the knee before them: all this (saith he, e) will not make their service acceptable to God: and why? because that in doing this, they direct not their affections and intentions unto God, but di-vert them to the Creature.

He saith (f), There be many that go under the name of Reli-  
gious, who take great pains in set Fasts, Wakes, and Vigils, Ori-  
zons, and frequent thrift; and think they shall be saved and justi-  
fied by these bodily exercises onely; but it cannot be so, for God  
also requireth the heart. He saith, (alledging the Prophet *Esay*,  
64. 6.) that all our righteousnesse is as filthy clouts; and that there-  
fore we must not put our trust, or repose our confidence in any  
thing that is ours, be it our words or works, but in God.

He commends unto us (g) the practise of the woman of *Canaan*; and farther saith, he knew a Virgin who took the like course, and obtained her request; Now we know the practice of the woman of *Canaan*, of whom *S. Chrysostome* long before him observed (h); that she intreated not James, nor John, nor came to Saint Peter, but break-  
ing through the whole company of them, said; I have no need of a Media-  
tour, but taking repentance with me for a spokesman, I come to the foun-  
tain it self.

By that which hath been said, we see what *Taulerus* thought touching humane traditions, mans merits, and Saintly Invoca-  
tion.

In this Age also lived *Gregorius Ariminensis*, whom *Vega* styles (i),  
The most able and carefull defender of *St. Augustine*. This Learned

creaturas. Idem. Dominie. 18. post Trinit. serm. 2. Math. 22. (f) Multi sunt qui Religiosi vocantur, qui magna  
quædam adsumant exercitia, verbi gratia, Jejunia, vigiliæ, orationes, crebras confessiones; credunt nam-  
que se ob sola externa opera justificari & salvari posse, quod utique fieri non potest; etiam cor exigit Deus. Id.  
Serm. in Falso de uno aliquo Confessore, Luc. 11. (g) Faciendum, quod mulierem Chananicam fecisse ex E-  
vangelio didicimus: quid enim illa fecit? accessit ad Dominum. Id. Dominie. 2. Quadrages. Math. 15. exiens  
Iesus, secessit in partes Tyri & Sydonis. (h) Chrysost. in dimissione Chananæ; see Cent. 5. (i) Valens ille Gre-  
gor. Ariminensis maximus & studiosissimus Dni Augustini propugnator. Vega in Opus. de Justificat. quest. 6.

School-

Schoolman in his book upon the Sentences, hath diligently confuted divers tenets which are now holden by the Church of Rome touching predestination, Original sin, Free-will, the merit of works, and other points.

¶ The former witnesses vindicated.

Papist.

You have produced divers witnesses; but Mr. Briereley excepteth against them (k); and namely against Nilus, as erroneous touching the proceeding of the Holy Ghost, as also a professed adversary to the Roman Church; inasmuch as his book is put in the Catalogue of books forbidden (l). And as for John de Rupe-scissa, William of St. Amour, Petrus Blesensis, Ockam, and Scotus, they were such as onely reproved the life and manners of the Clergy (m).

Protestant.

If you barre Nilus from witnessing on our behalf, because he erred in the point mentioned, by the like reason may we challenge Damascen, whom you usually produce on your behalf, as also others of the Greek Church.

Neither can you disable his testimony, because he wrote against the Popes primacy and Purgatory; he had no personall quarrell with the Bishop of Rome (for ought we know) he might give his judgment on these points, and be impartial: if the Pope forbade his book, there be other good men that approve it, and that for the proofs and reasons which he brings.

Touching the other exception; for the preventing thereof, I have purposely given instance in this Catalogue in points of faith, and sparingly alledged such as onely taxed Romish corruptions in life and manners; which yet is oft-times accompanied with error in judgment: for as Ockam saith (n); Because evil manners blind the judgment, therefore every Assembly which may erre notoriously in manners, may erre against the Faith. Besides, William of St. Amour (as hath been said) opposed their Monkish vowes, which is a Doctrinal point; Ockam opposed the Popes Supremacy, which is a Dogmaticall point: Peter of Bloix, and John de Rupe-scissa, held the Pope to be Antichrist, and Ockam and Scotus held with us in divers doctrinal points.

¶ John wickliffe.

And now having cleared this coast, I come to speak of our Countrey-man John wickliffe; he was born in the North, where there is (near to the place where I live) an ancient and worshipful house, bearing the name of wickliffe of wickliffe: He flourished about the year 1371. was Fellow of Merton-Colledge, Master of Ballioll-Colledge in Oxford, where he commenced Doctour, and was chosen Reader in Divinity. In his publique Lectures at Ox-

(k) Prot. Apo-  
logy in the  
Author's  
advertisement  
in the Mar-  
gine. 1612. (h)  
(l) Nilus  
Thessalon.  
contra Pope  
Prim. alius Il-  
lyrico suppo-  
situs, ponitur in-  
ter libros prohi-  
bitos, in In-  
dice lib. prohib.  
jussu Concilii  
Trid. Hanov.  
1611. (m) Prot. A-  
pol. tract. 2. cap.  
2. sect. 2. pag.  
328. (n) Mali mores  
excecant intel-  
lectum, & ita  
qui potest pec-  
care, potest in-  
dere in errorem  
etiam contra  
fidem. Ockham  
Dialog. part. 1.  
lib. 1. cap. 20.

ford



ford he shewed himself a Learned School-man, in his ordinary Sermons a faithfull Pastour of the Church, for whose use and benefit he translated the whole Bible into the vulgar tongue; one Copy whereof written with his own hand, is extant in St. John Baptist Colledge in Oxford. In his writings he spoke and taught against the then corrupted doctrine of the Church of Rome, and specially against the order of the begging Friars, exhibiting a complaint to the King and Parliament against the Orders of Friars; which thing created him the hatred of divers prelates, but many good men favoured him.

Papist.

Were there many that took part with *Wickliffe*, and followed his doctrine? and were those of the better rank, or onely some mean persons?

Protestant.

He was highly favoured of the Nobility, the City of London, and the University of Oxford. He was publicely born out (as *Parsons* confesseth, o) by John of Gant, and Lord Henry Piercy, the one of them Duke of Lancaster, the other Marshall of England. And *Walsingham* saith (p), That when *Wickliffe* personally appeared before the Prelates, who purposed to put the Popes Mandate in execution, Lewis Clifford came with a Prohibition from the Queen, charging them not to give sentence against him; whereupon they were sore affrighted, and desisted.

In like sort, another time he escaped their hands, by the means of the Citizens, Burgeses, and Commons of London, as the same *Walsingham* saith (q); and indeed the Londoners favoured him so much, that in all likelihood it stayed the Prelates from farther proceeding against him. But that which *Walsingham* most admires, is this; that *Wickliffe's* opinions were not onely entertained in Cities and Towns, but even in the University of Oxford it self, where was (as he saith, r) the very height and top of wisdom and learning. Neither did some young Students onely follow him, but even the chief of the University, Master Robert Rugge, Vice-Chancellor, and the two Proctors took part with him; as also *Nicholas Herford*, John Ashton of Merton-Colledge, John Ashwarby of Oriel-Colledge, Pastour of St. Maries Church; these being Preachers, and Bachelours of Divinity joyned with him, and were questioned on that behalf.

Thomas *Walsingham* specially notes (s), that when the Archbishop of Canterbury had sent *Wickliffe's* condemnation to Robert Rugge, Chancellor of the University of Oxford, to be divulged, he ap-

(o) Three Con-  
vers. of Eng-  
land, part I.  
ch. 10. nu. 36.

(p) De Curia  
Principisse Io-  
annæ Ludovi-  
cus Clifford  
pompose vetans  
ne presumerent  
aliquid contra  
ipsum sententi-  
aliter defini-  
re—timore  
concussi sunt.  
*Walsingham*  
in Rich. 2. pag.  
205.

(q) Non dico  
arives tantum  
Londinenses,  
sed viles ipsius  
civitatis sic im-  
pudenter inge-  
rere presumpse-  
runt in eandem  
capellam apud  
Lambeth, &  
verba facere  
pro eodem. Id.  
ibid. pag. 206.

(r) Oxoniense  
studium gene-  
rale quam gra-  
vi lapsu à sapi-  
entiae & scientiæ culmine decidisti. Id. ibid. pag. 200. Prædicaverunt ista, non in quibuscunque villis aut civi-  
tatibus, sed in ipsa universitate Oxoniæ, profectis diebus; Cancellarius pro tunc Magister *Nicholaus Herford*  
accerrimus sectator *Ioannis Wickliffe*, & quidam Canonicus *Leicestræ*, & alii. Id. ibid. p. 285. (s) *Robertus*  
*Rugge* diebus solennioribus commisit onus verbi huius quos scribit accerrimos *Ioannis Wickliffe* se & alios. *Philip-  
pus Rippendon* Canonicus de *Leycestræ* talia peroravit. In doctrina autem speculativa cuiusmodi est materia de  
Sacramento Altaris: ponam (inquit) custodiam erit meo, donec Deus aliter illustraverit, sive inbraverit corda  
eius. Id. ibid.

pointed them to preach that day, whom he knew to be most zealous followers of *wickliffe*; and among others, he ordained one *Philip Repington*, a Chanon of *Leiceſter*, to preach on *Corpus Chriſti* day, who concluded his Sermon with theſe words; *For ſpeculative doctrine* (ſaith he) *ſuch as the point of the Sacrament of the Altar is, I will ſet a barre on my lips, while God hath otherwiſe inſtructed or illuminated the hearts of the Clergy.* And afterwards, when Bulls came thick from *Rome*, from the two *Gregories* the Eleventh and Twelfth, againſt *wickliffe* and his doctrine; the whole *Univerſity* gave a teſtimony in favour of him, under their Seal, in their Congregation houſe in theſe words among others (t); *God forbid that our Prelates ſhould have condemned a man of ſuch honeſty for an Hereſique*: but there is nothing that may more amply teſtify the ſpreading of his Doctrine, than an Act of Parliament in the dayes of King *Richard* the ſecond, where it is related (u), that there were divers, preaching daily, not onely in Churches, and Church-yards, but alſo in Markets, Faires, and other open places, where a great Congregation of people is, divers Sermons containing hereſies, and notorious errors; for ſo they pleaſed to ſtyle it in thoſe dayes.

(t) *John Stow's Annals in Richard the ſecond. An. 1406. Oſob. 5.*  
(u) Statute Anno quinto Rich. 2. cap. 5.

## Papist.

Was Wickliffe's doctrine followed after his death?

## Protestant.

That which *wickliffe* taught, was neither born with him, nor dyed with him: indeed, if either the ſtrength or policy of man could have made it away, it had not continued, as it doth, to this day; for in the year 1378, Pope *Gregory* the eleventh directed his Bull to the *Univerſity* of *Oxford*, againſt the Doctrine and Articles of that learned man; even *Rome* it ſelf ringing of his opinions in that *Univerſity*: and *Walsingham* ſaith (x), that the Pope taxed the Heads of the *Univerſity* for the ſlight care they took in the ſuppreſſing of *wickliffe's* doctrine; and the ſame *Walsingham* complains, that thoſe of the *Univerſity* were long time in ſuſpence, whether they ſhould receive the Popes Bull with honour, or reject it with reproach. Afterwards *Gregory* the twelfth directed another Bull to *Oxford* againſt *wickliffe*. *Thomas Arundell* Archbiſhop of *Canterbury*, held a Councel at *Oxford*, and procured a viſitation and ſharp Inquiſition againſt the Heads of Colledges, Halls, and others ſuſpected of *wicleviſm*, or *Lollardy*: and this Conſtitution is to be ſeen in *Linwood* (y). Now this was but a Provincial Conſtitution; in comes the Councel of *Conſtance*, and condemnes *wickliffe*, cauſing his bones to be taken up (z), and burned fourty years (a) after his death and buriall: and this Mandate of the Popes was executed by *Richard Flemming* Biſhop of *Lincoln*, as *Linwood* teſtifieth, who lived at the time when this was done, to wit, in the year 1428. And thus was the canonical cenſure paſſed upon *wickliffe*, and his adherents: Now the ſecular power joyned with them; for in the dayes of King *Henry* the fourth and fifth, there was made

(x) *Diu in pendulo habebant utrum papalem Bullam deberent cum honore recipere, vel omnino cum dedecore reſutare.* Th. Walsingham in Rich. 2. pag. 200.  
(y) *Conſtitut. Provincial. Anglie in Gul. Linwood. lib. 5. cap. de Magiſtris. Sect. Quia in ſuperioribus lib. 5. cap. de Hæreſ. Finaliter.*  
(z) *Anno Dom. 1428. teſte Gulielmo Linwood, qui tunc vivebat.* Gloſſa in Provinc. Conſtitut. Angl. l. 5. tit. de Magiſtris in verbo Ioan. Wickliffe.  
(a) *Obiit Wickliffe ann. 1385.* Th. Walsingham Hypodigm. Neuſſ.



(b) Statute an.  
2. Henrici  
quinti. cap. 7.  
against Here-  
tic and Lollar-  
dry. & au. 2.  
Henr. 4. cap.  
cap. 15.

(d) Mr. Fox-  
es Church-  
story, vol. 1. in  
Rich. 2. pag.  
475. & c.

(f) Petrus Pain  
Anglus de Ci-  
vili dominio  
clericorum per  
tres dies disse-  
ruit. id. ibid.  
pag. 157.

(g) Petrus  
Pain Anglus,  
discipulus Wi-  
clephi, Pragm-  
cum libris illi-  
us profugerat.  
Cochleus Hi-  
stor. Hussit. lib.  
1. p. 8.

(h) De quibus  
& mihi ex An-  
glia quidam  
scripsit Episco-  
pus, esse sibi ad-  
huc hodie duo  
maxima volu-  
mina Wicle-  
phi, quæ mole  
sua videantur  
æquare opera  
B. Augustini.  
id. ibid. p. 7.

(i) Wickliff's  
Conformity to  
the Church of  
England by  
Tho. James.

(k) John  
Wickliff's  
Treatise against  
the orders of  
Friars. cap. 1.  
& 18.

(l) Cap. 12. &  
36. ibid.

(m) Cap. 13.

(n) Cap. 15.

(o) Cap. 16.

the Statute *de Hæretico comburendo* (b), whereby the *Wickliff's* and *Lollards* were adjudged to be burned.

After this King *Edward* the fourth sent mandatory Letters to the Governours in *Oxford*, to make search for *Wickliff's* books, and to burn them; and accordingly the Masters and Doctors did: Here is now both his bones and his books burnt; they thought (belike) to make sure work, and never to hear more of the man again: but so it was, that out of his ashes, as it were, there arose another Phoenix and generation of *Wickliff's* which renewed his memory and doctrine: belike then there were many that follow- ed his Doctrine; or else why made they so much ado? what needed so many Statutes, Letters, and Proclamations? so many Bulls, Councils, and Constitutions? Indeed there were many in *Oxford* (d), and elsewhere, and them of good note, who imbraced *Wickliff's* opinion after his decease.

In a word, *Wickliff's* doctrine was not contained within *England* onely, but it gave light to other Countries also; insomuch as one *Peter Pain*, (f) who was *Wickliff's* Scholler, and was sent with other Legats to the Council at *Basil*, went into *Bohemia*, whither he carried with him some of *Wickliff's* books, some part whereof *John Husse* translated into his mothers tongue, as *Cochleus* saith (g); who also reports, (h) how one of the Bishops wrote to him out of *England*, that he had two Volumes of *Wickliff's*, which were almost as large as *St. Austin's* works.

Papist.

What taught *Wickliffe*? taught he as you do?

Protestant.

He taught the same in substance, that we do; as may appear by a Treatise (i) of *Wickliff's* Conformity with the now Church of *England*, both in doctrine and discipline. Besides, we may take a taste of his Tenets out of his Treatise against the Orders of Friars, wherein he saith as followeth.

First, (k) Friars seyen, that their Religion founden on sinful men, is more perfit than that Religion or Order, which Christ himself made.

Friars pursuen true Priests, and letten them to preach the Gospel (l) They pursuen Priests, for they reprovén their sins, as God bids; both to burn them, and the Gospel of Christ written in English, to most learning of our Nation.

Friars send out Ideots full of covetise to preach, not the Gospel, but Chronicles, fables, and leasings, to please the people, and to rob them (m).

Friars (n) by letters of Fraternity deceiven the people in Faith, robben them of temporal goods, and maken the people to trust more in dead parch- ment, sealed with leasings, and in vain prayers of Hypocrites, than in the help of God.

Friars (o) perverten the right faith of the Sacrament of the *Auter*, and bringen in a new heresie, they say it is an Accident withouten subject which heresie came never into the Church, till the foul seed *Satanas* was unbounden after a thousand years.

Friars

Friars (p) being made Bishops, robben men by extortion, as in punish- (p) cap. 19.  
ing of Sin for money, and suffren men to lie in sin, gotten of Antichrist false exemption.

Friars (q) teachen Lords; and namely Ladies, that if they dyen in Francis habit, they shall never come in Hell, for the vertue thereof. (q) cap. 20.

Men sayen, the Friars be not liegemen to the King (r), ne subiect to his Lawes. For though they stealen mens Children, (to enter into their orders) it is said, there goes no law upon them. (r) cap. 23.

Friars (s) saien apertly, that if the King and Lords, and other men stonden thus against their begging, and other things; Friars will go out of the Land, and come again with bright heads: And look whether this be treason or no? (s) cap. 27.

Friars (t) sayen, that though an Abbot and all his Covent ben open traitors, yet the King may not take from them an half penny. (t) Wickliffe's complaint to the King and Parliament. The 2. Article.

Friars (u) also destroyen the Article of Christian faith, I beliefe a common or general Church: for they teachen that tho men that shall be damned, be members of holy Church; and thus they wedden Christ and the Diuel together. (u) cap. 34. ib.

Friars (x) by hypocrisie binden men to impossible things, that they may not do; for they binden them over the Commandements of God, as they themselves say. (x) cap. 44.

Friars (y) wast the treasure of the Land, for getting Dispensations, vain pardons, and priuiledges. (y) cap. 44.

But of the pardon that men usen to day fro the Court of Rome, they have no sikernes (that is, certainty) by holy writ, ne reason, ne ensample of Christ, or his Apostles.

By this we see, that Wickliffe stoutly opposed those Innovators the Friars, who (like their successours the Jesuits) taught and practised obedience to another Sovereign than the King; persecution for preaching the Gospel; exemption of Clergy-men; the use of Legends in the Church, and reading of fables to the people; pardons and Indulgences; the heresie of an accident without a subject; singular and blind obedience: and lastly, works of Supererogation.

Now whereas Wickliffe was reputed an Hererick, it is likely, that this imputation was laid upon him especially by Friars, to whose innovations he was a professed enemy.

Papist.

Many exceptions are taken against Wickliffe, and namely, that he held (a); That God ought to obey the devill.

Protestant.

Our learned Antiquary of Oxford, Doctor James, hath made Wickliffe's Apology, and answered such slanderous objections as are urged by Parsons, the Apologists, and others.

Now for the objection made, there is neither colour nor savour of truth in it; there was no such thing objected to him in the Convocation at Lambeth; neither can his adversaries shew any such words out of any book written by Wickliffe, although he wrote

D d 2

very

(a) Wickliffe's Articulus sextus in Concilio Constantiensis damnatus scilicet. 8. Deus debet obedire diabolo. Bellar. in prefat. controversiar. Harding in Apologia Juelli part. 1. chap. 2. divis. 1.



(b) *Commentar.*  
in *Psal. p. 112.*  
teste *T. Jamesio*  
2: *Wickliffe*  
conformity.

very many. Indeed we find the quite contrary in his works, saith his Apologist; for *Wickliffe* saith (l), That the devil is cleped (that is, called) Gods Angel, for he may do nothing but at Gods suffering; and that he serveth God in tormenting of sinfull men. The phrase indeed is strange; and if either he, or any of his Schollers used such speeches, their meaning (haply) was, that God not in his own person, but in his creatures yieldeth obedience to the devil; that is, sometimes giveth him power over his creatures.

Papist.

(c) *Rhemist. an-*  
not. in 1 Peter  
2. sect. 8. and  
Parsons three  
convers. third  
part. ch. 3.

*Wickliffe* taught (e), That Magistrates and Masters are not to be obeyed by their subjects and servants, so long as they are in deadly sinne.

Protestant.

(d) *Alphon-*  
*sus a Castro ad-*  
*vers. heres. lib.*  
14. tit. Tyran-  
*nus. Gerson.*  
*prima parte*  
*con. v. Assertio-*  
*nes Joannis*  
*Parvi. fol. 81.*

Even as light House-wives lay their bastards at honest mens doors, so you falsely father this mis-begotten opinion on *Wickliffe*, which some of your own side say (d), belongs to one *John Parvus*, a Doctour of *Sorbone*.

But suppose *Wickliffe* said so, yet his words might have a tolerable construction; to wit, that a Prince being in state of mortall sin, ceased to be a Prince any longer; he ceased to be so in respect of any spirituall right or title to his place, that he could plead with God, if he were pleased to take the advantage of the forfeiture; but that in respect of men, he had a good title still in the course of mundane justice; so that whosoever should lift up his hand against him, offered him wrong (f).

(f) *D. Field of*  
*the Church-*  
*book. 5. chap.*  
*45. in fine.*  
—*Wickliffe*  
*thought that*  
*godless persons,*  
*howsoever Of-*  
*ficio in office*  
*and place, they*  
*be Kings and*  
*Bishops; yet*  
*merito, that is*  
*in merit, they*  
*are neither; be-*  
*cause they are*  
*unworthy to be*  
*either. D. Feild*  
*in Append. 2.*  
*part. p. 86.*

*Wickliffe* indeed admonisheth the King, and all other inferiour Officers and Magistrates, as elsewhere he doth Bishops; That he beareth not the sword in vain, but to do the Office of a King, well and truly to see his Lawes (rightly) executed, wherein if he fail, then he telleth him, that he is not properly and truly a King, that is, in effect (g) and operation; which words are spoken by way of exhortation: but so far was he from mutiny himself, or perswading others to rebellion, that never any man of his rank, for the times wherein he lived, did more stoutly maintain the Kings Supremacie in all causes, as well as over all persons Ecclesiasticall and Civil, against all usurped and forraign Jurisdiction; and one of his reasons was this, that otherwise he should not be King over all England, but *Regulus parvæ partis* (h), a petty Governour of some small parts of the Realm.

Papist.

(g) *Perdens*  
*nomen offici*  
*et ordinis in*  
*effectu. Jo. Wi-*  
*clev. de verit.*  
*script.*

*Wickliffe* taught (i), that so long as a man is in deadly sin, he is no Bishop, nor Prelate, neither doth he consecrate, or baptize.

Protestant.

(h) *Id. de fun-*  
*dum. leg. Angl.*

cap. 36. (i) *Brereleyes Prot. Apolog. tract. 2. cap. 2. sect. 4.* (k) *Num si aliter esse cupis, Episcopus esse non potes, nisi sis irreprehensibilis. 1 Timi. 3. Ambros. de dignit. Sacerdot. c. 4. tom. 4.*

embrace

embrace and follow the good work of a Bishop, a Bishop thou canst not be. The Provinciaall Councel saith (l), whosoever after the order of Bishop or Priesthood shall say, they have been defiled with mortall sin, let them be removed from the foresaid Orders.

The truth is, Wickliffe lived in a very corrupt time, and this made him so sharply inveigh against the abuses of the Clergy; but *abusus non tollit rei usum*; and yet Wickliffe writeth (m) against them that will not honour their Prelates. And he elsewhere expresseth his own meaning, that (n) It is not the name, but the life that makes a Bishop; that (o), if a man have the name of a Prelate, and do not answer the reason thereof in sincerity of doctrine, and integrity of life; but live scandalously and in mortal sin, that he is but a nomine-tenus Sacerdos, a Bishop or Priest in name, not in truth: Nevertheless his Ministerial Act may be available; for thus saith Wickliffe (p), Unless the Christian Priest be united unto Christ by grace, Christ cannot be his Saviour; *nec sine falsitate dicit verba Sacramentalia*, Neither can he speak the Sacramental words without lying, licet profint capacibus, Though the worthy receiver be hereby nothing hindered from grace.

## Papist.

Wickliffe held (q), that it was not lawfull for any Ecclesiasticall persons to have any temporall possessions, or property in any thing, but should begg.

## Protestant.

1. For the Lands belonging to Chaunteries, Abbeys, Friaries, Priories, Monasteries, and other religious houses, he was of opinion (r), that Kings might dispossesse them of them, and give them *genti facienti iustitiam*, to good and godly uses.

2. Concerning the other part of the objection; Wickliffe indeed commends a kind of Evangelical poverty, and withall alledgeth (s) that of Saint Paul to Timothy, That we are to be aspid, that is, contented, if we have lifelode, that is, living, and to be hiled, that is, covered withall, to wit, with food and rayment; nevertheless he did not debar Ministers from actual having, but from affecting the things of the world, which were to be renounced *per cogitationem & affectum* (t), in mind and affection, as he saith.

3. Lastly, touching begging, he was so far from joyning himself to the begging Friers, and their order, that he wrote a set Treatise against their order, as also he put up a petition to the Parliament against them (u).

## Papist.

Wickliffe and his Disciples went bare-footed, and basely clothed in course russet garments down to the heeles.

## Protestant.

Wickliffe went well apparelled, and kept a good table of that

dotata. De verit. Script. (s) Wickliffe's complaint to the Parliam. (t) ut clerici sint pauperes in facto, vel in animo, vel utriusque, & omnino quod caveant ab avaritia & fastu seculi. De ver. Script. (u) Parsons three, Convers. part. chap. 10, num. 37.

(l) Quicumque sub ordinatione Presbyterii vel Episcopatus mortali crimine se dixerint esse pollutos, a supradictis ordinationibus submovendos censuimus. Concil. Valentinum sub Damasco cap. 4. (m) Lib. Miscel. Wiclev in Mo. (n) Nomen non facit Episcopum sed vita. De verit. Script. (o) Quicumque nomine tenus Sacerdos, vel Episcopus qui non componat illi nomini ipsius nominis actionem, non est vere Episcopus vel Sacerdos. ib. (p) Nisi Christianus fuerit Christo unitus per gratiam, non habet Christum Salvatorem, nec sine falsitate dicit verba Sacramentalia; licet profint capacibus: Oportet enim Sacerdotem conscientem esse membrum Christi, et ut Sancti loquantur, quodammodo ipsum Christum. De verit. Script. (q) Parsons and Brevely. loc. citat. (r) Minus malum foret ut expropriata forent omnia temporalia quibus Ecclesia Anglicana est



(x) Inter alia peccata de quibus timeo, hoc est unum principium, quod consumendo in excessivo victu et vestitu, bona pauperum, deficiunt. De verit. Scrip.

(b) Decime sunt pura elemosyna et parochiani possunt propter peccata suorum prelatorum ad libitum suum auferre eas. Wicklevi Artic. 18. damnat. in Concil. Constant.

(c) Decime prediales non debent subtrahi, cum ad Ecclesiam pertineant. Wickliffi conformit.

(d) Ad Parochianos pertinet in salutem Animae Decimas ac oblationes idoneo ministrare. De verit. Scrip.

(e) Posito, quod sit notorio crimine irretitus. ibid.

(f) Auferre à Clerico bona fortunae est peccata mitissima. ibid.

(g) Wickliffi complaint to the Parliament.

(h) Prot. Apol. tract. 2. cap. 2. sect. 4.

(i) Deus nemini promittit panem vel premium, nisi sub conditione tacita vel expressa. De verit. Scrip.

(k) In exposit. Decalogi.

(l) Brevely ibid.

which was his own; insomuch as he professeth (x), that *He fear-eth not any thing will be so much laid to his charge, as that he spends that in good fare and apparrell, which might be bestowed on the poor.*

Papist.

Wickliffe held (b), that *Tithes were meer Alms, and that for the lewdnesse of the Priests, the Parishioners might detain their tithes at their pleasure.*

Protestant.

Wickliffe lived in a time wherein he saw tithes, oblations, and the Churches revenues spent in riot and luxury, the cure of soules neglected, and the poor unrelieved; and seeing this great abuse of tithes, he let some inconsiderate speeches fall touching tithes: so that whereas he seemeth to be against tithes, it is to be understood against tithes, as then they were abused by Friars; for Friars then had power from the Pope to appropriate tithes to their Covents, by which means tithes came into their possession. This thing Wickliffe thought unlawfull, and would have had tithes reduced to their ancient use again.

Besides, Wickliffe would neither have tithes taken from the Church, nor yet from the Incumbent but in some cases: not from the Church, for his rule was (c), that prediall tithes were not to be taken from the Church, since they belong to the same; yea, he charges the people in *salutem animae* (d), upon pain of their salvation, to pay their tithes daly and truly unto their Parson: neither would he have them paid to a good Minister onely, but to others also (e), unlesse the fact were very scandalous and notorious; and therefore he would not have the people, but the Prelates and Superiours to judge and censure: And in case the party delinquent be either so vicious a man of life or doctrine, as that there is no hope of his amendment, or else hath committed some such fact as wilfull murder or Treason, whereby he is *ipso facto* depriveable in law, the tithes are not to be quite taken away from (f) the Church, but to be sequestred, as it were for the next Incumbent; and he gives instance in *Elies sons* (g).

Papist.

Wickliffe taught (h), that *All things come to passe by absolute necessity, which is Stoical.*

Protestant.

Wickliffe telleth us (i), that *Gods promises and threatnings are conditional; and that as God hath appointed the end, so he hath appointed the means of our salvation; but notwithstanding he grant such a necessity, yet he addes (k), Quamvis omnia futura de necessitate eveniant, Deus tamen vult quod bona servis suis eveniant per medium quo oratur.*

Papist.

He condemned lawful Oaths, savouring therein; saith *Osiander*, of Anabaptisme. (l)

Protestant.

Had *Osiander* seen *Wickliffe's* Latine exposition upon the third Commandment (m), and his book of the truth of the Scriptures, or his (n) Treatise against Equivocation; he would have been of another mind; for therein he plainly shews the contrary; condemning equivocall propositions (a), whether with Oath, or without Oath; willing men not for a world of worlds (p), or for the salvation of his own, or another's soul, to lie and equivocate. And elsewhere he saith (q), *God teaches to swear by him in need, and not by his creatures*; whereby it appears, that *Wickliffe* was no usuall dissembler of his faith, as Mr. *Brerely* would have it.

Papist.

*Wickliffe* (r) inveighed against the Church, for that he had been deprived by the Archbishop of Canterbury, from a certain Benefice.

Protestant.

Because he was deprived of his Benefice, he wrote against the Church; by the like reason, because he was preferred to another Benefice in Leicestershire where he dyed; therefore he should not have inveighed against the Church. But I should think that the great *John of Gaunt*, Duke of Lancaster, might have helped him to a small headship of Canterbury Colledge in Oxford. For *Parsons* confesseth, (\*) that *Wickliffe* was in great favour with the Duke, and publickly born out by him; and the Duke (as the same *Parsons* saith, s) Governed all in the latter dayes of his Father King *Edward* the third, and was also in good favour with his Nephew King *Richard* the second, all the time that *Wickliffe* lived; so that in all likelihood he might have helpt him to the Bishoprick of Worcester.

Besides, if *Wickliffe* (as *Parsons* saith, t) contemned all temporall goods, and adjoynded himself to the begging Friers; what made him then affect the Bishoprick of Worcester?

Well, but the missing of these places provoked him to inveigh against the Church; so was *Jerome* provoked by the Clergy of Rome, and this sharpened his style against them (u); and yet are not Saint *Hierom's* works any whit the more misliked.

Lastly, he inveighed not against the Church; for he protesteth that he did as near as he could both write and speak, and do all things, *ad Honorem Dei & utilitatem Ecclesie* (x), for the glory of God, and the benefit of his Church.

The occasion of *Wickliffe's* discontent I find to be this (y); *Simon Langham*, Archbishop of Canterbury sequestred the fruits of the Benefice of *Pagan* from Canterbury Colledge; and withall, mortalled the Schollers there, intending to displace them all, and to put in Monks, which in the end he brought to passe. Now *Wickliffe* was one of them that were thus displaced, having withstood the Archbishop in this businesse with might and main; but by the Popes favour, and the Archbishops power, the Monks overbore *Wickliffe* and his fellowes.



## Of the Lollards.

(2) Linwood  
sup. provincial.  
Constit. Angl.  
lib. 5. cap. de  
Heret. Sect. Fi-  
naliter. Glossa  
in verbo Lol-  
lardia, sic dicta  
à Lollio, quia  
sicut Lolium  
inficit segetes;  
sic Lollardi.

(a) History of  
the Waldenses,  
book 2. ch. 11.

(b) Predic plusi-  
eurs autres  
saintes person-  
nes par revela-  
tion divine, si-  
comme Boccac-  
ce, Saint Vin-  
cent de Va-  
lence, de l'or-  
dre de Freres  
precheurs, l'ab-  
be Joachan  
Calabrois,  
Frere Reynard  
Lolart. le chan-  
le Maire de  
Belges en la  
tierce partie de  
la difference des  
schismes, et des  
Concilles de l'  
eglise. schisme  
24.

(c) De verit.  
Script. pag. 15.  
lib. de 7. peccat.  
mortal. pag. 40.  
— Scriptura  
secundum sen-  
sum suum sa-  
crum sufficit  
pro quadam sci-  
entia necessariâ  
viatori. de ve-  
rit. Script.

(d) Habent  
Mosen qui do-  
cuit moralia &  
agenda; & Pro-  
phetas qui do-  
cuerunt mystica  
& credenda; et  
ista sufficiunt  
ad salutem; &  
ideo sequitur,  
audiant illos.  
Lyra in Luca  
cap. 16. ver. 29.

## Papist.

You have spoken enough of *Wickliffe*, and his Disciples; what were those *Lollards* you mentioned?

## Protestant.

They were a company of true and godly professours; some have conceited them to have been called *Lollards* of *Lollum*, cockle or darnell, and so saith the glosse in *Linwood* (2); as also in the *Squires* prologue in *Chaucer*.

*I smell a Loller in the wind* (quoth he) abideth for Gods digne pas-  
sion, for we shall have a predication, this Loller here will preach  
somewhat—here shall he not preach, here shall he no Gospel glose, ne  
teach; he believeth all in the great God (quoth he) he would sown some  
difficulty; or spring cockle in our clear corn. But they were called  
*Lollards*, from one *Raynard Lollard*, who at the first was a *Fran-*  
*ciscan* Monk, and an enemy to the *Waldenses*, but yet a man car-  
ried with a sanctified desire to find the way of salvation. He af-  
terwards taught the doctrine of the *Waldenses*, was apprehended in  
*Germany* by the Monks Inquisitors, and being delivered to the se-  
cular power, was burnt at *Cologne*. He wrote a Commentary  
upon the *Apocalyps*, wherein he applyed many things to the Pope  
as to the *Roman Antichrist*. This was he, of whom the faithfull  
in *England* were called *Lollards*, where he taught; witnesse that  
Tower in *London*, which at this present is called by his name *Lol-*  
*lards* Tower, where the faithful that professed his Religion were  
imprisoned.

*John le Maire* in the third part of the difference of Schisme (b),  
puts him in the rank of those holy men that have foretold by divine  
revelation many things that have come to passe in his time; such as  
were *Boccace*, *Saint Vincent of Valence*; of the order of preaching  
*Friers*; *Joachim Abbot of Calabria*; to them he adjoyneth the *Frier*  
*Reynard Lollard*. And so I proceed to the several points in que-  
stion.

## Article 1, and 2. Of the Scriptures sufficiency, and Canon.

**W**ickliffe saith (c), that *Christs Law* sufficeth by it self to rule  
*Christs Church*; that a Christian man well understanding it, may  
thence gather sufficient knowledge during his pilgrimage here on earth.  
*Lyra* upon those words in the Gospel, *They have Moses and the Pro-*  
*phets*; let them hear them, *Luke* 16. 29. makes this inference (d),  
*Moses* he taught *Morality*, and what was our duty to do; the *Prophets*  
taught *mysteries*, and what we are to believe; Et ista sufficiunt ad sa-  
lutem, and these are sufficient for our salvation; and therefore it fol-  
lowes, *Hear them*: so that he reduceth all to two heads; the *Agen-*  
*da*, or practical part; and the *Credenda*, or Articles of the Creed,  
and

and these essential necessities contained in the Scriptures, he makes sufficient to salvation.

Amongst the sundry opinions which Ockam reckons up, this is one, saith Ockam (e), That onely those verities are to be esteemed Catho- like, and such as are necessarily to be believed for the attaining of salva- tion, which either expressly are delivered in Scripture, or by necessary consequence may be inferred from things so expressed.

Richard Fitz-Raphe, Archbishop of Armagh, and Primate of Ire- land, saith (f), It is defined in general Councils, that there are two and twenty Authentical books of the Old Testament. Nicholas Lyra the converted Jew, is plentiful in this Argument: Now that I have by Gods help (saith he, g) written upon the Canonick books of holy Scrip- ture, beginning at Genesis, and so going on to the end; trusting to the help of the same God, I intend to write upon those other books that are not Canonick, such as are the books of Wisdom, Ecclesiasticus, Ju- dith, Tobias, and the books of Macchabees; and withall addeth, that it is to be considered, that these books which are not Cano- nicall, are received by the Church, and read in the same for the informa- tion of manners; yet is their authority thought to be weak to prove things that are in controversie. And the same Lyra writing upon the first of Esdras, the first Chapter, saith, That though the books of Tobias, Judith, and the Macchabees be Historical books, yet he intendeth for the present to passe by them, and not to comment on them, and he gives his reason; namely, quia non sunt de Canone apud Judeos, nec apud Christianos, because they are not in the Canon, neither with the Jews, nor with the Christians.

Wickliffe also held (h), that there are but two and twenty Authenti- call Books of the Old Testament.

### Article 3. Of Communion under both Kinds.

1. **T**He custome of communicating in both kinds, was not abolished in the beginning of this Age, but was retained in certain places, especially in Monasteries, untill the year of our Lord thirteen hundred and more. Thus writeth Cassander (i).

2. Beatus Rhenanus saith (k), that Conradus Pellicanus, a man of wonderfull sanctity and learning, did find in the first constitution of the Carthusians, That they were forbidden to possesse any vessels of price, besides a silver Chalice and a pipe, whereby the Lay-people might suck the blood of our Lord.

rum; recepti sunt ab Ecclesia, ut ad morum informationem in ea legantur, tamen eorum auctoritas ad proban- dum ea quae in contentione veniunt minus idonea reputatur. Lyra praefat. exposit. in Tobiam. (b) Satis est pro sua militia habere 22. libros de veteri Testamento. Authenticos. Wickliffe de ver. Scrip. (i) In utraque spe- cie Communio in quibusdam locis, praesertim in Monasteriis retenta est, idque usque ad annum amplius millesti- mum trecentesimum. Callander Consult. Art. 22. (k) Prohibetur ne quicquam pretiosorum vasorum possideant, praeter Calicem argenteum, & fistulam, qua Laici Dominicam absorbant sanguinem, Beat. Rhenan in Ter- tullian, de Corona militis.

(e) Illa sola veritates sunt Catholicae reputanda, & de necessitate salu- tis credenda, quae in Canone Biblicae expli- cite vel implici- te asseruntur. Itaque si aliqua veritates in Biblia sub for- ma propria mi- nime continen- tur, ex solis ta- men contentis in ea conse- quentia neces- saria & forma- li possunt infer- ri; sunt inter Catholicas con- numeranda. Ockam Dia- log. part. 2. lib. 2. cap. 10.

(f) Concilium Generalibus de- finium viginti duos libros ve- teris Testamenti esse authenti- cos. Arminian. in Quaestionib. Arminianum, lib. 19. cap. 19.

(g) Postquam auxiliante Deo scripsi super li- bros Sacrae Scripturae Ca- nonicos, super alios intentis scribere qui non sunt de Canone, scilicet, Liber Sapientiae, Ec- clesiasticus, Judith, Tobia- as, & lib. 4. Macchabeo-



## Article 4. Of the number of Sacraments.

1. **D**urand their profound Doctor denyeth (l) Matrimony to be a Sacrament properly so named, and of the same nature with the rest, or to give grace.

(l) Matrimoni-  
um non est Sa-  
cramentum stri-  
cte & proprie  
dictum, sicut a-  
lia Sacramenta  
novæ legis.

Durand. in lib.  
4. dist. 26.

quæst. 3.

(m) Holcor.

(apud Petrum

de Aliaco in

quartum) negat

Confirmatio-

nem esse proprie

Sacramentum.

Castell. Con-

sult. art. 13.

(n) Sacramen-

torum auctorem

solum Christum

esse. Bellar. l.

1. de Sacram.

c. p. 23.

(o) Alphonsus

de Castro ad-

vers. Harof.

lib. 1. 4. tit. un. ff.

extrem.

(p) Oeciam

Centilog. con-

clus. 39.

(r) Durand

4. dist. 11. qu. 1.

(s) Bellarm. l.

3. de Euchar. c.

13. Sententia

Durandi here-

tica est, licet ip-

se non sit dicen-

das hæreticus,

cum paratus

fuerit Ecclesie

judicio acquies-

cere.

(t) Wickliffe

against the

orders of Fri-

ers. cap. 16.

(u) Ille panis

est bene, verè et

realiter, spiritu-

aliter, virtua-

liter, & sacra-

mentaliter cor-

pus Christi.

Wickliff. Confessio de Sacram. Eucharist. (x) sicut Johannes Baptista figuratiter fuit Elias, & non persona-

liter. Art. 4. in Synod. Constant. damnatus. (y) Est verus panis naturaliter, & corpus Christi figuratiter, Art.

49. Oxon. damnatus. (z) Confess. de Sacram. Anglice.

2. Robert Holcor our Countrey-man, denyed (m) that Confirmation is from Christs Institution; now Bellarmine saith (n), that Christ onely can institute a Sacrament.

3. Alphonsus à Castro telleth us (o), and that from the testimony of Jodocus Clichtoveu, and Thomas Walden, (a bitter adversary of Wickliffe) that Wickliffe held; extreame union or annealing, was not a Sacrament.

## Article 5. Of the Eucharist.

1. **O**ckam saith (p), There are three opinions of Transubstantiation; of which the first supposeth a conversion of the Sacramental substance; the second, an annihilation; the third affirmeth the bread to be in such sort transubstantiated into the body of Christ, that it is no way changed in substance, or substantially converted into Christs body; or doth cease to be, but onely that the body of Christ in every part of it, becomes present in every part of the bread. This opinion (he saith) the Council of Sentences mentioneth, not much disliking it; yet it is not commonly holden.

2. Durand was of opinion (r), That the material part of the consecrated bread was not converted; insomuch that Bellarmine protesteth (s), that saying of Durand is heretical, although he is no heretic, because he is ready to submit to the judgment of the Church.

3. Wickliffe saith (t), that Friars perverten the right faith of the Sacrament of the Auler, and bringen in a new heresie of an Accident withouten subject: and whence Holy writ sayes openly, that this Sacrament is bread that we breaken; and Gods body; they sayen, that it is nother bread nor Gods body, but accident withouten subject, and nought; and thus they leave holy writ, and taken new heresie on Christ and his Apostles, and on Austine, Jerome, Ambrose, Isidore, and other Saints; and the Court of Rome, and all true Christian men, that holden the faith of the Gospel. Now for his own opinion, he expresth it in these terms (u), that the body of Christ was really and truly in the Sacrament, in his kind, that is, Sacramentaliter, & figuratiter, by way of Sacrament, and figuratitely; to wit, (x) as Saint John Baptist figuratively was Helias, and not personally. So he saith (y) of the consecrated wafer, that it was Christs body in figure, and true bread in nature; or which is all one, true bread naturally, and Christs body figuratitely. And Wickliffe is very confident in his opinion; for he saith (z), that the

Wickliff. Confessio de Sacram. Eucharist. (x) sicut Johannes Baptista figuratiter fuit Elias, & non persona-  
liter. Art. 4. in Synod. Constant. damnatus. (y) Est verus panis naturaliter, & corpus Christi figuratiter, Art.  
49. Oxon. damnatus. (z) Confess. de Sacram. Anglice.

third part of the Clergy of England, would be ready to defend the same upon pain of losing of their lives, cum non fuerit materia martyrii plus laudanda, there being no better cause of Martyrdome.

**D. The former Testimonies vindicated.**

**Pap. Answ.**

Occham reports divers opinions about Transubstantiation, yet he himself holds it.

**Prot. Reply.**

Occham was a great Royalist, an Imperialist, and by siding with the Emperour, he incurred the Papalins displeasure, so as divers of his books were condemned and prohibited; and therefore it stood him upon, to deliver his judgment warily in point of the Sacrament. And so indeed he doth: For having related sundry opinions touching Christ's Presence in the Sacrament, he denyes not the Real Presence, but affirms, *quod in Altari est verum corpus Christi*. Yet coming to treat of that *modus* or way which holds, that *Substantia panis manet*, the substance of bread doth still remain in the Sacrament, he saith, *Hoc dogma est minoribus incommodis obnoxium* this doctrine is subject to lesser inconveniences; *et rationi et Scripturis minus repugnans*, and is not so repugnant to Reason, and to the holy Scriptures; So as *modus hic potest teneri*, this way (saith he) may be maintained, *quia non repugnat rationi, nec alicui auctoritati Biblicæ*, because it is not repugnant to reason, nor the Scriptures. Nay, it is (saith he) *rationabilior et facilius*, easier to be conceived, and more reasonable, and fewer inconveniences thence ensue, than upon any other manner of presence. *Quia tamen Doctores tenent, quod ibi non remaneat substantia panis, idè etiam teneo*; yet because the Doctours are of opinion, that the substance of bread doth not there remain; I do therefore hold the same with them. Where any man may plainly see which way himself inclined, had he not been over-ruled by the contrary definition of the Roman Church. And the like may be said of *Petrus de Alaco*, who speaks *verbatim* in a manner the same with Occham, but in a fuller accent.

**Pap. Answ.**

Durand affirmeth not, that the Substance of the Bread and wine remaineth in the Sacrament, but the material part onely; and he acknowledgeth, that all other School-men were herein against him.

**Prot. Reply.**

1. The Jesuits Answer to Durand concerning the material part of bread remaining in the Sacrament, but not the substance; implying, that the material part of bread, and the substance are different things, is not material nor true. For though the material part of any substance be a distinct thing, both from the form and the *compositum*: yet it is a substance, and hath accidents inherent in it. For, according to the axiome of the metaphysics, ex



*non substantiis non fit substantia*, a substance or substantiall compound is not made or composed of non-substances. Sith the whole is not distinct really from all the parts united together, the compound cannot be substantiall, unless the parts of which it consisteth be substances. Durand therefore affirming, that the material part of the bread remained in the Sacrament after Consecration, held, that some part of the substance of bread remained, and therefore we have not wronged Durand. If Durand held, that the whole substance of the bread was turned into the body of Christ according to the Trent Decree: why then doth Card. Bellarmine censure his doctrine as heretical: if he taught not, that the whole substance was converted, he must needs hold, that some part of the substance remained as it was before, which is all we charge Durand with.

Durand. in 4.  
Sent. Dist. 11.  
Qu. 3.

2. As for that the Jesuite addeth to save the matter, that Durand acknowledgeth all others to be against him in this point, we find no such words; Onely we find this modest parenthesis, *Salvo meliori judicio, saving better judgments*: which indeed are respective words befitting a modest man; but no way amounting to a confession, that his opinion in that point was singular, and that all others were against him.

In 4. Dist. 11.  
Qu. 1. num. 14.

3. *Temerarium est dicere*, It is great rashnesse to say, that the body of Christ cannot by divine power be in the Sacrament but by converting bread into it, saith Durand.— Howbeit, if that way which supposeth bread to remain were indeed true, many doubts which meet us holding it not to remain, were dissolved.— But for as much as this way must not, de facto, be holden, since the Church hath determined the contrary, which is presumed not to erre in such matters, therefore I answer the arguments made to the contrary; holding the other part which saith, *The bread is changed*. Thus far Durand, one of the Learnedst of all the School-men. Would now this able Divine, with other his contemporaries, thus backwardly come into the opinion, if they had seen it to have been holden in all Ages before in the Church? or is it not rather an infallible sign, that it was brought into the Church by the strength of some mens conceits, without all warrant either of Scripture, or Fathers? the want whereof so dazled those that embraced it, that they could see no reason for it, but are glad to lay it upon the neck of a weak Pope in his Lateran Council.

Pap. Reply.

*The difference of Catholique Authours in point of the Sacrament, makes nothing for Protestants, because they virtually retract all such opinions by submitting their writings to the Censure of the Catholick Church, and so did Durand, and others.*

Prot. Rejoynd.

If there be any vertue in this salve, it helps the Protestant as much as the Papist. For, so may we say with better reason, that what they held against us, they virtually retracted by submitting their Judgment to the Catholick Church; which we can easily prove

prove not to be the particular *Roman*, but the universal, which in all times, and in all places through the Christian world hath professed the Common faith once given to the Saints, *Jude 13.* without any of those later Articles which Pope *Pius the Fourth*, and the late Conventicle of *Trent* hath pinned unto it.

#### Article 6. Of Images.

**T**O speak properly (saith *Durand*, (a) the same reverence and respect which is due unto the Samplar, or person represented, is not to be given to the Image, Sign, or Representee, neither ought the Image to be adored with Latria, (or divine worship) for any reference or relation it hath to the thing represented thereby.

*Holcot* also a principal Schoolman, saith (b); No adoration is due to an Image, neither is it lawfull to worship any Image: and his reason is this; Latria, or divine worship, is due onely unto God. But the Image of God is not God, therefore Latria, or divine worship is not due unto an Image: Otherwise (saith he) the Creator and the creature should both be adored with one honour. By this we see the Tenet of *Thomas Aquinas* controlled, who taught (c), that the Crucifix and Image of Christ was to be worshipped and adored with the self-same honour, to wit, of Latria, that Christ Jesus himself was to be honoured with.

*Durand* also held (d), that it was utterly unlawfull to picture or represent the Trinity, or God, otherwise than as in Christ he took our flesh, and was found among us as man.

*Wickliffe* was of opinion (e), that it were better to banish Images clean out of the Church: and to this purpose he alledgeth that noted saying of *Epiphanius*; and according to his doctrine not long after (f) *William Nevill*, *Lewis Clifford*, *Thomas Latimer*, and *John Montague* turned out Images out of certain Chappels within their Jurisdictions.

#### Art. 7. Of Prayer to Saints.

**C**ONCERNING Prayer to Saints, whereas we hold it vain to pray to the Saints deceased, unlesse we might be assured that they heard and understood our prayers, and beheld the secret thoughts of our heart; some have conceited the glasse of the Trinity, according to that of *Gregory*; He that seeth God, who seeth all things, cannot but see all things in him; but this saying is rejected by *Hugo de S. Victore*, as we heard in the last Age; as also by *Occham* (g), *Scotus*, and sundry other excellent men. It is true indeed, that they see God face to face, 1 *Corinth. 13. 12.* yet this Faciall vision maketh not the blessed Saints to know all things. Every one which beholdeth the Sun, doth not behold every thing which the Sun effecteth and enligheneth. The Saints know according to the capacity of creatures, and so far forth onely as it pleaseth God, and is sufficient for their happinesse: so that this glasse of the Trinity

(a) *Proprie loquendo reverentia et exemplaris vel signati non debetur signo vel imagini: ratione talis habitudinis, seu relationis, non debetur eis honor divinus qui est Latria.* *Durand. in 3. Sent. Dist. 9. Qu. 2.*

(b) *Nulla adoratio debetur Imagini; nec licet aliquam Imaginem adorare.* *Holcot, in lib. Sapient. cap. 13. lect. 158.*

(c) *Thom. Summ. part. 3. quaest. 25. artic. 3.*

(d) *Facere Imagines ad representandum Deum Patrem, & Spiritum sanctum, aut venerari eas imagines fatuum est.* *unde Damascenus dicit, quod insipientia summa est, & impietatis figurare quod est divinum.* *Durand. in 3. Sent. dist. 9. qu. 2. num. 15.*

(e) *Wickliffe's Apology. ch. 8. lect. 6.*

(f) *Walsingham, p. 358.*

(g) *Occham Dial. pag. 2. sr. 1. cap. 3. ubi confutat Johannem 22. Harefin esse pronunciat, dicere; videntes Deum nulla ignorare, &c.*



(h) Greg. Ariminens. lib. 2. dist. 9. 10. quæst. 1. ex 2. Paralipom. ex dicto Salomonis, Tu solus nosti corda istorum hominum.

(i) Præsertim, cum à quibusdam famosis verisimiliter estimatur, quod hujusmodi suffragia & orationes in Ecclesia Dei superfluent: quibusdam vero sapientibus videtur contrarium.

John Sharp proæm. in quæstiones de orationibus sanctorum, & suffragiis viatorum M. S. in Bibliotheca Collegii Meritonensis Oxon. (k) Bellar. lib. 1. de Sanctis. Beatit. cap. 15. ex Tho. Waldensistom. 3. tit. 12. cap. 108. & sequent.

(l) Stultitia videtur fontem omnino parationem relinquere, & ad rivum turbidum & remotum accedere. Quis faceret Scurram mediatorem suum, ut Regis paratoris et clementioris colloquio poteretur? Wick-

liffe cap. 30. Tertii Trial. & Waldensistom 3. 3. tit. 12. cap. 111. et 114. (m) Quibus verbis obiter Sanctas Scurris, & rivis turbidis conferebat. Bellar. loc. citato. (n) Sancti igitur in celo licet non sint Scurra, sed incorporati Christo per gratiam Salvatoris, tamen minus se habent in comparatione ad illum, quam Scurra ad Regem terrenum. Apud Wiclefum & Th. Waldens. loco citato. (o) 2 Sam. 6. 20. (p) Sanctos non esse invocandos docuit Joannes Wiclevus, quia scilicet & ipsi Knaves sive Scurra, hoc est servi, (vocabulo in hoc sensu veteribus Anglis usitatissimo) essent, non autem Nebulones, ut odiose interpretatur Bellarminus Anglici Idiomatis prorsus ignatus. Gabr. Pouelus in præfat. ad Acad. Oxon. ad lib. de Antichristo.

nity doth not represent things according to the manner of a Naturall Glasse; but as *Speculum voluntarium*; such a Glasse as maketh reflection of such notices as God is pleased to manifest more or lesse, when, in what manner, and to what persons himself pleaseth. *Gregorius Ariminensis* resolveth peremptorily, that (h) neither Saints nor Angels know the secrets of our hearts, but that this is reserved as peculiar to God alone.

Besides, there wanted not some, who in this dark age of the Papacy, held it superfluous to pray to the Saints; insomuch, that *John Sharp* in the University of Oxford publicly disputed these two questions, of praying to Saints, and of praying for the dead (i) especially, because it was esteemed by some famous men, and not without probability, that such suffrages and prayers were superfluous in the Church of God, although some other wise men thought the contrary.

*Wickliffe* also is noted by *Bellarmino* (k), for one that opposed Invocation of Saints. *Wickliffe* indeed saith as followeth; "It seemeth to be a very great folly to leave the fountain which is at hand, and fetch water afar off out of a muddy pool. Who would make a *Scurra*, or vain fellow his spokes-man to procure him access and audience in the Kings Court, the King himself being more courteous and easilier to be intreated, than the mediator whom the petitioner used? where *Bellarmino* (m) bids us by the way observe, how *Wickliffe* compared the Saints deceased to scurrilous persons, and troubled waters; this indeed is a shrewd imputation, but *Wickliffe* presently expresseth his own meaning; saying (n), *The Saints in Heaven* although they be no scurrilous persons, but incorporated into Christ by the free mercy of their Saviour; yet they are lesse in comparison of him, than any mean Groom, Jester, or Parasite, is in comparison of an earthly King. Now what great harm is there in this comparison? *Job* compared man, yea a righteous man, to a worm; even the sonne of man which is but a worm, *Job* 25. 6. Yea, but the word *Scurra*, is an odious term; so it is indeed as now adayes it is used. The vulgar Interpreter used the word *Scurra*, and *Lyra* expounds it *de vilibus personis*, of mean persons; and our English translates it, *vain fellows*. When *David* danced before the Ark, *Michal* said to him (o) *The King uncovered himself to day in the eyes of his servants, as one of the vain fellows openly uncovereth himself*. Howsoever, were it that (p) *Wickliffe* used the Latine word *Scurra*, in a mollified sense, or the word *Knave* in the English; Time we know is the

Emperour of words, and in processe thereof some of them degenerate from their first institution. *Idiot* at first was used for a private man; now we take it for a fool, for an idiot. The wise-men that came from the East, were called *Magi*. *Math. 2. 1.* now we may not term them Magicians, for that were to call them Sorcerers. If one should call a King a Tyrant, it were treason; or a wise-woman a *Saga*, he would be hardly thought of. So among the *Danish, Fur, a Thers*, when before it was a *Servant*.

*Quid faciant Domini audent cum talia Fures?* *Job 24. 23.* *When \* Slaves thus sawey are, what will their Masters dare?*

In like sort, the word *knave* sounded not formerly so odiously as now a dayes it doth; for *Chaucer* (q) used it for a *Servant*. Go up (quoth he) unto his \* *knave*, \* Cleape at his door, and knock fast with a stone. And in the same sense it is used by *Sir Philip Sidney* in his *Arcadia*.

*If that my man must praises have, what then must I that keep the knave?*

Now, to proceed; *Wickliffe* in the other comparison alludes to that of the Prophet; (r) *They have forsaken me the fountain of living waters, and hewed them out Cisterns, broken Cisterns that can hold no water:* and so indeed are the purest creatures in comparison of God; for (as *Job* saith) he charged his Angels with folly, *Job 4. 18.* *Yea, the heavens are not clean in his sight, Job 15. 15.* So that *Wickliffe's* comparison was very fit, when he said the Saints were but like troubled waters, and them remote, and as far off, in respect of God, who is the pure well-spring, and at hand; for as the Psalmist saith (s); *The Lord is nigh unto all them that call upon him; yea, all such as call upon him faithfully.*

Article 8, and 9. Of Justification, and Merits.

*Hemnitius* hath collected a number of sayings out of the Fathers and Schoolmen for proof of Justification by faith only, and amongst the rest, for this Fourteenth Century he produceth (t) the testimony of *Nicholas Lyra*.

*Wickliffe* also taught (u), that Faith in our Lord Jesus Christ is sufficient for Salvation; that, the Merit of Christ is able by it self, to redeem all mankind from Hell, and that this sufficiency is to be understood without any other cause concurring.

(u) *Decretum Apostoli sufficere ad salutem Christianismi—fidem Domini Jesu Christi. De Verbo Script. Meritum Christi per se sufficit omnem hominem redimere. Ockham ibid. De per se Sufficiencia, intelligitur sine alia causa concurrente ibid.*



## Papist.

Master Brereley saith, that the Doctrine of Justification by faith onely, was unknown to *Wickliffe*, Prot. Apol. Tract. 2. cap. 2. Sect. 4. subdivision 2.

## Protestant.

By that which hath been alledged, it appears it was known to him; but what if it were not so fully known to him? *Wickliffe* was a long time kept in the mist of Popery, so that he could not by and by discern the truth in all points. We blame him not for that he saw no more: we blesse God for it, that he saw so much as he did, specially in this dark time of the Papacy.

(x) Waldens.  
tom. 3. cap. 7.

89.

(y) *Wickliffe*  
destruunt libe-  
rum arbitrium.  
Walden. tom.

3.

(z) Commentar.  
in Psalm.

(a) Infantes  
peccant in ma-  
tris utero. In  
exposit. Decalo-  
gi.

(b) Comment in  
Psalm.

(c) Ibid.

(d) Ibid.

(e) Comment.  
in Psalm.

(f) Propter,  
non significare  
causam proprie,  
sed improprie  
vel causam  
cognoscendi vel  
ordinem, vel de-  
niq. dispositio-  
nem subjecti.  
Th. Bradward.

in summa con-  
tra Pelagian.  
a pag. 350. ad  
353.

(g) Quia nul-  
lus actus ex  
puris naturali-  
bus, nec ex qua-  
cunq. causa  
creata potest ef-  
fe meritorius,  
sed ex gratia  
Dei voluntarie,  
& libe. e accep-  
tante. Occham  
in prim. Sent.  
dist. 17. quæst.  
2.

## Papist.

Walden saith (x), that *Wickliffe* defended *Humane Merits*.

## Protestant.

The same Friar saith (y), that the *Wickliffe*s overthrew the point of free-will; if they took away free-will, how held they *humane merits*? D. James shews out of *Wickliffe*'s works, that he refuted the doctrine of merit, specially in his Commentaries upon the Psalms, where he beareth down (z), those proud Pharisees, which said, that God did not all for them, but think that their merits helpeth.

He taught, that we are all sinners, not onely from our mothers womb, but in our mothers womb (a); so that we cannot so much as think a good thought (b), unlesse *Jesu the Angel of the great Council* send it; nor perform a good work (c), unlesse it be properly his good work (d). His mercy comes before us, that we receive grace, and followeth us, helping and keeping us in grace: he concludes, (e) that it is good onely to trust in God: was this man a *Pelagian*? Friar Walden would make men believe he was one. Howsoever, there be other of our Country-men, Bradwardine, Occham, and Holcot, men of speciall note in this Age, who speak excellently in this point.

Bradwardine, in his defence of the cause of God against the *Pelagians* of his time, disputeth this point at large, shewing, (f) that *Merit is not the cause of everlasting reward*: and that when the Scriptures and Doctors do affirm, that God will reward the good for their good merits (or works:) Propter, did not signifie the cause properly, but improperly; either the cause of knowing it, or the order, or the disposition of the subject thereunto.

Occham saith, (g) No act done in *puris naturalibus*, or proceeding from any created cause whatsoever, can be meritorious, but by the free promise, and acceptation of God.

Holcot saith, that our works have this worth, or value in them, not naturally, as if there were so great goodnesse in the nature or substance of the merit, that everlasting life should be due unto it, but legally, in regard of Gods ordinance and appointment:

even

even (h) as a little piece of copper of its own nature or natural value is not worth so much as a loaf of bread, but by the ordinance and institution of the Prince it is worth so much.

Richard Fitzrause, afterward Archbishop of Armagh in Ireland, saith, (i) that the reward is rendered, not for the condignity of the work, but for the promise, and so for the justice of the rewarder.

Gregorius Ariminensis concludeth peremptorily, (k) that "No Act of man, though issuing from never so great charity, meriteth of condignity from God, either eternal life, or yet any other reward; whether eternal or temporal; and he giveth his reason out of the Apostle, 1 Cor. 4. 7. *quoniam quilibet talis actus est donum dei, juxta illud Apostoli, 1 Cor. 4. because every such act is Gods gift, every such work is the gift of God: and, what hast thou, that thou hast not received? and if thou hast received it, why dost thou glory, as if thou hadst not received it?* Durand also is most resolute in this point (l), "That which is conferred rather out of the liberality of the giver, than out of the due of the work, doth not fall within the compasse of merit of Condignity, strictly and properly taken. But whatsoever we receive of God, whether it be grace or glory, whether temporal or spiritual good, whatsoever good work we have before done for it, yet we receive the same rather out of Gods liberality, than out of the debt or due of the work. Therefore nothing at all falleth within the compasse of Merit of Condignity, so taken.

And (m) "the cause hereof is, (saith he) because both that which we are, and that which we have, whether they be good acts or good habits, or the use of them, is wholly in us by Gods liberality, freely giving and preserving the same. Now because none is bound by his own free gift to give more: but the receiver rather is more bound to him that giveth: therefore by the good habits, and by the good acts or uses which God hath given us, God is not bound to us by any debt of Justice to give any thing more, so as if he did not give it, he should be unjust; but we are rather bound to God. And to think or say the contrary, is rashness or blasphemy. And yet the Rhemists in their Annotations upon the sixth Chapter of the Epistle to the Hebrews, and the tenth verse, go very far in the contrary.

Durand in 2. Sent. dist. 27. quest. 2. sect. 12. (m) *Causa autem hujus est, quia et illud quod sumus, & quod habemus, sive sunt boni actus, sive boni habitus, seu usus; totum est in nobis ex liberalitate divina gratis dante & conservante. Et quia ex dono gratuito nullus obligatur ad dandum amplius, sed potius recipiens magis obligatur danti: ideo ex bonis habitibus, & ex bonis actibus, sive usibus nobis a Deo datis, Deus non obligatur nobis ex aliquo debito Justitiæ ad aliquid amplius dandum, ita quod si non dederit sit injustus; sed potius nos sumus Deo obligati: & sentire, seu dicere oppositum, est temerarium seu blasphemum, Id. sect. 13. 14.*

(h) *Sicut parva pecunia Cupri, ex natura sua, sive naturali valore, non valet tantum, quantum unus panis, sed ex institutione Principis tantum valet.* Rob. Holcot in lib. Sapient. cap. 3. lect. 36.

(i) *Non propter condignitatem operis, sed propter promissionem, & sic propter justitiam promissionis.* Armachan. in quest. Arminor. lib. 12. c. 21.

(k) *Ex hoc ulterius infero, quod nedom vite eterna, sed nec alicujus alterius præmii aterni vel temporalis aliquis actus hominis ex quacunque charitate elicitus, est de condigno meritorius apud Deum.* Greg. in 1. Sent. dist. 17. qu. 1. art. 2.

(l) *Quod redditur potius ex liberalitate dantis quam ex debito operis, non cadit sub merito de condigno strictè et propriè accepto.*

F f f

The



# The Fifteenth CENTVRY,

FROM

The Year of Grace, Fourteen Hundred,  
to Fifteen Hundred.

¶. *The Benefit of Printing.*

Papist.

**W** *Hat say you of this Fifteenth Age?*  
Protestant.

In this Age, knowledge increased by the means of *Printing*, which was found out at *Strasburg* in *Germany* by one *John Guttenburg*: And indeed the benefit of *Printing* was great; for hereby the *Lauguages* were divulged; books were far easilier now dispersed, than formerly the *Manuscripts* could be; and *Learning* and good *Letters* were generally communicated. Besides, that in this Age *God* raised up divers *Worthies*, who by their confessions, writings, and *Martyrdome*, witnessed the truth of the *Gospel*, as namely *John Husse*, and *Hierome of Prague*.

¶. *Of John Husse, and Hierome of Prague.*

Papist.

*were Hus and Hierome men of Learning, and a godly life? and with-  
all, were they Martyrs, as you would seem to make them?*

Protestant.

(a) *Errores Jo-  
annis uss, dam-  
nati in Concilio  
Constantiensi,  
quoniam publi-  
cè predicabat  
Joannem wi-  
cleff, vivum  
Catholicum, et  
authorem E-  
vangelicum.  
Concil. Con-  
stant. Caranza  
in Summa  
Cencil.*

Indeed they bitterly inveighed against the ambition, pride, co-  
vetousnesse and negligence of the *Clergy*; they urged the necessi-  
ty of oftner preaching then was usuall in those times, and desired  
to have the *Communion* in both kinds, according to the ancient  
custome of the *Primitive Church*, and could not be induced sim-  
ply and absolutely to condemn the *Articles of wickliffe* (a), but  
thought many of them might carry a good sense; and that the  
*Author* of them was a man that carried a good mind, howsoever  
he might fail in some things; and for these and the like tenets  
and reproofs they were burnt at *Constance*, contrary to the *publike*  
faith.

faith, and safe conduct given by the Emperour; yea, *Aeneas Sylvius* (afterwards Pope *Pius* the second) saith expressly (b), *It was thought good by the perswasion of Sigismund the Emperour, that John and Hierome should be called to the Councel of Constance; so that they came not of their own accord, nor yet without their warranty and safe conduct: but the Fathers of the Councel dealt ill with them, breaking the faith of the Emperour, and dispensing with the breach of his safe-conduct, as being of no force without theirs; because (forsooth) faith was not to be kept with Hereticks (as they vainly alledged;) therefore these poor men must have no privilege of their Passc-port; The Emperour (saith Campian (c) in a flourish of his) sealed their Passe, but the Christian world, to wit, the Councel of Constance greater than Cæsar, brake up the Seal, and voided the Imperial warrant; notwithstanding the Emperour had both called the Councel, and in a City of his own, where he onely had authority; and Wenceslaus King of Bohemia, at the request of the Councel, sent thither John Hus, under the safe conduct of the Emperour.*

(b) Placuit, Sigismundo Imperatore suadente, Joannem & Hieronimum ad Synodum vocari. Æn. Sylv. Hist. Bohem. cap. 36.

(c) Cæsar ob-signavit, Christianus orbis resignavit, major Cæsare. Cam. Rat. 4.

(d) Instituit Mechanicos, quibus sacras literas in vernaculam linguam translata servide legentes, cum Sacerdotibus coram plebe disputarent; quibus etiam libros componerent mulieres. Cochleus Hist. Hussit. lib. 1.

(e) Vobiscum, Frater dilecte, pro sancti Catharis Communione ab plebe, scripturis & Doctorum sententiis, Canonum deductio-

nibus, & rationibus gaudens & latus, volo habere collationem. Epistola Rokyzana ad Jo. Capistranum. Cochleus lib. 10.

(f) Hus lingua potens, & mundioris vite opinionione clarus. Æn. Sylv. Hist. Bohem. cap. 35.

Now what Master *Hus* his learning was, his works yet remaining do testifie. Besides, he translated the Scriptures into the *Bohemian* tongue, which occasioned (as *Cochleus* saith, d) *Artisans and Tradesmen to read them; insomuch as they could dispute with the Priests; yea, their women were so skilled, as one of them made a book, and the Priests of the Thaborites, were so skilled in arguing out of the Scripture, that one of them named Rokyzana, who had been present at the Councel at Basil, undertook (e) to dispute with Capistranus, a great and learned Papist, touching Communion in both kinds, and that out of the holy Scriptures, the ancient Doctors, and the Churches Canons and Constitutions, as also from the force of natural reason.*

*Aeneas Sylvius* saith (f), That *Hus* was an eloquent man, and that in the worlds estimation, he had gained a great opinion of holinesse.

*Hierome* was a man of that admirable eloquence, learning and memory, that *Poghius* the *Plorentine* Historian and Oratour admired his good parts; and the same *Poghius* being an eye-witnesse of his tryall at the Councel of Constance, (g) saith; *He was a man worthy of eternal memory, that there was no just cause of death in him; that he spake nothing in all his triall unworthy of a good man: yea, he doubteth, whether the things objected against him were true or no. Besides, he was so resolute at his death, that when the Tormentor kindled the fire behind his back, he bid him make it in his sight: For, if I had feared the fire (said he) I had never come hither; and so whiles the fire was making, he sung Psalms, and went cheerfully to his death.*

(g) Nihil unquam protulit indignum viro bono; ut, si id in fide sentiebat, quod verbis profitebatur, nulla in eum, ad mortis causam inveniri justa posset. O virum dignum memoria hominum sempiterna! Epist. Poghius ad Leonard. Arcet. in Fascic. rerum expetend. & fugiend. pag. 153. (h) Id. ibid.



(i) Acts and Monum. vol. 1. Book 6. p. 624.

(k) Quasi ad epulas invitati ad incendi-um pro-erant. Æn. Sylv. Hist. Bohem. cap. 36.

(l) Cum duceretur ad ro-gum, hanc vo-cem fœdificam edidit: Post centum annos exoriturum Cygnum, quem non sicut istum imbecillum An-serem uultuari-um fiat Sacerdo-tes. Martin Mylius in Apo-theg. Morient. seu, Homo disce mori. pag. 93.

(m) Ad Epis-coporum agmen dixisse fertur: Post centum annos respon-debitis Deo & mihi. Id. ibid.

(n) Acts and Monum. vol. 1. book 6. pag. 772.

(o) Cum ergo Articulos istos nunquam te-nuerim, quos falsi testes con-tra me depo-suerunt, sed contrarium te-nuerim, docue-rim, scripse-rimque & præ-dicaverim.

Cochl. Hist. Hussit. lib. 2. pag. 110.

(p) Æn. Sylv. Hist. Bohem. cap. 35.

(q) Cochl. Hist. Hussit. lib. 1.

The like resolution was in *John Husse* at his death: for where- as his enemies made a Crown of paper with three ugly devils painted therein, and this title, *Arch-heretick* set over; when *John Husse* saw it, he said, (i) *My Lord Jesus Christ for my sake wore a Crown of thorns, why should not I then for his sake, wear this light Crown, be it never so shameful, I will do it, and that willingly.* And so he dyed constantly; and so indeed the story reports, (k) that they went to the stake as cheerfully, as it had been to a banquet. *John Husse* may seem to have had some Propheticall inspiration: for at his death he prophesied, saying, (l) *You roast the Goose now, but a Swan shall come after me, and he shall escape your fire:* Now *Husse* in the *Bohemian* tongue signifieth a *Goose*, and *Luther* a *Swan*, and this *Swan* succeeded him just an hundred years after: for so these two blessed servants of God prophesied, saying, (m) *We cite you all to make answer, and after an hundred years to give an account of this your doing unto God:* and accordingly as they foretold, it came to passe: for they suffered Martyrdome in the year 1416, and just an hun- dred years after, to wit, in the year 1516, the Lord raised up *Lut- her*, who indeed called the Pope and his doctrine to a reckoning. Upon this Propheticall speech of *John Husse*, there was money coined in *Bohemia*, with this Inscription in Latine on the one side, (n) *Centum revolutis annis Deo respondebitis et mihi, anno 1416, Hieronymus condemnatus:* that is, *After an hundred years you shall answer to God and to me:* and on the other side of the plate was en- graven, *Credo unam esse sanctam Ecclesiam Catholicam, anno 1415. Jo. Husse, I believe one holy Catholike Church.*

Papist.

Did Husse and his followers teach as you do?

Protestant.

For substance of doctrine, they taught as we do; their enemies indeed misreported their doctrine, and charged them with that they never held: insomuch as *Husse* solemnly protested, even at the point of death, (o) That he never held those Articles which the false witnesses deposed against him: but held, and taught, and wrote the contrary; taking it upon his death, that he taught no- thing but the truth of the Gospel, which he would then seal with his blood.

Now touching their doctrine, we are driven to take the scant- ling of their opinions from the pens of their Adversaries, by whom we perceive that it is very probable, the *Hussites* were instructed, and much helped by *Wickliff's* books; and accordingly we find, that both *Aeneas Sylvius* (p), and *Cochleus* report, that the means whereby the *Bohemians* came to know the doctrine of *Wickliffe*, was, for that a certain Noble man studying in Oxford, carried thence with him into *Bohemia* *Wickliff's* books, *de Realibus univer- salibus*, as if it had been some rare jewel: And *Cochleus* saith, (q) That as a *Bohemian* brought first into *Bohemia* *Wickliff's* books, *de*

*Realibus*

*Realibus Universalibus*; So there was afterwards one *Peter Paine*, a Scholler of *Wickliff's*, who after the death of his Master came also into *Bohemia*, and brought with him *Wickliff's* books, which were in quantity as great as *Saint Austin's Works*; many of which books *Husse* did afterwards translate into their mother tongue. *Bellarmin* (r) joyns the *Wickliffists*, *Hussites*, and *Waldenses* together, as holding the same points of doctrine, and reproving the same abuses of *Rome*. And *Platina* saith, (s) that *Husse* and *Hierome* were condemned in the Council of *Constance*, as being followers of *Wickliffe*. *Aeneas Sylvius* saith, (t) the *Hussites* embraced the profession of the *Waldenses*: Now we have already shewn the tenets of the *Waldenses* and *Wickliffe*.

But to come to particulars; besides the *Hussites*, there were others also of his disciples, which were called *Thaborites* (u) of the place *Thabor*, which their Generall *Zisca* built as a City of refuge for his men. These *Thaborites* dissented more from the Church of *Rome*, and came indeed nearer to the purity of the Gospel, then the rest of the *Hussites*. There is in *Cochleus* a confession of faith, made by one *John Pezibram* a *Bohemian*, (x) who speaking of these *Thaborites*, recordeth these following to have been some of their tenets; namely, That material Bread remains in the Sacrament; and herein they were very confident, insomuch as *Procopius* one of their Governours said, (y) That if an hundred Doctors should hold the contrary, he would tell them to their face they were all mistaken.

They held, (z) That the Saints now triumphant are not to be prayed unto.

*Husse* his Scholers after his death brake (a) down Images in Churches and Monasteries. *Prateolus* saith, (b) They denyed Purgatory, and by consequent, Prayer for the dead. They maintained Communion in both kinds to be administred to the Lay-people.

They held, (c) That Christ is the head of the Church, and not the Pope; as also, that the Pope might erre, and that divers Popes had been \* Hereticks.

They held (d), The holy Scriptures to be the Judge in point of Controversie.

Lastly, *Husse* was condemned by the Council of *Constance*, for holding, (e) That the Congregation of the Predestinates, and Elect, were the Church of God, which yet was the self-same doctrine which *Gregory the Great* taught: For he held the Church of God to consist of right Believers, saying (f), That Christ according to the grace of his fore-knowledge, hath built his holy Church of

(r) Bellarm. Prefat. general. controvers. (s) Duo ex sectatoribus Wicliff. combussunt Joannes & Hieronymus. Platina in vita Joann. 24.

(t) Valdensium sectam amplexi sunt. Aeneas Sylv. Hist. Bohem. cap. 35.

(u) Confessio Thabor. c. Rothenkan. An. Dom. 1431.

(x) Cochli. Hist. Hussit. lib. 6. pag. 233. & lib. 2. pag. 93.

(y) Quod si centum forent Doctores, pa-

nem materiale in Sacramento non manere

contestantes, dico eos omnes mentiri ad col-

lum & fallere. Cochli. lib. 6.

(z) Aeneas Sylv. de orig. Bohem. cap. 35. Bellar.

lib. 1. de Sanct. Beat. c. 15. Sess. Deinde.

(a) In omnibus civitatibus Praga fran-

gentes ubique Imagines in

isdem. Cochli. lib. 4.

(b) Purgatorium ignem nullibi inveniri. Sub utraque specie communi-

candum. Prateol. ibid. pag. 53.

(c) Non Papa sed Christus est Caput Ecclesie. Cochli. lib. 1.

(d) Nunquam est standum sententiis Papae & Cardinalium, nisi de quanto se conformant sacra Scriptura. Cochli. lib. 1.

(e) Unica est sancta universalis Ecclesia, quae est praedestinatorum universitas. Concil. Constant. Sess. 15. Art. 1. apud Caranz.

(f) Secundum praescientiam suae gratiam sanctam Ecclesiam de in aeternum permanens sanctis conflavit. Greg. in Cantic. cap. 3. tom. 2.

Saints,

teol. in Elencho Heret. lib. 8. (c) Non Papa sed Christus est Caput Ecclesie. Cochli. lib. 1. (d) Nunquam est standum sententiis Papae & Cardinalium, nisi de quanto se conformant sacra Scriptura. Cochli. lib. 1. (e) Unica est sancta universalis Ecclesia, quae est praedestinatorum universitas. Concil. Constant. Sess. 15. Art. 1. apud Caranz. (f) Secundum praescientiam suae gratiam sanctam Ecclesiam de in aeternum permanens sanctis conflavit. Greg. in Cantic. cap. 3. tom. 2.



(g) *Intra has  
mensuras sunt  
omnes electi;  
extra h. r. om-  
nes reprobi.* Id.  
Moral. in Iob.  
l. 28. c. 9.

(h) *Spacie te-  
nus ad fidem  
Regni veniunt.*  
Id. ibid. lib.  
29. cap. 11.

(i) Richard  
Field of the  
Church, book  
1. chap. 8.

Saints, which shall continue for ever: and that (g) *All the Elect* are contained within the compasse and circuit of the Church, and all the Reprobates are without: because (h) they do but *onely* in outward shew come to the Kingdom of grace: So that Gregory saith as well as Husse, *That the Elect onely are of the Church.*

Now (as Learned Doctor Field saith, i) This was the meaning of *wickliffe, Husse*, and others, who say, *That the Elect onely are of the Church*, defining the Church to be the multitude of the Elect; not for that they think them onely to pertain to the Church and no others; but because they onely pertain unto it principally, fully, effectually, and finally.

Papist.

*Did the doctrine of Husse, and his followers continue any long time?*

(k) *Faxit Deus  
ut videam Hus-  
sitarum reliqui-  
as ad perfe-  
ctam ecclesie  
unitatem redire.*  
Cochl. lib. 12.

(l) *Nati sunt  
Episcopum, Ar-  
chiepiscopi Suf-  
fraganeum: or-  
dinaverunt per  
eum Clericos*  
*secta sua quoti-  
quot voluerunt.*  
Cochl. lib. 4.

(m) *Concilium  
Pragensse Hus-  
sitarum. In no-  
mine Domini  
Amen: Incipit  
Sancta Synodus*  
ann. Dom.  
1421. sub. Con-  
rado Archiep.  
civitatis Pra-  
gensis &c.

(n) *Scholares  
Diocesis Pra-  
gensis ad sacros  
ordines conse-  
crabant.* Coch.  
lib. 8.

(o) *Onuphrius  
in tabula Con-  
cilior. ante Pla-  
tinam. Constan-  
tienze Concil.  
contra Hus-  
sit.*

(p) *Exemplar  
Bulle Indul-  
gentiarum con-  
tra Hussitas ex-  
cit. apud Cochl.  
lib. 6.*

Protestant.  
It continueth even unto this day; for *Cochleus* in the year 1534. wisheth (k) *that he may see the remainders of the Hussites to return to the Church, and the Germans to cast out all new sects; Whereby it is clear, that Husse's doctrine was sensibly and apparantly continued not onely unto the dayes of Luther (who began not to show himself till the year 1517.) but even after his time also.*

Papist.

*Had the Hussites any Bishops or Priests of their own, lawfully tal-*

led?

Protestant.  
*Husse and Hierome were Priests themselves, and whiles they lived they had Priests and Preachers; and after their death, their followers (l) Got them a Bishop, who was Suffragan to the Archbishop of Prague, and by him they put into holy Orders, as many Clerks as they would, which thing the Archbishop took so ill, that he suspended his Suffragan. But it was not long after, that Conradus the Archbishop himself, became a follower of Husse likewise; and under this Conrad President of the Convocation, the Hussites (m) held a Council at Prague, and there they compiled a Confession of their Faith, which the said Archbishop and divers Barons of Bohemia did afterwards resolutely maintain. Besides, Sigismund the Emperour (in a treaty with the Bohemians) (n) granted, that the Bishops should promote to holy Orders the Bohemians, even Hussites, which were of the University of Prague.*

Papist.

*were there many that followed Husse, and were they of the better sort, or onely some mean persons?*

Protestant.

They were neither few, nor base: had they been few, what needed the Pope call the great Council of (o) *Constance* against them? What needed Pope *Martin* the Fifth (p) publish and proclaim a *Crossado* against them? promising remission of sin to all such as did either fight against them, or contributed towards the Wars.

Our

Our rich Cardinal Henry Beaufort was sent into (q) Germany by the Pope in the year 1429, to raise Forces against the Hussites in Bohemia.

Cochleus saith, (r) There were forty thousand German Horsemen gathered together to destroy them; but upon their approach the Germans turned their backs and fled, not without some secret Judgment of God, as he thinks.

Aeneas Sylvius saith, (s) There were three several Armies levied against the Hussites, entring Bohemia in three places; but (as the Story saith) *Non visum hostem fugerunt*, they fled before they did see the enemy.

When Pope Eugenius had sent Cardinal Julian his Legate to the Council of Basil, and presently after sent him commandment to dissolve it; Julian laid open unto him by Letters, how great an injury he should do himself; and brought many reasons against it; among others this, that the Bohemians, who had been called thither, would by good right say; (t) *Is not here the finger of God to be seen? Behold Armies have so often fled from before them, and now the Universall Church also fleeth: behold they can neither be overcome with Armies, nor by Learning; this must needs appear a miracle wrought by God, to declare that their opinion is true, and ours false.*

Neither were the Hussites any such mean persons; for even the Nobles of Bohemia, sent two solemn Ambassages (u) to the Council of Constance, in the behalf of Husse; and when the Council neglected their requests, and dealt ill with them, burning their Pastor Husse, notwithstanding his safe conduct given him by the Emperour; then indeed they defended themselves under the conduct of John Ziscay their Generall, who at one time led forty thousand Souldiers into the field (x), and had such successe in his enterprises, that Aeneas Sylvius reports of him, *That eleven times in fought Battails, he returned Conquerour out of the field.* Yea, Cochleus wonders at the strange successe he had, saying (y), *That scant any History of the Greeks, or Latins, or Hebrews, doth mention such a Generall as Zisca was.*

He was a famous Victor in his Life-time, and affected to be victorious after his death (z); for he enjoined his body to be fleaed after his decease, and a drum to be made of his skin, and the same to be sounded in all the Wars against his enemies; deeming that to continue the advantages, which in former Wars he had obtained of them. This was a nice Conceit of his; for (as we say) *actio moritur cum persona*. And yet our King Edward the first surnamed Long-shanks, had the same fancy: For he having had long wars with Robert Bruce King of Scots, and ever victorious in any enterprise he undertook in his own person, he therefore when he dyed, bound his Son by solemn Oath, that being dead, he should cause his Body to be boyled till the flesh fell from the bones, which he should cause to be entered, and to keep the bones carefully, and carry them about, whensoever he should

(q) Linwood  
sup. Provincial.  
Const. Ang. lib.  
5. cap. de Magi-  
stris. in glossa in  
verbo Joan.  
Wickliff.

(r) Quis pu-  
tasset xl. millia  
Equitum Ger-  
manica Natio-  
nis, tam levi-  
ter in fugam  
compelli posse?  
Id. ibid.  
(s) Aen. Sylv.  
hist. Bohem.  
cap. 48.

(t) Aen. Syl.  
hist. Bohem.  
cap. 40.

(u) John Fox-  
in Concilio Con-  
stantiens. histo-  
ria.

(x) Ibi supra  
quadraginta  
millia virorum  
ex hareticis  
convenere. Aen.  
Sylv. hist. Bo-  
hem. cap. 38.

(y) Lib. 5. Hist.  
Husse.

(z) Aen. Sylv.  
epist. 130.

Mich. Mon-  
taigne Essayes  
l. 1. c. 3.



should war with the Scots, as if destiny had annexed the victory to his Limbs.

Cochleus lib. 4.

But I leave my *Bohemians*, who near to *Thabor*-Castle assembled themselves together, to the number of thirty thousand, and having three hundred Tables erected in the fields for that purpose, they received the Sacrament in both kinds.

Papist.

(a) Prot. Apol. tract. 2. chap. 2. sect. 5.

(b) Parsons third Part; of the three convers. chap. 6. nu. 16, 17, 18.

(c) Matthew Sutcliffe's Answer to Parsons third part. chap. 6. book 1. pag. 81.

Master *Brerely* saith, (a) The *Hussites* rose up in Arms, and were seditions; and Father *Parsons* saith, (b), That *Zisca* was a Rebelle against his King *Wenceslaus*.

Protestant.

The Reverend and laborious Dean of *Exceter*, Master *Sutcliffe* saith, (c) That the crime of Rebellion is rather to be imputed to the *Romish Clergy*, and their adherents. For *Subinco* the Archbishop of *Prague* stirred up *Sigismund* against the King, as *Sylvius* testifieth, Hist. Bohem. c. 35. And that King was taken prisoner, first by his Barons, next by his brother *Sigismund*, as is testified in the same History, c. 34. Whereas the wars of *Zisca* were rather against strangers, than others; and happened after the Council of *Constance*, and the Kings death. And again, (d) Being forced by the perfidiousnesse of the Pope and his complices, he took Arms for his own necessary defence, and the protection of the innocent; so that he defended his poor Countrymen against the invasion of strangers (e). And thus far, Master *Sutcliffe*.

(d) Math. Sutcliffe. ibid. lib. 3. cap. 11. pag. 284.

(e) Id. ibid. Book 1. chap. 2. pag. 28.

And so I come to speak of such other Worthies, as God raised up in this Age, whose Testimonies we shall have occasion to produce; as namely, *Peter de Alliaco* Cardinal of *Cambrey*, *John Gerson* Chancellour of *Paris*, *Paulus Burgensis*, *Alphonsus Tostatus* Bishop of *Avila*, *Thomas Walden* the Englishman, *Nicholas Cleman-gies* Archdeacon of *Bayeux* in *France*, *Dionysius Carthusianus*, Cardinal *Bessarion*, Cardinal *Cusanus*, *Trithemius* Abbot of *Spazheim*, *Wesselus* Preacher at *worms*, *Hierome Savonarola* a Dominican of *Florence*, *Gabriel Biel*, *John*, and *Francis Picus* Earls of *Mirandula*, *Laurentius Valla* a Patrician or Senatour at *Rome*, *Baptista Mantuan* the Poet and Historian.

¶ John Gerson.

(f) clauit personaliter in Concilio Constantensi—pro veritate tuenda privatus est patriâ et dignitatibus, ad civitatem Lugdunensem confugit. Trithem. de Script. Eccles.

*John Gerson* was a good man, and one that much desired the Reformation of things amisse, he was present at the Council of *Constance*, (f) and for speaking freely therein against the Disorders of the *Roman Church*, he was deprived of his goods and dignities by the Pope, and expelled the University by the *Sorbonists*; it is recorded of him, (g) that being thus deprived of his goods and dignities, he betook himself to teaching of School, wherein

(g) Retulerunt viri fide dignissimi. Joann. Gerson, multos collegisse puerulos, quos quotidie ipse in medio eorum stans, jubebat ut verbis Gallicis post sese in hunc loquerentur tenorem Mon Dieu mon createur aies prie de ve la pour servir Jehan Gerson. In fine quarta partis operum Gersonis.

his

his manner was daily to cause all his Schollers, the little children, to joyn with him in this short Prayer: *My God, my Maker, have mercy upon thy miserable servant Gerson.* John de Serres in his Inventory of France, in the life of Charles the seventh, saith, that Gerson returning from Basil, dyed for grief at Lyons; and in the third part of Gerson's works, I find this Epitaph made on him;

*—emula turba fugat,  
Ast hunc, dum fugeret, fovit Germania felix.  
Fit tibi Lugdunum posterior requies.*

That is,

*The envious multitude do make him fly,  
But flying he finds rest in Germany;  
And after this, at Lyons.*

Touching the power of the Pope, in disposing the affairs of Princes, and their States; Gerson saith, it was given unto him, by such as flattered him, and told him, (b) That as there is no power but of God, so there is none whether Temporall or Ecclesiasticall, Imperiall or Regall, but from the Pope, in whose thigh Christ hath written, King of Kings, and Lord of Lords; of whose power to dispute, is Sacrilegious boldness, to whom no man may say, Sir, why do you so? though he alter, overturn, waste and confound all States. Let me be judged a liar (saith he) if these things be not found written, by them that seem wise in their own eyes, and if some Popes have not given credit to such lying and flattering words; yea, he saith, (i) That in imitation of Lucifer, they will be adored and worshipped as gods; nor enduring whatsoever they do, that any one should ask them why they do so, they neither fear God, nor reverence men.

Gerson denied the infallibility of the Popes judgment, and taught, (k) That he was subject to error; and that in case of error, or other scandalous misdemeanour, he may be judicially deposed: and to this purpose he wrote a Treatise, *De auferibilitate Papae*; (l) That the Pope might be safely taken away from the Church, and yet no danger follow of it.

Gerson sheweth (m) that all sins, even they that seem least and lightest, are by nature mortall.

Touching Indulgences, or Pardons, whether the power of the Keys extend onely to such as are on earth, or to them also that are in Purgatory, the opinions of men (saith (n) Gerson) are contrary.

*Papae in parte prima, oper. Gerson.* (m) Nulla offensa Dei est venialis de se, nisi tantummodo per respectum ad divinam misericordiam, quae non vult de facto quamlibet offensam imputare ad mortem, cum illud possit iustificare. Gerson de vita spirituali animae. lect. part. 1. (n) utrum vero claves ecclesiae se possint extendere non solum super terram, sed sub terra in purgatorio; sunt opiniones ad utramque partem probabiliter; & facile est dicere quod sic, saltem per indirectum, propter communionem in charitate. Gerson. de indulgent. Consideratione II. parte prima oper.

(b) Non est potestas temporalis vel ecclesiastica nisi à Papae in causa

semper scripte Christus, Rex regum. Dominus dominum am de cuius potestate disputare in sacris crilegiis est, et ne quisquam dicere possit, cur ita facis? mention si non inveniuntur

hac scripta ab illis etiam qui sapientes sunt in oculis suis, si non inveniuntur praeter ea fuisse per summos Pontifices hac credita. Gerson de potestate Ecclesiastica. considerat. 12. in parte prima oper.

(i) Etiam usque ad imitationem Luciferi ut adorari velint sicut Dii. Gerson in parte prima post tractatum de unitate ecclesiastica addit quatuor considerationes ad fulcimentum praemissarum; in quarum consideratione hac verba habentur.

(k) Cum summus Pontifex sit peccabilis. Id. de potestate Ecclesiastica. considerat. 12. (l) Libellus de auferibilitate



(o) Idem ibid.  
Confid. 8.

(p) Oculos aper-  
tue & inquiri-  
te, si qua hodie  
claustra Moni-  
alium facta  
sunt quasi pro-  
stibula Meretri-  
cum. Gerson,  
Declaratio dese-  
ctuum virorum  
Ecclesiastico-  
rum. part. 1.  
oper.

(q) Provideant  
sibi dum scive-  
runt et potue-  
runt membra per  
provincias aut  
Regna. Gerson  
in Dial. Apol-  
loget. de Con-  
cilio Constanz  
tensis in par-  
te 1. oper.

(r) D. Feild in  
his Appendix.  
first part. pag.  
85, 86, 87.

(s) Concil. Con-  
stantiense Sess.  
8.

(t) Campian  
Ration. 8.

(u) Eristow  
Motive 39.  
pag. 151. An-  
therp. 1597.

and uncertain: but howsoever, this he pronounceth confidently,  
(o) *That onely Christ can give such Pardons for thousands of dayes and years, as many Popes assume to themselves power to grant.* So that in Gerson's time it was not resolved, whether the power of the Keys extended onely to such as are on earth, or to them also that are in Purgatory: yet he saith, it might be favourably construed, that they reached to them in Purgatory, at least Indirectly.

Concerning their Priests and Votaries, he saith, (p) *That their Cells and Nunneries were like Brothel-houses, and common stews.* Gerson seeing there was small hope of reformation by a Generall Councel, wisheth, (q) *That severall Kingdoms and Provinces would reform and redresse things amisse;* and accordingly the severall parts of Christendome in the West, as the Churches of England, Scotland, France, and Germany have made reformation.

Papist.

Gerson was present at the Councel of Constance, and there preached against the Articles of Wickliffe, and the Bohemians; if Wickliffe make for you, Gerson doth not; for Gerson condemned Wickliffe's opinions.

Protestant.

(r) Gerson preached against such Articles as were brought to the Councel of Constance, by the English and Bohemians; now those Articles were many of them impious, in such sort as they were proposed by them that brought them: as that (s) *God must obey the devill: that Kings or Bishops, if they fall into mortall sin, cease to be Kings or Bishops any longer, and that all they do is meerly void.* Whereas Wickliffe never delivered any such thing, nor had any such impious conceit, as they sought to fasten on him: neither is it to be marvelled at, that impious things were falsly and slanderously imputed to him, seeing we are wronged in like sort at this day. For Campian is not ashamed to write, *That we hold God to be the Authour of sin, and that all sins are equall in Gods sight;* and Bristow saith, (u) *That Protestants are bound to avoid all good works;* which tenets we utterly disclaim and derest: and many things no doubt were written by Wickliffe and Husse, and others, in a good and godly sense, which as they are wrested by their adversaries, were heretical and damnable. So then Gerson might condemn as impious, some positions falsely imputed to Wickliffe, not knowing but that they were his, and dislike other that indeed were his, as not delivered in such sort, and such form of words, as was fit, or favouring of too much passion and violence; and yet for all this, both Gerson and Wickliffe be good men, and worthy guides of Gods Church in their times.

¶ Petrus de Alliaco.

And so I come from Gerson to Cameracensis, from the Scholler to the Master; for Petrus de Alliaco is willingly and respectfully acknowledged

knownedged (x) by Gerson to have been his Tutor and Instructor.

Petrus de Alliaco, gave a Tract to the Council of Constance, touching the Reformation of the Church: (y) there doth he reprove many notable abuses of the Romanists, and giveth advice how to repress them; this Treatise of the Cardinals is extant in Orthuius. Gratian his Fasciculus rerum expetendarum & fugiendarum; pagina 206, &c. There should not be multiplyed (saith he; z) such variety of Images and Pictures in the Church, there should not be so many Holy-dayes, there should not be so many Saints canonized (a); such numbers, and variety of religious persons is not expedient; there are so many orders of begging Friars, that their state is burthensome to men, hurtfull to Hospitals, and to the poor. He saith, that it was then a Proverb, *The Church is come to that estate, that it is not worthy to be ruled, but by Reprobates*: yet withall he concludeth, (b) *That as there were seven thousand, who had not bowed to Baal; so it is to be hoped there be some, which desire the reformation of the Church.*

#### φ. Clemangis.

Now also lived Archdeacon Clemangis, who in a set Treatise, freely painted forth the corrupt state of the Roman (c) Church.

He wrote an Epistle to Gerard Maket, a Doctor of Paris; the argument whereof is this: That we are not onely to depart from Babylon with our affections, but with our bodily feet: now he that commands this of such a place, what doest thou think (saith the same Clemangis) he would have said of that wherein not onely sound doctrine is not received, but where such are cruelly persecuted, as contradict their wills, yea rather their madnesse? Speaking of their votaries, he saith, (e) *What I pray you are Nunneries now adayes, but Brothel-houses and common Stewes: the barbours of wanton men, where they satisfie their lusts? that now the vailing of a Nunne, is all one, as if you prostituted her openly to be a whore.* He spoke excellently also in the matter of General Councils, and so did Cardinal Cusanus, who treating of Councils, and the Pope, delivereth these Positions following.

*rum status onerosus hominibus, damnosus Hospitalibus, ac aliis verè pauperibus. — adeo ut jam horrendum quorundam proverbium sit, Ad hunc statum venisse Ecclesiam, ut non sit digna regi nisi per reprobos. Id. ibid. consid. 4. (b) Id. ibid. considerat. 6. apud Orth. Grat. pag. 208. (c) Liber de corrupto statu Ecclesie. (d) Non mentis tantum affectu à Babylone discedendum, sed etiam pedibus corporis. Nam qui de tali loco hoc precipit, quid de illo putas fuisse dicturum in quo non modo sanam doctrinam non recipiunt sed acerbissime infestantur? si quis eorum voluntatibus, imo verò insaniis ad versetur? Nic de Clemangis epist. ad Gerard. Maketi, doctorem Paris. (e) Puellarum Monasteria, Veneris execranda prostibula — ut idem sit bodie puellam velare, quod & publice ad fornicandum impellere. Clemang. de corrupto statu Eccles. Sect. 1.*

(x) In Epistola ad Petrum Biscopum Cameracensem — tuus discipulus Joannes Cancellarius Indignus Ecclesie Parisiensis. — Scripsit super hoc Reverendissimus Pater D. Cardinalis Cameracensis. preceptor meus inclitus. Gerson. Serm. pro Viagio Regis Rom. part. 1. (y) Petr. de Alliaco Card. Camerac. de Reformatione Ecclesie libellus oblatu primoribus Ecclesiasticis in Concilio Constantensi congregatis. Extat. in Fasc. rerum expet. & fug. pag. 206. &c. (z) Quod in Ecclesiis non tam magna imaginum varietas multiplicaretur, non tot nova Festa solemnizarentur, &c. Petr. de Alliaco. de reformatione Ecclesie. consid. 3. (a) Maxime videntur necessarium quod diminuerentur Religiones Ordinum Mendicantium: eo-



## D. Cusanus &amp; Valla.

(f) Sed an u-  
niversale Con-  
cilium propriè  
captum, sit su-  
pra Romanum  
Pontificem, cre-  
do dubium esse  
non debere. Cu-  
san. de Con-  
cordantiâ Ca-  
tholicâ lib. 2.  
c. 17.

(g) Id. Ibid. lib.  
3. cap. 15.

(h) Romanum  
Pont. in con-  
dendis statutis  
generalibus eam  
non habere po-  
testatem quam  
quidam adula-  
tores eidem  
contribuunt; sci-  
licet, quod ipse  
tantum statuere  
habeat, aliis  
consulentibus.  
Id. Ibid. lib. 2.  
cap. 12.

(i) Dum hanc  
partem defendi-  
mus, quod Pa-  
pa non est uni-  
versalis Epis-  
copus, sed super  
aliis primus; &  
sacrorum Con-  
ciliorum non  
in Papa, sed in  
consensu omni-  
um vigorem  
fundamus;  
tunc quia veri-  
tatem defendi-  
mus, & unicui-  
que suum hono-  
rem reserva-  
mus, recte Pa-  
pam honora-  
mus. 99. Dist.  
Ecclesiæ. Cu-  
san. lib. c. 13.

(k) Idem cap.  
15.

(l) Theologus

præstantiss. Trith. quo supra. (m) Papa & ipse bella pacatis populis infert, & inter civitates principesque discordias ferit; Papa & alienas sinit opes, & suas absorbet, rem Ecclesiasticam, & spiritum sanctum qua-  
rui habet—Recentes vero Pontifices id videnter laborare, ut quantum præci fuerit sapientes & sancti, tantum  
ipsi & impii sint et stulti, Laurent. Vallens. de falso creditâ, & ementirâ Constantini Donatione  
Declamatio. extat. in Fascic. rerum. expetend. & fugiend. pag. 78. 79. (n) Prot. Apology in the  
Authors advertisement.

That (f) it is without all question, that a General Council properly taken, is both superiour to the rest of the Patriarks, and also to the Roman Pope.

I believe (saith Cusanus, g) that to be spoken not absurdly, that the Emperour himself, in regard of the care and custody of pre- serving the faith committed unto him, may *Præceptivè indicere Synodum*, by his Imperial authority and command assemble a Sy- nod, when the great danger of the Church requireth the same, *Negligente aut contradicente Romano Pontifice*, The Pope either neg- lecting so to do, or resisting and contradicting the doing there- of.

He saith, (h), That the *Roman* Bishop hath not that power which many flatterers heap upon him; to wit, that he alone is to deter- mine, and others only to consult or advise.

Whiles we defend (saith Cusanus, i) That the Pope is not uni- versall Bishop, but onely the first Bishop over others; and whiles we ground the power of sacred Councils upon the consent of the whole Assembly, and not upon the Pope, we maintain truth, and give to every one his due honour: And then concluding the for- mer positions, the Cardinal saith: (k) I observe little or nothing in ancient Monuments which agreeth not to these my assertions.

Now also lived Laurence Valla a Learned man, and a most ex- cellent Divine (as Trithemius calleth him, l) he was a *Roman* Pa- trician, and Chanon of the Cathedrall Church of Saint John of Laterane in Rome: he wrote a Treatise of purpose against the forged donation of Constantine, whereby the Pope challengeth his pretended Jurisdiction.

He pronounceth of his own experience, (m) That the Pope him- self doth make war against peaceable people, and soweth discord between Cities and Princes; that the Pope makes gains, not onely of the Common- wealth, but even of the state Ecclesiastical, and of the Holy Ghost, and that later Popes laboured to be as foolish and wicked, as the ancient ones were holy and wise. For this and the like freeness of his speech and pen, he was driven into exile by the Pope. I know indeed that Master Brereley is offended with us for challenging Cusanus and Valla, as witnesses on our behalf: and therefore he would make his Reader believe, (n) that Valla being an eager enemy to the Pope, cannot be an indifferent witness, but rather a party; and that both of them retracted their opinions, and submitted

them-

themselves to the Catholike Church; and so they might without yielding to the Romish faction: He saith they retracted, but he cannot tell when, or before whom this Recantation was made or written; perhaps it is written on the back side of Constantine's Donation.

Neither have we corrupted Valla to make him a party for us: he was an honest man, and we take his testimony as it is recorded, and cometh to our hands; he was not an enemy to the Pope, but to the forgeries of the Papacy: and this made them billet his name amongst such books as are forbidden, and (o) prohibited.

¶ *Picus Mirandula.*

In the latter end of this Age lived Baptista Mantuanus, and Franciscus Picus, Earl of Mirandula: the Oration of Picus in the Council of Lateran is extant; wherein, besides his taxing the behaviour of the Clergy, he useth these words; (p) *That Piety is almost sunk into Superstition.*

He held not the Popes sentence for an infallible Oracle of truth: for he saith, That if the greater part offer (as was done in the Council at Ariminum, which stood for the Arrian heresie) to decree ought against the Scriptures; we are not in this case to follow the most voices, but to joyn our selves with the lesser number, being found in faith: Yea, we are rather (saith he, q) to believe a plain Countrey-man, a child, or an old woman, if they speak according to the Scriptures, rather than the Pope, and a thousand of his Prelates speaking against the Word of God.

That the Pope may erre, he sheweth by this Similitude (r); *Even as the natural head may be sick, and noysome humours may flow from the brain into the body: Even so this Deputy-head (to wit, the Pope) may be sick, and from his headship naughty opinions (saith he) may be derived and conveyed into the body of the Church.*

He was one who desired the Churches reformation: for in the foresaid Oration in the Lateran Council, he wisheth, (s) *That the Copies of the Old and New Testament were compared with the ancient and best Originals, and purged from such faults, as they have contracted through tract of time, or the neglect of the Transcribers; and that the true and authentick Histories were severed from the Apocryphall.*

¶ *Baptista Mantuan.*

Baptista Mantuan was a famous Poet and Historian, and Prior of the Carmelite Friars: he is commended by Trithemius (t) for a great Divine, and an excellent Philosopher; he is very sharp against

*male sani & deliri contagia vitanda sunt, ne & ipsi artus pestilenti humore tabescerent. Id. de fide & ordine Credendi. Theorem. 25. (s) Sacra litera utriusque Instrumenti recognoscenda, & cum antiquis & castigatis primæ originis exemplaribus conferenda, ut ab erratis purgentur—vera historia ab Apocryphis nugis segreganda. Oratio Pici, in Fascic. rer. expet. & fugiend. pag. 210. (t) Sacra Theologia Doctor & Philosophus insignis. Trithem. de Scriptor. Eccles. verbo Bapt. Mantuan.*

(o) In Indice prohibitorio Pii quarti autoritate edit.

(p) Pietas in superstitiis prævalens præcedit. Joan. Franc. Pici Mirand. de Reformationib. Oratio ad Leon. 10. & Concil. Lateran. tom. 2.

(q) Quinimo simplici potius Rustico, & infanti, et Anicula, quam Pontifici Maximo, & mille Episcopis credendum, si contra Evangelium isti, illi pro Evangelio verba facerent.

Joan. Franc. Pici Mirand. Theorem. 16. tom. 2.

(r) Fieri autem potest, ut et vicarium caput ægroret, quemadmodum & naturale, & sicut natus hoc humores, ita illud prava dogmata immittat in corpus: quod cum accidit pro medela laborandum, & si desperatur salus, abscindendum caput autem



the Romanists, as may appear by these few instances following:

(u) Mantuan  
de calamit.  
tempor. lib. 3.  
tom. 2.

(u) *Tyrîi vestes; venalia nobis,  
Templa, Sacerdotes, Altaria, Sacra, Corona,  
Ignis, Thura, Preces; Cælum est venale, Deusq;*

That is,

*Temples and Priests, Altars and Crowns, they sell for pelf,  
Fire, Frankincense, Prayers, Heaven, and God himself.*

Whereby he (haply) meant, their breadden God in the Masse.

(x) Mantuan de  
Calam. tempor.  
lib. 3.

Mantuan saith (x) as followeth, of *Hilarie* a married Bishop;  
and Bishop of *Poitiers* in France.

*Non nocuit tibi progenies, non obstitit uxor,  
Legitimo conjuncta thoro, non horruit illa  
Tempestate Deus thalamos, connubia, tadas.*

That is;

Thy off-spring was no prejudice to thee,  
Nor could thy lawfull Wife an hindrance bee:  
In those dayes God allow'd the Marriage bed  
To Priests; their cradles, and the lamps which led  
To *Hymens* rites.

Or thus:

Thy Children did not marre thy course of life,  
Nor wast thou made the worser for thy Wife;  
God lik't the Marriage-bed well till of late;  
But, what he then did like, he now doth hate.

(y) Mantuan,  
lib. 3. in Al-  
phonso.

Of the Woman Pope he saith as (y) followeth;

*Hic pendebat adhuc, sexum mentita virilem  
Fœmina, cui triplici Phrygiæ diademate mitram  
Extollebat apex, & Pontificalis adulter.*

That is,

Here yet her Statue hung; who feign'd  
Her self to be a man; who's fam'd  
The Purple-triple Crown r'have bore,  
And last was prov'd a Popish Whore.

Where it may be, the Poet meant; that at that time remained  
the

he Statue or Picture in Rome, resembling the Woman Pope tra-  
vailing with Child; or the statue or seat, whereon the new Pope  
sate, to try that he was a man, and no woman, according to  
that of Henry Stephens, in his Apology for Herodotus.

*Cur etiam nostro jam mos hic tempore cessat?  
Ante probet quod se quilibet esse marem.*

The same Mantuan glanceth at their manner of such frequent  
repetitions, as they used in their Prayers; as if God were ser-  
ved by reckoning up their (2) Muttering upon a pair of Beads; for  
so he termeth it.

*Qui filo insertis numerant sua murmura baccis.*

¶ Johannes de Vefalia & Wesselus.

Now also lived John of Vefalia, a Doctor and preacher at  
Worms; he held, (a) That the best Interpreters of the Scriptures ex-  
pound one place by another, because men obtain not the Spirit of  
Christ, but by the Spirit of Christ. That the Doctors, be they  
never so holy, are not to be believed for themselves, and the Glosse  
as little. That, the Elect are saved onely by the mercy of God. That  
Popes Indulgences, auricular Confession, and Pilgrimages to Rome are  
vain. For holding these and the like propositions, he was sharply  
handled by the Inquisitors; he is charged by Parsons, but unjust-  
ly, to have held the old errour of the Greeks, (b) who deny the  
Holy Ghost to proceed from the Son, as well as the Father.

There lived at the same time (but somewhat younger) Doctor  
Wesselus of Gronning in Frizeland, he was called *Lux Mundi*, the  
Light of that Age. He wrote a set Treatise of Papall Pardons and  
Indulgences; and therein he saith, (grounding his Speech on Ger-  
son's testimony) that (c) Papall Indulgences and Pardons are not so  
sure a token of the remission of a mans sin, as is the true contrition of  
heart. He saith, that (d) The ancient Doctors wrote nothing expressly  
of Popes Pardons, because this abuse was not crept into the Church, in the  
dayes of Saint Austine, Ambrose, Hierome, and Gregory. And  
having consulted both with Civilians and Canonists, he cannot  
find them to make Jubilees, and Pardons, ancienter than Pope  
Boniface the Eighth, who lived about the year 1300.

Wesselus in a certain Epistle of his to the Dean of Utrecht, saith,  
\* That he did expect that the Inquisitors having condemned Ve-  
salius, would have come unto him, having defended his opinion  
both at Paris and at Rome, against divers Articles of the Church

contriti. Wessel de potestate Rom. in Indulgent. cap. 4. (4) Doctores antiqui nihil expresse scripserunt,  
quia talis abusus nondum temporibus Augustini, Ambrosii, Hieronymi, Gregorii irrepserat. Id. ibid. cap. 7.  
Curiales ipsos audiui plenius verbis in meam sententiam consentientes. Wesselus De Indulgent. Cap. 7.



of Rome. And he feareth not to say, *That many of the Court approved it.*

In the latter end of this Age, immediately before *Luther's* time lived *Johannes Gochius*, a Priest, and Curat of *Malin* in *Brabant*, a great Learned man, and one who held the Reformed Doctrine in the weightiest points of Religion, especially in that of the free Justification of a sinner by the blood of Christ. He rejected the Glosses of Sophisters and Schoolmen, betaking himself wholly to the Scriptures, and namely to that which *S. Paul* teacheth us: That those interpretations which they commonly alledge, differ from the Word of God, and smell of the heresie of the *Pelagians*. That they have turned Christianity into Judaism and Pharisaism. He wrote of *Grace*, of *Faith*, of *Good Works*, of *Merits*, of the *Dignity of the holy Scripture*, and the like.

Lib. 19.  
Progress. 64.

Of the Church  
13. c. 11. &  
12. at Oxford,  
1628.

I find him mentioned, and well reported of by divers, namely, by *Illyricus* in his *Catalogus Testium veritatis*, by *Philip Mornay*, Knight, *Lord du Pleſſis*, in his *History of the Papacy*; and by that noble German, *Johannes à Munster*, in his *Treatise of the Church*, and the visibility thereof. And in particular, his Testimony is alledged by *Doctor Field* in the point of Justification, and against Merit.

This I confesse bred in me a great longing to see some of his works, and to be an eye-witnesse thereof myself; but I could not hear thereof at any hand, save in the Lord Primate of *Ireland* his Library, and he indeed was graciously pleased, to lend me so much of them as he had, and other Treatises also, which elsewhere I could not meet withall.

It is now time to look homeward, and to acquaint the Reader with our home-bred Confessours and Martyrs. I will begin with the reign of King *Henry* the Fourth, who was (*I take it*) the first English King that put any to death for denying the *Romish* doctrine: for after that *Richard* the Second was deposed, and that this King *Henry* came violently to the Crown, he was willing to keep in with the Clergy, who in those times bare great sway.

(e) Acts and  
Mounments,  
Book 6. pag.  
515. volum. 1.

In this Kings reign, (e) *William Sawtree* a Priest, was burnt for denying the reall presence; and so also was *John Badby* burnt, for being a *wicklaviſt*, or *Lollard*, as they termed it. *William Thorpe*, Priest, and *John Purvey*, were persecuted for the doctrine of the Sacrament. *Waldensis* called this *Purvey*, *The Lollards Library*, and a *Glosse upon Wickliffe*.

(f) Gabr. Pow-  
el. in Prefat.  
ad lib. de Anti-  
christo.

Now these men (f) were not void of Learning and Knowledge; for *Sawtree* was an *Oxford* Divine; *Thorpe* was Fellow of our *Queens Colledge* in *Oxford*; *Purvey* was Master of Arts in *Canterbury Colledge*, and wrote a *Commentary* on the *Apocalypse*, while he was in prison.

## p. Sir John Old-Castle.

In the time of King Henry the fifth, Sir John Old-Castle was a chief Favourer of the *Wickliffians*. This Sir John, by his Marriage contracted with a Kinswoman of the Lord Cobham's of Couling in Kent, obtained the title thereof. He was (as Frier Walsingham a peevish enemy of his, saith, g.) *A very valourous Gentleman, and in speciall favour with his Prince, for his honest Conversation, though held in some jealousie in point of Religion.*

He wrote his belief, which was very Christian-like, but the Prelates accepted not of it; so that divers crimes were devised against him, and at last he was pronounced an Heretick in the point of the Sacrament, and was executed by the Statute of *Lollardy*.

Walsingham saith, (b) That this Sir John being brought before the Archbishop of Canterbury, he took out of his bosome a Copy of the Confession of his Faith, and delivered it to him to read; which the Archbishop having read, said, *That it contained in it much good and Cathelick matter; but yet he must satisfie him touching other points: the same Walsingham saith, that (i) It was alledged against him, that he held and taught, touching the Sacrament of the Altar, and Penance, Pilgrimages, Adoration of Images, and the Power of the Keys, otherwise than the Church of Rome taught.*

Papist.

Parsons makes (k) Sir John Old-Castle to have been a *Rebell, and a Traytour to his Prince.*

Protestant.

Had Sir John, and his complices made such a conspiracy, questionlesse (as Master Sutcliffe in his Answer to Parsons observes, l) They must have had Leaders, Souldiers, and great troops of men to execute the same; but they had no such, but were apprehended by ordinary means, and without one blow given or taken: they seized no Towns, nor took any place of advantage, nor did any act, such as Conspirators and Leaguers against Princes are wont to do. The onely act, for which they were condemned, was their assembling together to hear Gods Word, to receive the Sacraments, and to do other acts of Religion, contrary to the practice of the Romish Prelates, which by them was accounted Treason. For by an Act of Parliament at Leicester, Anno 2. Henr. 5. *Wicklisme or Lollardie* was made Treason: And therefore Sir John Old-Castle was hanged for a shew, as if he had been a kind of a Traytour; but he was then also burned as a reputed Heretick.

Lastly, the number of the Rebels is said to be twenty thousand; but it is not probable, that twenty thousand could be defeated by one bare enditement, and without striking one blow.

Now also were divers others burnt and strangled; as namely,

H h h

Sir

(g) Erat iste Joannes fortis viri, operi Martio satis idoneus. Regi propter probitatem charus & acceptus, sed tamen propter hereticam pravitatem valde suspectus. Walsing. in Henr. 5. pag. 381.

(b) Ecce domine Joannes, in hac scheda vestra plura bona continentur, ac satis Catholica, sed habens terminum ad respondendum super aliis. Id. Ibid.

(i) Aliterque sentis et docet de Sacramentis Altaris, & Penitentia, Peregrinationibus, & adorationibus imaginum, ac clavibus, quam Romana Ecclesia docet & affirmat. Ibid.

(k) The third part of the three Convers. chap. 5.

(l) Math. Sutcliffe's Answer, Book 1. ch. 1.



Sir Roger Aston, John Brown Esquire, John Beverley a Preacher, Murley of Dunstaple, which were imprisoned in Lollard's Tower, and suffered in Saint Giles fields; and now also suffered John Claydon.

In the Raigh of that Innocent Prince, Henry the sixth, William Taylour, Priett, was burnt in Smithfield, for teaching, that God onely was to be prayed unto. So also were William white, and Richard Wich, Priests, sometimes fellowes of New-Colledge in Oxford, the one at Norwich, the other at London; as also Thomas Bagley, Priest, and Richard Hoveden Citizen of London.

In the time of Edward the fourth, John Goose, alias Husse, was burnt at the Tower-hill for Religion.

In the Raigh of King Henry the seventh, Joan Boughton of the age of fourscore years was burned in Smithfield; as also one Bran; William Tilsworth was burned at Amersham; Thomas Bernard, and James Marden were burned in one fire: besides divers others, recorded in our English Martyrologic.

¶ Savonarola.

(m) Havendo  
effosto publica-  
mente il verbo  
di Dio piu anni  
continui in Fi-  
renze, et aggi-  
unta a singula-  
re dottrina,  
grandissima fa-  
ma di sanctità  
haveva appres-  
so alla maggiore  
parte del popolo  
vindicato il no-  
me, et credi-  
to di profeta.  
Guicciard.

Hist. lib. 2. pag.  
42.

(n) Preschoit  
que l'estat de  
l'Eglise seroit  
reformé à l'  
espée—mais  
pour ne s'estre  
bien acquisé  
à la reformati-  
on de l'Eglise,  
comme devoit  
—que Dieu a-  
voit donné u-  
ne sentence  
contré Luy.  
Phil. de Com-

minees Chronique

du Roy Charles Huiſiesme. Chapitre xxv. pag. 338. (o) Accusato al Pontifice, che scandalo ſamente predicasse contro a' costumi del Clero, et della Corte Romana, che in Firenze nutrissi discordie, che la dottrina sua non fusse al tutto Catolica Guicciard. Hist. libro terzo pag. 94. (p) La qual morte supportata con animo costante. Guicciard. lib. 3. p. 93.

In the latter end of this Age lived Savonarola, a religious man, of the order of Frier Preachers, or Dominicans, in Florence. This man (saith Guicciardine, m) having been continually exercised for many years in the publike preaching of Gods Word at Florence, and having joyned to his singular doctrine, a general bruit of holinesse of life, had gotten in the opinion of most part of the people, the name and authority of a Prophet: For that at times wherein in Italy was no other appearance in mans reason, than of common tranquillity, he would in his Sermons prophesie of the coming of forraign Armies, and would sometimes touch the mutation of the state of Florence.

He told the French King Charles the Eighth, saith Philip de Comminees, (n) he should have great prosperity in his Voyage into Italy, and that God would give the Sword into his hand: and all this to the end he should reform the corrupt state of the Church, which if he did not perform, he should return again with dishonour, and God would reserve the honour of this work to some other; and so (saith he) it fell out. Guicciardine saith, (o) he was accused to the Pope, that he preached slanderously against the manners of the Clergy, and Court of Rome, that he nourished discord in Florence, and that his doctrine was not fully Catholike.

Hereupon he, and two of his brethren (Dominick and Silvester) were first silenced by the Pope, then excommunicated, and at length sentenced to be burned; which was accordingly performed: and (as Guicciardine saith, p) They constantly endured their

death

death. Whiles Savonarola was in durance, he wrote excellent meditations upon the *Psalms*; and therein in the matter of free Justification he is very sound, and clear on our side. The Earl of *Mirandola* accounted him an holy Prophet, and defended him, and his Writings: the like also did that rare Scholler *Marsilius Ficinus*. *Philip de Commines*, that excellent States-man and Historian, was well acquainted with him, and had often conference with him: For my part (saith he, q) I hold him to be an honest man, and a good: he counted him also to have had the spirit of prophecy, (r) inasmuch as he foretold many things, which in event proved true; yea such things as no mortal man could naturally have known: For he foretold the French King my Master (saith *Commines*) that after his sons death, the King himself should not long survive him; and these his Letters to the King my self have read.

(q) De ma partie le reputé bon homme *Commines* *Cronique* Chapitre 25. pag. 338.

(r) Mais il a dié maintes choses vraies, que ceulx de Florence n'eussent seu luy avoir dictes: mais touchant le Roy et des maux qu'il dist luy devoi advenir, luy est advenu, ce que vous voyez, qui scent premier la mort de son fils, puis sienne et ay ven des let tres qu'il escrivoit audit seigneur. Id. ibid. Chapitre. 53.

(s) The third part of the three *Convers.* Chap. 9. nu. 9, 10, 11, 12.

(t) Che la Dottrina sua non fusse al tutto *Carolica*. *Guicciard.* lib. 3. pag. 94.

(u) Et se trouva un Cordelier forge, qui de luy mesme print debz audit Frere *Hieronyme* & appellans heretique. *Phil. Commines*,

Papist.

*Parsons* saith, (s) That Savonarola was put to death for moving and maintaining of sedition in the Common-wealth of Florence, though in all matters of Religion he agreed fully with the Catholike Roman Church.

Protestant.

What his Religion was, let his own works testifie: *Guicciardine* saith, (t) that amongst other things he was charged, That his doctrine was not fully Catholike; he meaneth Roman Catholike; and *Commines* saith, (u) That one of the Frier Minorites, his professed adversary charged him to be an Heretick; so that in his opinion, he was not in each point a Roman Catholike. And to take the Popes proccesse which was published against him, as we find it in *Guicciardine*; Therein it is given out, that Savonarola had a holy desire, (x) that by his means a General Councel might be called, wherein the corrupt customes of the Clergy might be reformed, and the estate of the Church of God, so far wandred and gone astray, might be reduced (so far forth as was possible) to the likenesse of that it was in the Apostles time, or those that were nearest unto them, and if he could bring so great and so profitable a work to effect, he would think it a far greater glory, then to obtain the Pope-dome it self: in the same Proccesse it is contained, (y) how he despised the Popes commandements, and returned publikely to his old office of preaching, affirming, that the (Popes) censures published against him were unjust, and of no force: as also, that the matters by him prophecied, were not pronounced by divine revelation, but by his proper opinion,

*Cronique du Charles 8.* cap. 52. (x) Che per opera sua si convocasse il Concilio universale, nel quale si riformassimo costumi corrotti del clero, et lo stata della Chiesa di Dio, tanto trascorso, si riducesse in piu similitudine, che fusse possibile a' tempi, che furono prossimi a' tempi de gli Apostoli *Guicciard.* Hist. Ital. libro terzo pag. 95. (y) Disprezzate i commandamenti del pontefice, affermando le censure publicate contro lui essero injuste et invalidi. Id. ibid. pag. 94. Non per revelatione divina, ma per opinione propria fondata sulla dottrina, & osservazione della Scrittura sacra. Ibid. pag. 95.



grounded upon the doctrine, and observation of holy Scripture.

And now let the Reader consider by that which *Guicciardine* reports of *Savonarola*, and namely, touching the opinion he had of the Pope's authority, and his excommunications; touching general Councils, and the deformity and degeneration of the Churches state, in respect of antiquity; as also what *Communees* saith, of his preaching of the Reformation of the Church, and that by the Sword, as formerly our *Grosthead* Bishop of *Lincoln* foretold, and then let him judge of what profession he was likely to be.

Now for the point of faction and sedition: It is true indeed, that there was a great faction in *Florence*, not onely amongst the Laity, but the Spirituality also; but it doth not appear that *Hierome* was the Author or nourisher of this discord, or that he had any hand in that tumult (z) wherein *Francisco Valori*, a principall favourer of *Savonarola*, was slain.

(z) *Amazzarino* Francesco Valori primo de fautori del Savonarola. Id. pag. 95.

When Saint *Paul* preached the Gospel in *Asia*, the whole City of *Ephesus* was full of confusion, and they rushed into the Common place, and caught *Gajus* and *Aristarchus*, *Paul's* companions of his journey, *Act.* 19. 29. Was *Paul*, or his companions the occasion of this tumult? *Savonarola* preached the Word of God in *Florence*, his adversaries took Arms, entred the Monastery of Saint *Mark* where he was, and drew him, and two of his brethren, *Dominick* and *Silvester*, out of the Covent, and put them into the common prisons, upon occasion of a mutiny in the City; but *Hierome* and his fellowes occasioned not this tumult.

It was indeed pretended, that he sided with the one faction in *Florence*; but *Philip de Comminees* (who knew him better than *Parsons*) toucheth that which brought the Frier to the stake; namely, *In that he prophesied, and that so vehemently and freely of the coming in of forraign Forces, and of a King that by force of Arms should reform the corrupt state of the Church, and chastise the Tyrants of* (a) *Italy: this was it (saith he) which made the Pope, and the state of Florence hate him.*

(a) Et disoit: que le Roy estoit eleu de Dieu pour reformer l'Eglise par force, chastier les tyrans. Et à cause de ce qu'il disoit, scavoient les choses par revelation, murmuraient plusieurs contre luy, & acquiescèrent la bayne du Pape & de plusieurs de la ville de Florence. Phil. de Cominees, cap. 53. quod supra.

Thus have we heard of his life and death; there remaineth nothing now but his Epitaph, wherewith *Flaminius*, a famous Poet of *Italy* hath honoured him.

And thus it is;

*Dum fera flamma tuos Hieronyme pascitur artus,  
Religio flevit dilaniata comas,  
Flevit, et, ô, dixit, crudeles parcite flammæ,  
Parcite, sunt isto viscera nostra rogo.*

That

That is,

Whiles *Hierome* to the fiery stake was led,  
Religion tore her hair, and wept, and said,  
You cruel flames, oh spare this tender heart,  
For whiles he burns, Religion feels the smart.

And so I proceed to the severall points in question.

Article 1. Of the Scriptures Sufficiency.

1. **G**erson (b) makes the Word of Christ the sole authentick ground of faith, and the onely infallible rule to decide Controversies. The Scriptures (saith he, c) is given unto us, as a sufficient and infallible Rule, for the government of the whole body of the Church, and each part thereof unto the end of the world.

What evil (saith the same Gerson, d) hath followed upon the contempt of holy Scripture, which doubtlesse is sufficient for the government of the Church, for otherwise Christ had been an unperfect Law-giver, experience will teach.

2. That *Wickliffe* affirmeth, That neither Friars nor Prelates may define any thing in matters of Faith, unlesse they have the authority of sacred Scripture, or some speciall revelation, I dislike not, (saith *Waldensis*, e) but his waywardnesse and craft I condemn, and think it necessary (lest we wrest the Scriptures, and erre in the interpretation of them) to follow the tradition of the Church, expounding them unto us, and not to trust to our own private and singular conceits. This is that which *Vincentius Lirinensis* long since delivered.

3. *Gabriel Biel* saith, \* whatsoever things are just, or unjust; whatsoever is to be done, or eschewed; whatsoever is to be loved, or hated; whatsoever is to be feared, or embraced; quæ credenda, et speranda, whatsoever is to be believed, or hoped for; et cætera salutis nostræ necessaria, and all other things necessary to our salvation, quæ omnia sola docet sacra Scriptura, The Scripture alone doth teach all these things.

4. To this of *Biel's*, I may adde a like Testimony of † *Gulielmus Pepinus*, a Doctor of *Paris*, of the Order of Friars Predicants, who (according to *Joannes Garetius* his account) lived in the latter end of this Age, but flourished in the beginning of the next; so as he seems to have been *Luther's* *contemporarius*, or contemporary; with whom albeit he did not comply in other points of belief, yet he affords us a good parcel of evidence for proof of the perfection of Scripture, saying as followeth.

(b) Secundum scripturam sacram divinitus revelatam regulari debet iudicium de fide et moribus subditorum; quoniam rectorum, iudex est sui & obliqui. Gerson. de Potest ecclesiast. considerat. 13.

(c) Scriptura nobis tradita est, tanquam Regula sufficiens & infallibilis, pro regimine totius ecclesiastici corporis, membrorumque in finem seculi. Gerson. de examine Doctr. Confid. 1.

(d) Quid autem mali attuleris contemptus sacra Scripturae utique sufficientis pro regimine Eccl. aliquis Christus fuisse Legislator imperfectionis. Gers. Serm. in die Circumcis. Confid. 1. part. 1.

(e) Videtur inferri quod nulli Fratres vel Prelati quidquam debeant in materia fidei de finire, nisi ad hoc habuerint Scripturae auctoritatem, vel revelationem à spiritu sancto specialem, — in Scriptura sacra est finaliter quiescendum, — non ut utamur viam datam, sed latentem damno proterviam. Waldens. Doctrinal. Fidei lib. 2. cap. 19. com. 1.

† *Gul. Pepin*. vixit anno 1501. Jo. Garet. de verit. Corp. Christi in Eucharist. Missæ Lect. 71.

Sola



Gul. Pepin.  
Serm. in Domi-  
nic. 2. Adven-  
tus.

*Sola enim hæc Scriptura docet perfectè et planè quid credendum, ut sunt Articuli fidei; quid agendum, ut sunt divina præcepta; quid fugiendum, ut sunt vitia; quid timendum, ut sunt æterna tormenta; quid appetendum, et desiderandum, ut sunt cælestia gaudia; that is, For this Scripture alone, or, onely this Scripture teacheth a man perfectly and plainly, what we ought to believe, as the Articles of our Creed, what we ought to do and perform, as all divine Precepts and Commandments; what is to be shunned and avoided, as namely, all vices; what we ought specially to fear, namely eternal torments; and what we ought to desire and long after, as namely, heavenly joy, and happinesse.*

Now these Testimonies of Biel's and Pepin's are the more remarkable, and of force against the Adversary, for that they speak of the Scriptures self-sufficiency, and immediate ability, and not as of the Scripture recommending unto us the Church, and divine unwritten Tradition; yea, they use the Exclusive particle *Sola*, Scripture alone, or onely Scripture and the written word, teacheth all things necessary to a man's salvation: These men speak home, and oppose the Romish Tenet in *Terminis Terminantibus*.

#### Article 2. Of the Canon.

(f) *Quoniam isti libri ab Ecclesia recipiuntur nullius auctoritatis solidi sunt; ideo ad confirmandum & probandum ea quæ in dubium venerint inuiles sunt.* Tostat. præfat. in lib. Paralipom. q. 2.

(g) *In 22. volumina supputantur quibus quasi literis et exordiis in Dei Doctrina &c.* Wald. doct. fidel. lib. 2. Art. 2. circa initium.

(h) *Denique liber iste non est de Canone id est*

*inter Scripturas Canonicas computandus quamvis de ejus veritate non dubitatur.* Dionys. Carth. prolog. in Ecclesiast. (i) *Miror magis Nic. de Lyra, et Dion. Carthusianum, qui non negant has historias esse veras, sed negant eas tamen ad Canon. Scripturam, sicut nec librum Tobie, Judith, et Machabeorum pertinere.* Peter. in Dan. c. 16. in init. (k) *Joh. Fr. Pic. Mirand. theorem. 5. de Fide et ord. Cred. Advertendum multa quæ in decretis numerantur Apocrypha, et ita apud Hieron. habentur, nihilominus in officiis divinis legi. Id. theor. 10. 2.*

1. **A**lphonſus Toſtatus ſaith, (f) *Although the books (in question) be received of the Church, yet are they not of any ſolid authority; and therefore they are unprofitable to prove, and confirm thoſe things which are called in queſtion, according to Saint Hierome.*

2. Thomas Waldenſis cites out of Hierome, the Canon of the Old Teſtament in theſe words: (g) *As there are twenty two letters, by which we write in Hebrew all that we ſpeak; ſo there are accounted twenty two books, by which as by letters, we are inſtructed in the doctrine of God; and withall addeth, That the whole Canonick Scripture is contained in the two and twenty books.*

3. Dionyſius Carthuſianus in writing upon Eccleſiaſticus, ſaith, (h) *That book is not of the Canon (that is) amongſt the Canonick Scriptures, although there be no doubt made of the truth of that book.* This is likewiſe confeſſed by Pererius the Jeſuite, ſaying, (i) *Dionyſius Carthuſianus, and Lyra, do not deny the Hiſtory of Susanna to be true, but they deny the books of Judith, Tobit, and the Maccabees, to appertain to the Canonick Scriptures.* And the like obſervation touching Lyra, is made by Picus Mirandula; and (k) *Picus himſelf would have us note, that many things which in the Decrees are reckoned for Apocryphall, and ſo accounted by Hierome, are never-*

theleſſe

thelesse read in the Divine Service, and many things also which some hold not to be true.

### Article 3. Of Communion under both Kinds.

**T**HE Council of Constance did not simply forbid the ministering of the Sacrament in both kinds, but the teaching of the people, that of necessity it must be so ministered; for so we find in the thirteenth Session of the said Council, (1) That if any should obstinately maintain, that it was unlawfull, or erroneous to receive in one kind, he ought to be punished, and driven out as an Heretick. The Council of Constance acknowledgeth, and so doth the Council of Trent also, that Christ did Institute in both Kinds, and the Primitive Church did administer the Sacrament in both kinds: But for just and weighty Causes, (as they term them) though contrary to Christs Institution, and the practice of Antiquity, they decreed Communion in one kind. We ask then why the Church of Rome will not reform, and regulate her custome, according to Christs Institution, and the long practice of the primitive Church? And they Answer us plainly, that the Reason is, Lest the Church might seem to have erred in her alteration of the ancient custome; when motion was made in the Council of Trent, that the Pope would grant the use of the Cup to the Laity, it was answered; If the Communion of the Chalice were granted, it would open a gate to demand an abrogation of all positive Constitutions, by which onely the prerogative, given by Christ to the Church of Rome, was preserved. It was one of the principal Arguments that was there used against the Communion of the Cup; that the Church could not erre: now the Church had suffered the use of Bread onely to be brought in, and approved it in the Council of Constance: And therefore it must be said, that there is no divine precept, or necessity to the contrary. And this Reason their own Oratour, and Speaker, in the Convocation House at Trent, Gaspar Cardillo proclaimed as (in a manner) the sole cause of continuing their degenerated use, Lest that the Church (saith he) may seem to have erred. And this is one of the weighty causes which moved the Trent-Fathers to deny the Cup to the Laity, lest the Roman Church might seem to have erred. But we may say, as sometime St. Ambrose told Symmachus, *Nullus pudor est ad meliora transire*, It is no shame to go to the better. Or as Hierome said to Rufinus, *Nec erubescas mutare sententiam*, Never blush to change, Rufinus, Never blush to change your mind; you are not of such authority, that you should be ashamed to confesse you have erred.

2. Gerson, howsoever he thought, that the Church might lawfull prescribe the communicating in one kind alone, (wherein we cannot excuse him) yet he acknowledgeth, (m) That the Communion in both kinds was anciently used.

*fieri, & factum est sine peccato, imò cum merito, quod aliqui Laici communicarent sub utraque specie. Gerson. tract. de Communionis sub utraque specie part. 1.*

(1) concil.  
Const. Sess. 13.

concil. Con-  
stant. Sess. 13.

concil. Trid.  
Sess. 21. cap. 2.  
gravis, et ju-  
stis causis ad-  
ductis, decrevit

*Ecclesiam a lon-  
go tempore in  
hac re suspectam  
errasse. Bellar.  
l. 4. de Euchar.  
c. 20. Sess. Se-  
cundo.*

The History of  
the Council of  
Trent, Trans-  
lated by Sir  
Nath. Brent,  
lib. 5.  
Ibid. lib. 6.

Gaspar Cardillo  
Orat. apud Aff.  
conc. Trid.  
pag. 219, 222,  
223.

Ambros. Epist.  
lib. 2. Ep. 13.

*Non est tanto  
auctoritatis ut  
errasse se pu-  
deat. Hieron.  
Apolog. Ad-  
versus Rufin.*

(m) Debet con-  
cedi quod ali-  
quando potuit  
specie. Gerson.



(n) Concil. Bas-  
fil. Sess. 30.

(o) Cum ea  
conditione ut  
crederent Com-  
munionem sub  
una esse licitam.  
Bellar. l. 4. de  
Euchar. cap. 26.  
Sess. Secundo.  
Ex. An. Sylv.  
hist. Bohem.  
cap. 52. & Ge-  
nebrard. lib. 4.  
Chron.

(p) An. Sylv.  
in hist. Bohem.  
edit. per Or-  
thuin. Gratium.  
Capit. hortari  
populum ne de-  
inceps commu-  
nionem Calicis  
quoquo pacto  
negligerent.

An. Sylv. hist.  
Bohem. c. 35.

Jacobellum  
Misvensensem in-  
struxit in ean-  
dem opinionem.

\* Epist. secund.

Nic. de Cusa.

Card. de usu  
Communi: ad  
Bohemos.

Quando san-  
ctissimi viri  
utriusque Speciei  
Sacramentum,  
necessarium  
esse, ut præ-  
cepti Christi, et  
verbo et opere  
astruxerunt.

— Scripturasque  
esse ad tempus  
adaptatas, et  
varie intel-  
lectas.

† Optat. l. 1.  
in fine.

\* Ticonius Do-  
natista apud S.  
Augustin.

contr. Epist.

Parmen. l. 2.

c. 13. et l. 9.

contr. Crescon.

Grammatic.

c. 32.

† Bellar. l. 4. de

Euchar. c. 26.

3. The Council of *Basil* (n) permitted the *Bohemians* to con-  
tinue the use of the Communion in both kinds, upon condition,  
(o) That they should not find fault with the contrary use, nor sever them-  
selves from the Catholick Church.

4. *Jacobellus Misvensis* (p) a Preacher of *Prague*, being admo-  
nished by *Petrus Dersdensis*, after he had searched into the writ-  
tings of the ancient Doctors, and by name *Dionysius*, and *Saint*  
*Cyprian*, and finding in them, the communicating of the Cup to  
the Laity commanded, he thenceforth exhorted the people by no  
means to neglect, or omit the receiving the Communion of the  
Cup.

Cardinal *Cusanus* undertaking to confute the *Bohemians*, who  
held, \* that the *Eucharist* was to be ministred in both kinds, by  
vertue of Christ's Precept, moveth this doubt; *Dices fortassis*:  
You will haply say, the Modern Church walks not after the same  
manner and custome of communicating with the ancient, whenas  
men most holy did both by word and deed maintain Communion in both  
kinds to be necessary by vertue of Christ's own precept: And then he  
answereth himself; *Certe hoc te non moveat*, Let not this trouble thee,  
for the Scriptures are fitted to the time, and diversly understood, so that  
one time, according to the current rite (of the Church) they are expounded  
one way, and when that rite of the Church changeth, then their sense is  
changed; yet, *Stante veritate*, without impeachment of truth. Here  
we see where the Cardinals shoe pincheth him; For being urged  
with the Commandment of Christ in defence of the ancient and  
necessary use of both kinds, he betakes him to this poor evasion;  
Scriptures (saith he) according to their divers occasions of times, are to  
admit divers constructions; as though later times could countermand  
the Primitive; as though Scripture were like a leaden and Lesbian  
Rule, to be drawn now this, and now that way, according to the  
modell of the Roman Standard; or, as if we might not reason,  
(and that firmly) from the Example of Christ, and the Primitive  
Church.

It is true indeed, that Rites and Ceremonies do vary according  
to time, place, and occasion; yet the sense of the Scriptures, and  
whatever is substantiall in the Sacraments, change not with the  
times: For if so, then there should be, as the saying goes in *Opta-  
tus*, † *Omnia pro tempore, nihil pro veritate*; and that should be ve-  
rified, which *Sr. Austin* said of the *Donatists*, \* *Quod volumus san-  
ctum est, et quando volumus, et quomodo volumus*.

I have stood the longer upon this passage, as speaking home to  
the Adversary: For *Bellarmino* with others, grants, † that *populus*  
*in usu habet, non in precepto*, the Laity may plead ancient use and  
custome for the Cup, but no Precept. But this cometh with a  
*Præcipe quod reddas*, a Precept for delivering the cup to the right  
owners. For here it is alledged, and (for ought we find) not dis-  
proved by the Cardinal; (so as the Objection stands still in its full  
strength and vertue;) that men, for life, most holy; for standing,  
most



most ancient, have maintained, yea, *attruxerunt*, have built thereon, as a groundfill; not problematically, or *pro forma*, on course, but *verbo et opere*, by word and deed, Communion in both kinds to be Necessary; not onely *vi Catholica Consuetudinis*, by vertue of a general Custom; or *necessitate mediis*, as meat and drink are necessary for the sustenance of mans life; but *vi præcepti Christi*, by vertue of Christ's own Precept and Charge.

#### Article 4. Of the number of Sacraments.

Cardinal Bessarion, Bishop of Tusculum, professeth in expresse terms; (q) *we read onely of two Sacraments, which were plainly delivered in the Gospel.* Or to render it word for word thus; *These two Sacraments alone, or onely, we read manifestly, or plainly, delivered in the Scripture;* which testimony, though it denyeth not, that other Sacraments may be delivered in the Gospel, yet it affirmeth, that *these two onely are plainly delivered there;* and consequently, that these two onely are *de fide* to be believed as matter of Faith; for as we have proved before in the Fifth Century, out of S. Austin, and S. Chrysostome, *All things that concern Faith and Manners, and are necessary to salvation, are plainly delivered in holy Scriptures.*

When our Adversaries shall bring such an expresse Scripture-proof, such a *manifestè tradita*, a manifesto, for each of their five supernumerary Sacraments, as Bessarion hath done for our two, we will subscribe to their seven; till then we content our selves with our Two.

#### Article 5. Of the Eucharist.

Waldensis saith, (r) *That some supposed the Conversion that is in the Sacrament, to be, in that the bread and wine are assumed into the unity of Christs person: some thought it to be, by way of Impanation; and some by way of Figurative and Tropical appellation.*

The first and second of these opinions, found the better entertainment in some mens minds, because they grant the essentiall presence of Christs body, and yet deny not the presence of the bread still remaining to sustain the appearing Accidents.

These opinions he reports to have been very acceptable to many, not without sighes, wishing the Church had decreed, That men should follow one of them. Whereupon John Paris writeth, That this way of Impanation so pleased Guido the Carmelite, sometime Reader of the Holy Palace, that he professed, if he had been Pope, he would have prescribed and commanded the embracing of it.

2. Petrus de Alliaco (s) the Cardinall professeth, that for ought he can see, the substantiall Conversion of the Sacramental Elements, into the body and blood of Christ, cannot be proved either out of Scripture, or any determination of the Universal Church, and maketh it but a matter of opinion, inclining rather to the

(q) Si igitur hæc duo sola Sacramenta in Evangelis manifestè tradita legimus: Baptismus dominici perficitur verbis, & Eucharistia. Tractat. Card. Bessarion de Sacram. Eucharist. pag. 181. Tractatus hic habetur inter Liturgias S. Patrum.

(r) Primi Conversionem istam per viam Identificationis, suppositorum efficiunt; secundi, per viam Impanationis; tertii, per viam Appellationis figuratæ & tropicæ, cum quibus concurrat Wicleff. Via impanationis in tantum placuit Guidoni, ut si foret Papa ipsam decerneret eligendam. Tho. Waldensis de Sacram. Euchar. cap. 64. tom. 2.

(s) Cameracensis in 4. Sent. quæst. 6. art. 2. licet ita esse non sequatur evidenter, ex Scripturâ.



(i) Patet quod ille modus sit possibilis, nec repugnat rationi, nec auctoritati Biblie, imò facilius ad intelligendum, et rationabiliorem quam, &c. *Ca. m. x. c. l. in 4. Sent. qu. 6. art. 2.* other opinion, of **Transubstantiation**. His words are these, (i) That manner or meaning, which supposeth the substance of bread to remain still, is possible; neither is it contrary to reason, or to the authority of the Scriptures; nay it is more easie, and more reasonable to conceive, than that which sayes, the substance doth leave the accidents. And of this opinion no inconvenience doth seem to ensue, if it would accord with the Churches determination. And he addes, That the opinion which holdeth the substance of bread not to remain, doth not evidently follow of the Scripture, nor in his seeming, of the Churches determination.

(u) Non invenitur expressum in Canone Biblie, unde de hoc antiquitus fuerunt diversae opiniones.

Biel in Canon. Missae, lect. 40.

(uu) Dico autem ab Ecclesia, quoniam non apparet ex evangelio constitutum aliquid ad intelligendum haec verba proprie. Cajetan.

in 3. part. Thom. qu. 75. art. 1.

(x) Ex Catholicis solus Cajetanus in Commentario huius articuli qui iussu Pii V. in Romanam editionem expunctus est, docuit, seclusa ecclesiae auctoritate.

verba illa ad veritatem hanc confirmandam non sufficere.

Suarez. tom. 3. Disp. 46. Sect. 2. qu. 75. in tertiam partem D. Thom.

(b) Biel. Lect. 40.

(i) Spectacles, Ch. 9. num. 14.

Via Tertia, Sect. 9. par. 3.

(k) Can. miss.

Lect. 41.

3. Biel saith, (u) It is not expressed in the Canon of the Bible, that the body of Christ is in the Sacrament; and hereof anciently there have been divers opinions.

4. Cajetan saith, (uu) that secluding the Churches authority, there is no written Word of God sufficient to enforce a Christian to receive this doctrine [of Transubstantiation].

Suarez the Jesuit ingenuously professeth, (x) that Cardinal Cajetan in his Commentary upon this Article, did affirm, that those words of Christ [This is my Body] do not of themselves sufficiently prove [Transubstantiation] without the Churches authority: and therefore by the Commandment of Pius Quintus, that part of his Commentary is left out in the Roman Edition.

By this it appears, that their learned Council of Schoolmen who lived in this Age, were not fully agreed upon the point.

¶ The former Testimonies vindicated.

Pap. Answ.

Biel (b) affirmeth, that it is expressly delivered in Scripture, that the Body of Christ is contained under the species of Bread; which former words (as the Jesuit observes, i) are concealed, as making against you. And for the other, Biel denieth not, but Transubstantiation may be proved out of Scripture, but not in such expresse terms, or so many words.

Prot. Reply.

1. We do not look that proof should be made of every Article, out of expresse terms; for many things are found in Scripture, as the Trinity of Persons, the eternal generation of the Sonne, the Procession of the Holy Ghost from the Father and the Sonne, and the like; these are not found there word for word; yet they are found in Scripture in sense, and terms equivalent, so as by found Inference, they may be thence deduced. He confesseth he cannot find it in Scripture, why see if he can find it in sense: if neither way, then he must fly to the Lateran Council for it. And indeed so he doth, following the Subtile Doctor Scotus his foreman.

2. For Biel, (k) relating their opinion which say, That the bread doth not remain, but is changed into Christ's body; he saith, This truth is to be held, and why? why, but propter Ecclesiae determinationem in Concilio



*Concilio Lateranensi*, because the Church hath so determined in the Lateran Council.

*Pap. Answ.*

Cajetan denied not the bread to be transubstantiated into Christ's body, though he conceived, that *Hoc est Corpus meum*, did not sufficiently prove the Real Presence of our Saviours body.

*Prot. Reply.*

If in Cajetan's (1) Judgment they prove not so much as the Real Presence of Christ's body in the Sacrament, much lesse prove they the Presence thereof by Transubstantiation, or turning the bread into it.

*Pap. Answ.*

Alliaco held with the Lutherans, and not as Calvinists do.

*Prot. Reply.*

He held not as your Papists do; For if it be granted, (as the Cardinal doth) that Consubstantiation is not contrary to Scripture, nor Reason; it followeth necessarily, that Transubstantiation is grounded upon neither, but rather repugnant to both; For, as *Trans* denyeth *Con*, so *Con* denyeth *Trans*.

#### Article 6. Of Images.

1. **A**bulensis (y) was so far from allowing the worship of Images, as that he held it a thing unlawful in it self, *Deut. 4. 16.* secluding Adoration, to make any visible Image or representation of God according to his Deity: for hence (saith he) these (z) two inconveniences will follow: First, *The perill of Idolatry*, in case the Image it self should come to be adored: and Secondly, *Error and Heresy*, whiles one shall ascribe to God such bodily shapes and forms, as the Trinity is usually pictured withall.

Now that Abulensis with others held it unlawfull to picture or represent the Trinity, is acknowledged by Bellarmine, saying, (a) *It is Calvin's opinion in the first book of his Institutions, cap. 11. that it is an abominable sin to make a visible and bodily Image of the invisible and incorporeal God; and this opinion of Calvin is also the opinion of some Catholike Doctors, as Abulensis [upon 4. Deut. quest. 5.] and Durand [upon 3. dist. 9. qu. 2.] and Peresius, in his book of Traditions.*

2. Gerson condemned all making of an Image, or portraiture, appointed or accommodated to worship and adoration, saying, (b) *Thou shalt not adore them, nor worship them; which are thus to be distinguished; Thou shalt not adore them; that is, with any bodily reverence, or bowing, or kneeling to them; Thou shalt not worship them with any devotion of mind. Images therefore are prohibited to be either adored or worshipped.*

(a) Bellar. de Imag. Sanct. lib. 2. cap. 8. Sect. Hec opinio Calvini est aliquorum Catholicorum. (b) Ad adorandum igitur & colendum prohibentur imagines fieri. Gerson in compend. Theolog. de 1. precepto in secunda parte oper.



(c) Judicate  
si tanta Imagi-  
num & pictu-  
rarum in Ec-  
clesiis varietas  
expediat, &  
an plures sim-  
plices nonnun-  
quam ad Idola-  
triam perverti-  
ant. Gerson  
declarat. de-  
fect. virorum  
Ecclesiast. part.  
2. Oper.

(d) Hinc super-  
stitiones in po-  
pulis quæ Re-  
ligionem infi-  
ciunt Christiana-  
nam, dum sicut  
olim Judæi sola  
signa querunt,  
dum imagini-  
bus exhibent  
Latriæ cultum.  
Gerson de pro-  
batione spiri-  
tuum. Part. 1.  
oper.

(e) Sanioribus  
Scholasticis dis-  
plicet sententia  
Thomæ, qui cen-  
set imaginem  
eandem adorati-  
one colendam,  
quæ ipsa col-  
litur quæ ima-  
gine signifi-  
catur; in quibus  
est Durandus, et  
Rob. Holcor.  
Gabriel quoq;  
Biel [Lect. 49. in  
Canon. Sanio-  
rem sententiam  
refert eorum,  
qui dicunt, quod  
Imago, neque  
ut consideratur  
in se secundum  
quod lignum est,  
lapis aut me-  
tallum, neque  
ut consideratur  
secundum ra-  
tionem signi

& imaginis, est adoranda. Cassand. Consult. de Imagin. (f) Nec crux Christi, nec ulla Imago adoranda est  
adoratione Latriæ, etiam eo modo quo ponit Thomas. Joan. Pici Mirand. Conclusiones tom. 1. (g) Gerson  
de directione Cordis considerat. 16. (h) Dicendum quod sancti in Patriâ qui de facto in cælis sunt, naturali  
cognitione purâ & perpetua; quæ est cognitio rerum in proprio genere, nullas orationes nostrum in terrâ considen-  
tium, neque mentales, neque vocales cognoscunt, propter immoderatam distantiam inter nos & ipsos. Gabr. Biel.  
in Canone Missæ Lect. 31.

The same Gerson disliked (c) the variety of pictures, and Images in Churches, occasioning Idolatry in the simple.

If Christians were in no perill of Idolatry by worshipping Images, why doth Gerson complain, (d) that Superstition had infected Christian Religion, and that people, like Jews, did onely seek after Signs, and yield Divine honour to Images.

3. Cassander writeth in this manner: (e) The opinion of Thomas Aquinas, who holdeth, that Images are to be worshipped, as their Samplers, is disliked by sounder Schoolmen, amongst whom is Durand, Holcot, and Gabriel Biel.

4. Biel reporteth the opinion of them which say, that an Image, neither as it is considered in it self materially, nor yet according to the nature of a Sign or Image, is to be worshipped.

5. And he saith well, that this opinion of Thomas was disliked of others; for besides those already mentioned; this was one of the Problems which Picus Mirandula proposed to be maintained by him at Rome, namely, that (f) Neither the Crosse, nor any other Image was to be worshipped with Latria, or Divine worship, no not in that sense as Thomas would have it. And when others carped at this, and other his Assertions touching the Sacrament of the Eucharist, himself made his own Apology and defence.

#### Art. 7. Of Prayer to Saints.

1. **T**ouching Invocation of Saints, though Gerson did not absolutely condemn it, yet he reprehendeth the abuses and superstitious observations, than prevailing in the worshipping of Saints, very bitterly. For in his Consolatory tract of Rectifying the Heart, amongst many other considerations he complaineth, (g) That there is intolerable superstition in the worshipping of Saints, innumerable observations without all ground of reason, vain credulity, in believing things concerning the Saints, reported in the uncertain Legends of their lives; superstitious opinions of obtaining Pardon and remission of sins, by saying so many Pater-nosters in such a Church, before such an Image; as if in the Scriptures and Authentical writings of holy men, there were not sufficient direction for all acts of piety and devotion, without these frivolous Additions.

2. Gabriel Biel in his Lectures upon the Canon of the Masse, saith, (h) That the Saints in Heaven by their naturall knowledge, which is the knowledge of things in their proper kind, know no Prayers of ours that are here upon earth, neither mentall nor vo- call, by reason of the immoderate distance that is betwixt us and

them.

them. Secondly, (i) That it is no part of their essentiall beatitude, that they should see our prayers, or our other actions in the eternal Word; and Thirdly, (k) That it is not altogether certain, whether it do appertain to their accidentall felicity to see our Prayers. At length he concludeth, (l) That it may seem Probable, that although it do not follow necessarily upon the Saints beatitude, that they should hear our prayers of congruity, yet it may seem probable, that God revealeth unto them all those suits, which men present unto them.

By this we see, that for the main *Gabriel* concludeth; That the Saints with God, do not by any power of their own, by any naturall, or evening-knowledge whatsoever, understand our prayers mentall or vocall; they and we are departed so far asunder, as there cannot be that relation between us; so that we might haply call, and they not be *Idonei auditores*, not at hand to hear us.

Now as learned Master *Mountague* saith, (m) The Saints their natural or evening-knowledge onely is that which we must trust unto, as being alonely in their power to use and to dispose; and of ordinary dispensation.

3. In a word, *Peter Lombard* saith, (n) It is not incredible, that the souls of Saints hear the prayers of the suppliants.

4. *Biel* saith (o), (as we have heard:) That it is not certain, but it may seem probable, that God revealeth unto Saints all those suits, which men present unto them: Here is nothing but probability and uncertainty: nothing, whereon to ground our praying to Saints.

Pap. Answ.

*Gabriel Biel* \* speaketh not doubtfully, but certainly, of Invocation, though he seem to doubt of the manner, how Saints in heaven know our necessities on earth.

Prot. Reply.

*Biel* indeed lispeth somewhat that way, but he speaketh not plain; he saith, *Invocantur Sancti*, not *Sancti sunt invocandi*; he speaketh confidently and certainly of the practice of the Roman Church, but not of the truth of this point of the Romish Faith, that Saints ought to be called upon; for that he taught, † that it may seem probable, that God revealeth to Saints, all those suits which men present unto them: consequently holdeth, that it may seem also probable, that the living may pray unto them. But what is this his probable, or *Peter Lombards* not incredible, to build an Article of Faith upon?

Pap. Answ.

Yea, but *Peter Lombard*, though he make some doubt, whether the Saints hear our prayers as they proceed from us, (they being in Heaven, and we in Earth; they being but in one place, and those that call upon them in a million of places, distant far one from the other) yet, \* He maketh no doubt of their knowing and seeing our Prayers in the Word of God, as the Angels do.

Prot.

(i) Non est de ratione beatitudinis essentialis, ut nostras orationes, aut alia facta nostra, matutina cognitione videant in verbo. Id. ibid.

(k) Antrum autem videre nostras orationes pertinet ad eorum beatitudinem accidentalem, non per omnia certum est. Ibid.

(l) Unde probabiliter dicitur, quod licet non necessario sequatur ad sanctorum beatitudinem, ut orationes nostras audiant de congruo; tamen Deus eis revelat omnia, quae ipsis offeruntur. Ibid.

(m) Master Richard Mountague, his Treatise of the Invocation of Saints. pag. 129.

(n) Pet. Lombard. Sent. lib. 4. dist. 45.

(o) Biel in Canon. Missae lect. 31.

\* Spectacles. ch. 10. num. 9. † In Can. missae Dist. 31. videri probabile.

Sicut enim Angelus, ita etiam Sanctus qui Deo assistit, petitiones nostras innotescunt in verbo Dei quod contemplatur. Magister in 4. Dist. 45.



## Prot. Reply.

I answer, that this Imaginary Glasse of the Schoolmen, where-  
in they conceive, that the Saints and Angels see all things by the  
Contemplation of God, in whom are all things, hath formerly  
been tryed, and found, that it doth not hold. For if because they  
see God, they must needs see all things that are in him, and know  
all that he knoweth; it would hereupon insue, That the Saints  
knowledge should be infinite, as God's is; that they should know  
the day and hour when Christ shall come to Judgment, contrary  
to the expresse words of our Saviour, *Mark 13. 32.* that they  
should know the secrets of all hearts, which the Scripture ascri-  
beth as a singular prerogative to God. To avoid these Rocks, if  
our Adversaries will confine the knowledge of the Saints or An-  
gels, to such things onely, as God shall be pleased to reveal unto  
them, they beg then the point in question, which they ought to  
prove: *videlicet, That God will reveal to every Saint, what every man  
on earth prayeth to him for.*

## Article 8. Of Justification.

(p) Crebrius  
Philosophos  
Gentilium  
quàm Christi  
Apostolos alle-  
gantes; ut in  
cathedrà Christi  
crebrius Aristo-  
teles citetur in  
medium quàm  
Paulus aut  
Petrus—ve-  
ram enim igitur,  
& Kymolane,  
queramus sa-  
pientiam, qua  
in Solâ Fide  
Domini nostri  
Jesu Christi  
formatâ consi-  
sit. Trithem.  
Epist. Familiar.  
epist. 26. ad  
Kymolan.

1. **T**Rithemius the Abbot, who lived in this Age, complains,  
that (p) Aristotle and the Heathen Philosophers were oft-  
ner alledged in the Pulpit, than Saint Peter and Saint Paul; and  
therefore he dissuades his friend Kymolanus from too much study  
of profane Sciences: *Let us (saith he) seek after true and heavenly  
wisdome, which consisteth in faith onely in our Lord Jesus Christ, working  
by love.*

2. Cardinal Cusanus in a Treatise of his *De pace fidei*, brings in  
Dialogue-wise, Saint Peter and Saint Paul instructing the several  
Nations of the world, Greeks and Arabians; the French and the  
Almains, Tartarians and Armenians; and there in that confe-  
rence he laboureth to bring them to an agreement *In pace fidei*, in  
the unity of faith; and amongst other things he proves (q) at  
large, *That we are justified onely by Faith in Christ, and not by any merit  
of our own works.*

## Article 9. Of Merit.

(q) Paulus.  
Quid igitur ju-  
stificat eum qui  
justitiam asse-  
quitur? Tar-  
tarius. Non me-  
rita, aliâs non  
esset gratia, sed  
debitum. Vis igitur quod solâ Fides  
justificet ad perceptionem aeternae vitae? Paul. Volo: Cusan. de Pace fidei,  
cap. 15. (r) Prædie quàm duceretur ad mortem scripsit inter imminentis supplicii angustias latino Sermone 31.  
et 50, meditationes. Possevin. in Apparatu, tom. 1. verbo Hieronym. Savonar.

1. **T**He doctrine of free Justification is excellently handled  
by Savonarola in his Meditations upon the 50 Psalm, which  
Possevin (r) acknowledgeth, to be composed by him whiles he  
was in durance, the day before he was led to the stake.

Upon occasion of those words of the Psalmist, *They gat not the*

Land in possession through their own sword; neither was it their own arm that helped them, but thy right hand and thine arm, and the light of thy countenance; because thou hast a favour unto them, *Plal. 44. 3. 4.* he sweetly commenteth on this sort; (5) Thou favouredst them, that is, they were not saved by their own merits or works, lest they should glory therein; but even because of thy good will and pleasure. Upon occasion of that Petition of the Lords Prayer, *Forgive us our trespasses*, he renounceth all merit of his own works, and professeth (1) in the words of the Prophet *Esay*, That all our righteousness is as the rags of a menstruous woman.

2. Picus Mirandala treating on the same Petition, saith, (u) It is certain that we are not saved for our own merits, but by the only mercy of our God.

3. Gerson taught, That we are not Justified by the perfection of any inherent quality, (x) that all our inherent righteousness is imperfect; yea, that it is like the polluted rags of a menstruous woman, that it cannot endure the triall of Gods severe judgment; even *Esay* himself with the rest became vile in his own eyes, and pronounceth this lowly confession, All our righteousness is as filthy rags.

4. The Cardinal of Cambray proveth (y) by many reasons and authorities of Scripture, That no act of ours, from how great charity soever it proceed, can merit eternal life of condignity. And whereas God is said to give the Kingdome of heaven for good merits or good works; the Cardinal for clearing hereof delivereth us this distinction; (z) That the word *Propter*, or *for*, is not to be taken Causally, as if good works were the efficient cause of the reward, as fire is the cause of heat; but improperly, and by way of consequence, noting the order of one thing following on another; signifying, that the reward is given after the good work, after it, yet not for it: (a) so that a meritorious act is said to be a cause in respect of the reward, as *Causa sine qua non* also is said to be a cause, though it be no cause properly.

5. Thomas Walden professeth plainly his dislike of that saying, (b) That a man by his merits is worthy of the Kingdome of heaven, of this grace, or that glory: howsoever certain School-men, that they might so speak, had invented the terms of Condignity and Congruity. But (c) I repute him (saith he) the sounder Divine, the more faithfull Catholike, and more consonant with the holy Scriptures, who doth simply deny such merit, and with the qualification of the Apostle, and of the Scriptures,

(s) Quoniam placuisti in eis, id est; non ex Meritis eorum, non ex operibus salvati sunt, ne quis gloriari possit; sed quia ita placitum est coram te, quod et expressius de se Propheta dixit, Salvum me facit, quia voluit. Savonarol. in *Psal. 50. vers. 1.*

(t) Verè tanquam pannus menstruatus sunt omnes justitie nostre,

[*Esai. 64. 6.*] cogitationum malorum nostrorum nullus est numerus.

Hieron. Savonar. in *orat. Dominice.*

(u) Quis certum est, quod nos non salvamur propter merita nostra, sed per solam Dei misericordiam. Pic. Mirand. in *op. Dom. tom. 1.*

(x) Quis est, qui videtur habere meritum, sed non habere? quid *Esai. 64.* cum ceteris in vultu sibi visis confitetur, prout in *1. Cor. 13.* mus, inquit.

justitia nostra tanquam pannus menstruatus. Gerson. de *Consolat. li. 4. Prosa 1. Part. oper. tenig.* meracens. 1. Sent. Dist. 1. qu. 2. (x) Hec dictio, Propter, quandoque capitur consecutive; & tunc denotat ordinem consecutionis unius rei ad aliam, quandoque vera capitur Causaliter, Per Causam, in 1. Sent. Dist. qu. 2. art. 3. (a) Improperie, quando ad presentiam esse unius sequitur esse alterius, non tamen ordine nec ex natura rei, sed ex sola voluntate alterius, & sic actus meritorius dicitur causa respectu premii. Id. in 4. Sent. qu. 1. art. 1. (b) Quod homo ex meritis est dignus Regno celorum, aut hac gratia, vel illa, quamvis quidam Scholastici invenerunt ad hoc dicendum terminos de condigno & congruo. Walden. *tom. 3. Sacram. lib. 1. cap. 7.* (c) Reputo igitur saniorum Theologum, fidelium Catholicum, & Scripturis sanctis in concordiam; quia tale meritum simpliciter abnegat, & cum modificatione Apostoli, & Scripturarum concordat, simpliciter quis non meretur regnum celorum, sed ex gratia Dei, aut voluntate largitoris. Ibid.

confessio,



(d) Sicut omnes  
sancti priores  
usque ad recen-  
tes Scholasti-  
cos, & communis  
scriptis Ec-  
clesia. Ibid.

(e) Bishop  
Usher's answer  
to the Jesuit's  
Challenge. Tit.  
of Merits. p.  
581.

(f) Gloriam  
coelestem nullus  
de condigno se-  
cundum legem  
communem me-  
ritur— Et sic  
manifestum est,  
quod in caelo  
maxime relucet  
misericordia  
Dei in beatis.  
Paul. Burgens.  
addition. ad  
Lyran. in Psal.  
35.

\* De verit. Corp.  
Christi. in Eu-  
char. Centen.  
15.

Nullus purus  
viator quan-  
tumcumque purus  
et perfectus sic  
potest mereri  
coelestem glo-  
riam de condig-  
no; sed si me-  
retur, tantum  
meretur illam  
de congruo. Et  
ista opinio est  
valde devota  
et fulcitur mul-  
tis authoritati-  
bus. Brulif.  
2. dist. 27.  
qu. 6.

† Brulifer (lib.  
1. dist. 17.)  
Scoti senten-  
tiam secutus:  
Nullus actus  
bonus, quan-

tumvis à charitate elicitus, est dignus vitâ aeternâ, ex natura sua—sed solum est dignus vitâ aeternâ per  
passivam acceptationem Dei. Hosius Confess. cap. 73. \* Pupperus Gochianus De Libertate Christianâ.  
part. 3. cap. 12.

confesseth, that simply no man meriteth the Kingdom of Heaven, but by the grace of God, or will of the Giver: (d) as all the former Saints, untill the late School-men, and the Universal Church hath written.

Out of which words of Waldens we may further observe (saith the Learned and Right Reverend Doctor Usher, Archbishop of Armagh, e) both the time when, and the persons by whom this Innovation was made in these later dayes of the Church: namely, that the late School-men were they, that corrupted the ancient doctrine of the Church, and to that end devised their new terms of the merit of Congruity and Condignity.

6. Paulus Burgensis, expounding those words of David, Psal. 36. 5. Thy mercy, O Lord, is in heaven, (or reacheth unto the heavens) writeth thus: (f) No man according to the common-Law can merit by condignity the glory of heaven. whence the Apostle saith in the 8th to the Romans, That the sufferings of this time are not worthy to be compared with the future glory which shall be revealed in us. And so it is manifest, that in heaven most of all, the mercy of God shineth forth in the blessed.

7. Stephen Brulifer, \* a Doctor of Paris, and a Learned School-man living about the year of grace 1463, as Garetius thinks, saith as followeth:

It is a very devout opinion, established by many authorities, that no man in this life (how pure and perfect soever) can merit coelestiall glory by Condignity, but that, if he merit, the same is onely by Congruity, or Impetration. Now the merit of Congruity is indeed no merit, but onely in name: to wit, when a reward or benefit is bestowed, neither for the dignity of the work, or worthinesse of the doer, or for any equality between the work and reward, but onely upon the liberality of the Donour.

The same Brulifer, following the opinion of Scotus, saith, † An action wrought by Charity, is onely worthy of eternal life, per passivam acceptationem Dei, by the passive acceptation of God, non ex natura sua, and not by the nature of the work it self. This passage of Brulifer's, together with other Testimonies out of Scotus, Lyranus, Biel, and Ariminensis, against Merit of Condignity, are cited by Hosius the Cardinal.

8. Johannes Gochius a great learned man, that lived immediately before Luther's time, speaks to the point of Justification, and Merit, as followeth:

\* Christ (saith he) so works Justification in his Saints whiles they live here, ut tamen in iis semper sit aliquid adjiciendum, that notwithstanding there is alwayes somewhat in them to be eked; which Christ may graciously adde to such as suite for his favours, and mercifully pardon such as acknowledge their frailty.

(k) By works in, and of themselves unworthy, and such as are unacceptable to God the rewarder, man meriteth nothing; cum meritum consistat in acceptatione Dei præmiantis, *scilicet merit consists in the acceptation of God the rewarder.* But vertuous works ex suo genere quantumcunq; magna, et qualitercunq; facta; howsoever in, and for, their kind they be great and goodly, and for the manner well performed, yet de se sunt Deo indigna et inacceptabilia, of themselves they are unworthy of God, and unacceptable to him. This is clear by the Prophet Esay, saying; All our righteousnesses are as filthy rags, Esay 64.6.

The reward of eternal happinesse (saith the same Gochius) ought not to be expected as due, ex debito justitiæ; as due in justice, as if we had thereby made God our debtour.

Gochia. de libertat. Christiana. part. 3. cap. 6.

1. Because, nihil utilitatis Deo ex nostris operibus accrescit, there is no profit accrues to God by our good works.

2. Because, when we have done all that we were able, ex debito servitutis debuimus, it was our bounden duty and service to do it.

3. Thirdly, Esaias sheweth the same, saying, We are all as an unclean thing, and all our righteousnesses are as filthy rags, Isai. 64.6.

Quæ ergo proportio nostrorum bonorum operum, what proportion is there then between our good works, so vile in the eyes of the Judge, and that everlasting happinesse abounding in all perfection of beauty and excellency.

9. I will close up this point, as also this Age, with that memorable saying of Ernestus, Archbishop of Magdeburg, lying on his death-bed (g) some five years before Luther shewed himself: (h) It is witnessed by Clement Schaw, Chaplain to the said Archbishop, and one who was present at his death; that a Frier Minor used this speech to the Archbishop: Take a good heart, most worthy Prince, we communicate to your excellency all the good works not onely of ourselves, but our whole order of Frier Minors; and therefore doubt not, but you receiving them, shall appear before the Tribunal Seat of God righteous and blessed. Whereunto the Archbishop replied; By no means will I trust upon mine own works or yours, but the works of Christ Jesus alone shall suffice, upon them will I repose myself.

(g) Quinquennio ante Luther. Job. à Munster in Vortlage hereditarii, discurs. Nobilis. Prolog. 3. ad Ann. 1512.

(h) Krim ich trawes, ich begere ewer werke nirgents. Qu. Meines Herren Christi werke mussens allein thun, Darauf verlasse ich mich. Catalog. test. verit. lib. 19. ad verbum, I trust no body, I do not desire your works to anything, the works of my Lord Christ wholly must do it, on those I rely.

And thus by Gods assistance I have gone over the Nine Controverted Articles, wherein if the Reader desire farther satisfaction, I refer him to Mr. Dr. Carleton's Treatise of the Consent of the Catholique Church; wherein he shews by Testimonies of Scriptures, and Fathers, Greek and Latine, in their several Ages, that one and the self-same Doctrine hath been held, and continued in the Catholique Church, untill the time of the Trent Council, and that in the weightiest points of Faith, and namely, those of the Scripture, or Rule of Faith, of the Church, of Justifying Faith, and of Grace.

Consensus Eccles. Catholica contra Tridentinos. Francofurti. 1613.



# The Sixteenth CENTVRY,

FROM

The Year of Grace, Fifteen Hundred,  
to Sixteen Hundred.

SECT. I.

Of *Martin Luther.*

Papist.

What say you of this Sixteenth Age?  
Protestant.

Fr. Fev-Ar-  
dentius Com-  
ment in *Esther*,  
cap. 6.

The wise Reader may be pleased to call to mind, what former-ly hath been observed, namely, that the learned Tongues were re-  
vived in the Thirteenth Age; the Art of *Printing* found out in the  
Fourteenth; and now in the next, followed the Reformation;  
(the two former making way for the later). In the two former,  
the learned Languages were more generally professed, polite li-  
terature and Learned men were better encouraged by great Per-  
sons; and namely, by that Noble, Religious, and Learned *Al-*  
*phonfus* King of *Arragon*, of whom it is reported, that he read the  
whole Bible fourteen times over, with *Lyra's* *Postil* or Comment  
upon it; as also by that noble Patriot of *Florence*, *Laurence de*  
*Medices*, one that spared no charges for the improvement of  
Learning, drawing divers great Schollers out of *Greece* into *Italy*,  
there to professe their Faculties; which they afterwards commu-  
nicated also to those in *Germany*, and to such as in proceſſe of time,  
promoted the Reformation. And by this light of knowledge  
(secular and Divine) the barbarity and obscurity; the needleſſe  
questions, and fruitleſſe curiosity, of the former and darker Ages  
was dispelled. By the benefit of *Printing*, a readier paſſage was  
opened, for the ſearch of ancient Monuments, than formerly by  
the uſe of Manuscripts, and written Copies. And herein may  
be ſeen the gracious diſpoſition of Gods providence, who, by the  
Revivour of Arts and Languages, provided afore-hand for the en-  
ſuing Reformation, enriching his *Israelites* at their departure.

with

with the spoiles of the Egyptians; God seeing it requisite, that such as were to be employed in that great Work of Reformation, should accordingly be furnished with all manner of Scientiall Learning; thereby to encounter the Adversary, foil him at his own weapon, and (*David-like*) to cut off *Goliath's* head with his own sword.

We are now (by Gods assistance) come to the period of Time, which was agreed upon in the beginning of our Conference; to wit, to the dayes of *Martin Luther*; for about the year of Grace 1517, he began to teach, and Preach against Indulgences. And withall, I have produced a Catalogue of our professors, unto this present Sixteenth Century.

Papist.

Stay your self; you must (saith Master (a) Brerely) shew us your Professours during the twenty years next before Luther.

Protestant.

It is done already; for besides our English Martyrs, we have produced *Trithemius* the Abbot, and *Savonarola*, both which lived within the time mentioned, and held with us the Article of free Justification; and *Savonarola* (howsoever the matter be otherwise coloured) was burnt for Religion in the year 1498.

Besides, there have been in all Ages, and in the time mentioned, such as held the substantial Articles of our Religion, both in the Roman, and Greek Church; and by name, the *Græcians* in common with us, have openly denyed the Popes Supremacy, Purgatory, private Masses, Sacrifices for the dead; and defended the lawfulness of Priests Marriage.

Likewise, in this Western part of the world, the Schollers of *Wickliffe*, called *Lollards*, in England, the *Taborites* in *Bohemia*, and *Waldenses* in France, maintained the same doctrine in substance with our modern Protestants, as appeareth by a Confession of the *Waldensian* Faith, set forth (b) about the year of Grace, 1508, which was within the time prefixed.

Neither did these whom we have produced dissemble their Religion; but made open profession thereof, by their Writings, Confessions, and Martyrdoms, as also their just Apologies are extant, (c) to clear them from the Adversaries imputation.

Papist.

I thought Luther had been the first founder of your Religion; for there be some of your men who call (a) him the first Apostle of the reformed doctrine.

Protestant.

Luther broached not a new Religion, he onely drained and refined it from the Lees and dregs of superstition; he did not form or found a new Church which was not in being, but onely reformed and purged that which he found, from the soil of errors, and disorders.

When *Hilkiah* the Priest, in *Josiah's* time, (e) found out the

K k k 2

Book

(a) *Pror. Apo. log. tract. 2. chap. 2. Sect. 11. sub. 3.*

(b) *Responsio excusatoria Fratrum Waldensium contra binas literas Doctor. Augustini. extrat. in Fascicul. rerum expetend. & fugiend. pag. 87.*

(c) *Acts and Monum. vol. 1. lib. 6. pag. 812.*

(d) *Bucer in epist. ad Episcop. Hereford. Prot. Apol. tract. 2. cap. 2. sect. 11.*

(e) *2 King. 22.*



Book of God; he was thereby a means to bring to light, what the wicked proceedings of *Manasses*, *Amon*, and others, had for a season smothered; and so did *Luther*, he was the instrument whom God used for the farther enlightning his Church; and yet hereupon it no more followeth, that he was the first that preached our Religion, than upon the former, that *Hilkiah* first preached the Law.

The Protestants Church by *Luther's* means began no otherwise in *Germany*, than health begins to be in a body, that was formerly sick, and overcharged, and now recovered.

(f) Etiam tunc  
suis firmissi-  
mis eminet Ec-  
clesia. August.  
Epist. 48. tom.  
2.

Quidam fide-  
les firmissimi  
turbabantur.  
Aug. Epi. 80.  
Quidam fir-  
missimi pro fide  
fortiter exula-  
bant, quidam  
toto orbe latita-  
bant. Id. ibid.  
epist. 48.

Sic Ecclesia in  
Fundamentis  
Dominicis con-  
servata est. Ibid.

So that in respect of doctrine necessary to salvation, the Church in her *Firm Members* (as *Saint Augustine* speaks, f) was the same before *Luther*, and afterwards; and it began to be by his means, onely according to a greater measure of knowledge, and freedom from such corruptions, as formerly (like ill humours) oppressed it, and overcharged it. The Protestants Church then is the same with all good and sound Christians that lived before them, and succeedeth the sound members of the visible Church, that kept the life of true Religion in the substantiall matters of Faith and Godlinesse, though otherwise those times were darkened with a thick mist of errors.

Now whereas some call *Luther* the first Apostle of the reformed Doctrine, they did not thereby intend, that he was the first that ever preached the doctrine of the reformed Churches; for they could not be ignorant, that after Christ and his Apostles, and the Fathers of the first five Ages, *Bertram*, and *Aelfrick*, and *Berenger*, *Peter Bruis*, and *Henry of Tholouse*, *Dulcinus*, and *Arnoldus*, and *Lollardus*, *Wickliffe*, *Husse*, *Hierome of Prague*, and others stood for the same truth which we profess: but their meaning was, that *Luther* was the first, who in their Age and memory, publickly and successfully set on foot a generall reformation of the Church in these Western parts.

(g) Chytræi  
Chronolog.

And thus in a tolerable sense *Luther* may be called the first Apostle of the Reformation, though not simply the first that preached the Protestants doctrine.

(h) Apolog.  
part. 4. cap. 4.  
divis. 2.

*Americus Vesputius* is (g) reported to have discovered the *West-Indies*, or *America*, and withall bears the name thereof; and yet *Christopher Columbus* discovered it before him.

(i) Id. Part. 4.  
pag. 411.

*Bishop Jewel* saith, (h) that in *Luther's* dayes, in the midst of the darknesse of that Age, there first began to shine some glimmering beam of truth; his meaning is not, that the truth was then first revealed, but that by *Luther's* means, it was manifested in a fuller measure and degree of light and knowledge, than it was in the former and darker times of Popery; yea, he giveth particular instance of true professors that were before *Luther*, namely, *Saint Hilary*, *Gregory*, *Bernard*, *Pauperes de Lugduno* the Bishops of *Greece* and *Asia*, as also (i) *Valla*, *Marsilius*, *Petrarch*, *Savonarola*, and others.

**Papist.**

Did Luther himself acknowledge he had any predecessors, or fore-runners?

**Protestant.**

I answer with my worthy and learned friend Doctor Featly, (k) that Luther acknowledged the Waldenses (termed *fratres pigar-* di) as appears by his Preface before the Waldensian Confession: I found (saith he) in these men a miracle, almost unheard of in the Popish Church; to wit, that these men leaving the doctrines of men, to the utmost of their endeavour, meditated in the Law of God day and night, and were very ready and skilfull in the Scriptures; whereas in the Papacy, the greatest Clerks utterly neglected the Scriptures. I could not but congratulate both them and us, that we were together brought into one sheep-fold.

Of John Husse and Hierome of Prague, he saith, (l) They burned John Husse, and Hierome, both Catholike men, they being themselves Hereticks and Apostates. And in his third Preface he saith; he hath heard from men of credit, that Maximilian the Emperour was wont to say of John Husse: Alas! alas! they did that good man wrong.

And Erasmus Roterodam in the first books which he printed (lying yet by me) writeth; (m) That Husse indeed was condemned and burned, but not convicted.

**Papist.**

To what Church did Luther joyn himself? and why left he the Roman Church?

**Protestant.**

He joyned himself in point of faith, to the ancient Primitive and Apostolike Church that went before him, and for his present Communion, to that sound part of the Roman Church, which then with him, hated the corruptions, which the Romish faction, for the maintenance of their pomp and profit had upheld.

In particular, he joyned himself to those honourable Personages, the Dukes of Saxony and Wittenberg, and the Earl of Mansfield, and to such Christian Congregations as within their Territories began to abandon Popery, and reform themselves. He received Ordination in the Church of Rome; this Ordination (for substance) was good, and by vertue thereof he preached the Word, and brought the people to see and detest, not the Church of Rome, but her corruptions, from whence he severed himself, to wit, from the Roman Court, and faction therein: so that he leapt not out of the Church, he kept himself still within the barn-floor thereof, onely he leapt out of the husk of Popish errors.

(k) Master Fishers Reflection, and Doctor Featlyes Answer.

(l) *Jaannem Hus, & Hieronymum, viros Catholicos combusserunt, heretici ipsi, & Apostata Lutherus in Assertionibus articuli 3. apud Jo. Ruf. fens.*

(m) *Jo. Hus exultum quidem, sed non convictum esse.*



## p. 2. No Schisme, but Separation from Errours.

(u) Apocalyp.  
18.4.(o) Babylon, mar-  
ter Fornicatio-  
num, Roma qui-  
dem est. Ribera  
in cap. 14. A-  
pocal nu. 39.  
De Româ intel-  
legendum, non  
solum qualis  
sub Ethnicis  
Imperatoribus  
olim fuit, sed  
etiam qualis in  
fine seculi futu-  
ra est. Id. in  
cap. 14. Apoc.  
nu. 42.Colligitur, Ro-  
mam postquam  
à fide defecerit.  
Viegas in cap.  
18. Apoc. com.  
1. Sect. 4.Answer to  
Charity main-  
tained by Cat-  
holicks. part.  
1. Ch. 5. Sect.  
56.

Now this his separation and ours from errour is warranted by Gods Word, since Gods people are commanded, (u) and that upon a grievous penalty to depart out of *Babylon*, and spirituall *Sadome*; and this we take to be *Rome*, since your own Jesuits, (o) that have commented on the *Revelation*, call *Rome*, *Babylon*; and that this is to be understood not onely of heathen *Rome*, but of *Rome* Christian, after that it had forsaken heathenism, and had received the faith of Christ, and turned again from that unto Anti-christianisme.

## Papist.

We charge Luther, and his fellowes with Schisme, and Separation, in that forsaking the external Communion of the Church, they joyned not themselves to any other part, and therein they separated from the whole.

## Protestant.

It followes not, inasmuch as themselves were a part of it, and still continued so; and therefore could no more separate from the whole, than from themselves: Thus though there were no part of the people of *Rome*, to whom the *Plebeians* joyned themselves; when they made their Secession into the *Aventine Hill*, yet they divided themselves from the *Patricians* onely, and not from the whole people, because themselves were a part of this people; and they divided not from themselves, saith that acute Divine Mr. *Chillingworth*. Luther and his fellowes forsook not the whole visible Church, but that part of it which was corrupted, and still would be so; they forsook not, but onely Reformed another Part, which Part they themselves were; for they ceased not by their Reformation, to be still a part thereof. Yea, but they made a Separation; they did so, but such an one, as was not of a Part from the whole, (which indeed had been a Rent,) but of one Part from the other; of the Part that desired to be Reformed, from that Part which was Corrupted, but would not be Reformed.

## Object.

Either the Roman Church was the true visible Church, or Protestants can name and prove some other disagreeing from the Roman, and agreeing with Protestants, in their particular doctrine; or else they must say, there was no visible Church, saith the Author of, *Charity maintained by Catholiques*, Part. 1. Ch. 5. p. 47.

## Sol.

1. Whereas you say, that Protestants must either grant, that your Church then was the visible Church, or name some other disagreeing from yours, and agreeing with Protestants in their particular doctrine, or acknowledge there was no visible Church. It is all one (saith Mr. *Chillingworth*), as if (to use St. Paul's Similitude, the Head should say to the Foot, either you must grant that I am the whole Body, or

name

See Dr. Fear-  
ley's Roma  
ruens, Para-  
graph. 13.  
Answer to  
Charity be-  
ing Sect. 27.

name some other Member that is so, or confesse that there is no Body. To which the Foot might answer; I acknowledge there is a Body; And yet, that no Member beside you is this Body; nor yet that you are it, but onely a Part of it. And in like manner say we; we acknowledge a Church there was, Corrupted indeed universally, but yet such a one as we hope by Gods gracious acceptance, was still a Church; we pretend not to name any one Society that was this Church: And yet we see no reason, that can inforce us to confesse, that yours was the Church, but onely a Part of it, and that an unsound Part.

2. Now to the other part of your *Quary*, to wit, of naming men agreeing with Protestants in all points; we will then produce them, when you shall either prove it necessary to be done, which you know we absolutely deny; or when you shall produce a perpetuall succession of Professors, which in all points have agreed with you, and disagreed from you in nothing. And yet this unreasonable request which you make to us, is to your selves so impossible, that in the very next Age after the Apostles, you will never be able to name a man whom you can prove to have agreed with you in all things; nay, (if you speak of such whose works are extant, and unquestioned) whom we cannot prove to have disagreed from you in many things.

3. Jesuit *Fisher* being to shew the visibility of the Roman Church, vouched, in Conference, *Gualterius* his Chronologie, who (as the Jesuit saith) produceth plain Testimonies of the Fathers in all Ages, confirming the main points of the Roman Catholike Religion, wherein Protestants dissent from Romanists. This indeed he undertook, but with so ill successe, that, if we may believe Mr. *Chillingworth*, in his Answer to *Charity mistaken by Catholikes*: In the Three first Centuries there was not one Authority pertinent, as He heard an able man of the Romish Religion profess.

#### Papist.

If any Protestant Church were in being before, or at Luther's appearing, then would they upon his preaching, have acknowledged him, and joynd themselves to him; but (as *Bellarmino* saith, p) they did not.

#### Protestant.

*Alphonsus de Castro* saith, (q) Neither did Luther in this Age come forth alone, but accompanied with a great troop, as with a Guard, waiting for Luther as for their Captain and Leader: such were Philip Melancthon, Conradus Pellicanus, Lambert Fabricius, Capito, Osiander, Sturmius, and Martin Bucer: and these (saith he) seemed to have expected him before he came, and upon his coming did cleave unto him; so that he wanted not such as gave him the right hand of fellowship, Gal. 2. 9.

*illum tanquam ducem primo egredientem expectasse videntur, illi enim statim adhaeserunt. Alphons. de Castro advers. Haeres. in Epist. nuncupator. ad Paccet. Cardinal.*

1 Cor. 12, 15.

Conference with Mr. Walker Pastor of St. John's Walting-Street, London 1637. part. 1. Ch. 2. Sect. 119.

(p) Bellar. lib. 4. de not. Eccles. cap. 5. Sect. 1. p. 1. tert. a. li.

(q) Nec solus Lutherus hoc seculo prodit, sed multorum hereticorum agmine secutus, cum satellitibus suis, qui



(r) *Illyric. in*  
*Catal. Test. ve-*  
*rit. Et Luther.*  
*in Præfat. Ecce*  
*ubi unum pro*  
*Papa stant inve-*  
*ni tres pro te*  
*contra Papam*  
*stant.*  
 (s) *Præfat. oper.*  
*Lutheri.*  
 (t) *Prot. Apol.*  
*tract. 2. cap. 2.*  
*sect. 11.*

*Carolus Milvius* being sent from Pope Leo to Frederick, professed, (r) That all the way as he came, having sounded mens affections, he found three to favour Luther, for one that favoured the Pope.

And Luther professeth, (s) That the applause of the world did much support him, most men being weary of the frauds, and wicked practices of the Romanists.

Neither are these penurious examples, to give instance in Melancton, Pellican, Bucer, and others, as Brekeley scornfully calleth it, (t) for they were as great Schollers as that Age afforded. Pellican was one who made great help for reviving the Hebrew Tongue, and was Luther's ancient; and so was John Capnio, or Reuchlin, who brought Greek and Hebrew into Germany.

Now besides his coevals, and contemporaries, the Waldenses, as also John Husse bare a Torch before Luther, and shewed him his way.

Papist.

Master Brekeley saith, (u) That Melancton, Pellican, and Bucer were originally Catholikes, and followed Luther's example in revolting from the Catholike Church.

Protestant.

Saint Paul was originally a Pharisee, and yet he did well to forsake the leaven of their traditions, and embrace the doctrine of the Gospel. And so did Saint Austin the (w) errour of the Manichees and Pelagians, and embraced the truth of the Gospel.

Besides, they left not the Catholike, but the Roman Church, nor that altogether, but the faction that was therein, to wit, the Papacy.

Papist.

Schlusselfburg saith, (x) It is impudency to say, that many learned men in Germany did hold the doctrine of the Gospel before Luther.

Protestant.

Schlusselfburg's words are these; *Utenborius* writes impudently, that he heard Pellican affirm, That many learned men in Germany held the doctrine of the Gospel before Luther appeared, and that Pellican himself impugned the Popish Purgatory, before the name of Luther was heard of. Now why may we not believe *Utenborius* and Pellican affirming the same, and being honest men, as well as Schlusselfburg denying it.

Besides, admit there were not any in Germany, yet there might be elsewhere many thousands; as in Bohemia, France, and England, and other parts, who before Luther's time, embraced the doctrine of the Gospel.

Papist.

Master Brekeley saith, (y) out of Luther's works, that upon a Conference had with the Devil, Luther gave over the Masse, and changed his Religion.

(u) *Id. ibid.*  
*pag. 443.*  
 (w) *Quem me-*  
*u errorum*  
*nonnulla opus-*  
*cula mea satis*  
*indicant ante*  
*episcopatum me-*  
*um scripta: Aug.*  
*de Prædesti-*  
*nati. Sanct. cap.*  
*3. tom. 7.*  
 (x) *Impuden-*  
*ter scribit Jo-*  
*annes Utenbo-*  
*rius pag. 143. se-*  
*cx Conrado*  
*Pellicano audi-*  
*visse, multos vi-*  
*ros eruditos in*  
*Germania, pri-*  
*usquam prodiret*  
*Lutherus, E-*  
*vangelii Doctri-*  
*nam tenuisse, a-*  
*deoque ipsum*  
*Pellicanum, pri-*  
*usquam audi-*  
*um esset no-*  
*men Lutheri,*  
*purgatorium*  
*Papisticum resi-*  
*cisse. Conrad.*  
*Schlusselfburg.*  
*Theolog. Cal-*  
*vinist. lib. 2.*

(y) *Prot. Apol.*  
*tract. 2. cap. 2.*  
*sect. 11. subd. 2.*  
 & *Prot. Apol.*  
*the Conclus.*  
*sect. 9.*

## Protestant.

Suppose this Conference were extant in all the Dutch Copies of *Luther's* works, (which yet some make doubt of) yet might this Conference be onely imaginary, even a strong spirituall temptation, and not any personall or reall conference: now from such a spirituall conflict, dream or apparition, you cannot draw any sound proof.

But (supposing the truth of this conference) had not Christ a conference with Sathan, and Saint *Bernard* a combat with him (x)? is their Religion ere a whit the worse to be liked?

Your Romish Saints were very familiar with the Devil. Saint *Oswald* wrestled with him; Saint *Dunstan* took him by the nose; *Christopher* in the Legend is said to have served the Devill; and Saint *Xavier* was usually vexed with him after Dinner, Supper, Recreation, and saying of Masse; insomuch as the Devil oft-times put him into a cold sweat; as *Hassenmullerum* (a) reporteth of him from *Turrian* the Jesuite.

## Papist.

The Devill brought arguments against saying of Masse, and disputed against it; therefore the Masse is good, or else the Devill would not have found fault with it.

## Protestant.

This followeth not; for every thing the Devill mislikes, is not therefore good, neither is all he moves one unto, therefore bad. For instance sake; (b) he came in the habit of Saint *Ursula*, and moved one to enter into the Order of Nuns; will you say, therefore veiling of Nuns is bad?

## Papist.

Luther used the self-same arguments against the Masse, which Satan did: now how could they be good proofs that were brought in by Satan? or why would Luther believe him?

## Protestant.

Luther shews onely, how Satan tempted him to despair, for that he had been a Masse-monger; which Luther knew to be naught without the Devils prompting.

Besides, all that the Devill speaks is not devilish: the Devils that possessed the men, confessed, and said, (d) *Thou art Christ, the Sonne of the living God*; afterwards they entred into the Herd of Swine: now the Herd-men, they came into the City and told what was done, and said: Now what though the Herd-men told how the Devils confessed this Article of the Christian Faith, That *Christ was the Son of the living God*? was not this a true confession, though the Herdmen had first heard it from the Devils, and likewise reported it from them?

Luther heard such and such Arguments against the Masse; might not those arguments be true, though Luther heard them from Satan, Gods Ape?

It is true indeed, that the Devil in telling truth, hath an evill

(x) *Affuit autem Satan ex adverso. Author vitæ Bernardi. lib. 1. cap. 12.*

(a) *Turrianus Jesuita mihi notissimus, saepe dixit illum*

[*Xavier*] *præcæna, prædico, Missæ, in recreationibus etiam ita à demonibus excitatum, ut in magna copia frigidissimum mortis sudorem fuderit Hassenmuller. Histor. Jesuitici ordinis cap. 11.*

(b) *Aliqua de parte non allegavit [Deus] ut te duceremus in cenobium sacrum virginum. Delrio. Disquisit. Magic. tom. 2. lib. 4. cap. 1.*

(d) *Luke 8: chap.*



(e) *Quid sit tales  
missæ horrenda  
essent idolola-  
tria? Luther  
tom. 7. de Mis-  
sæ privatæ.*

(f) *Proinde, bo-  
ne frater domi-  
ne Papiſta, non  
mentitur Satan  
quando accu-  
ſat, aut urget  
magnitudinem  
peccati—ſed  
ibi mentitur  
Satan quando  
ultra urget ut  
diſperem de  
gratiâ. Id. ibid.*

intent; and so it was here: for he laboured to drive him to *Deſpair*, by accusing him for saying *Maſſe*, which now he condemned: and the more to terrifie him, he layes down (e) reasons against it; thereby to let him ſee his old errours; and all this to drive him to *deſpair*: thus Satan truly layes a mans ſin before him, truly accuses him; but it is to make him *deſpair*: as he dealt with *Cain* and *Judas*, whose example *Luther* accordingly alledgeth upon this occasion. And this was the end the *Devill* aymed at, as appears by *Luther's* own words, saying, (f) *Satan lyeth not, when he layes a mans ſin to his charge, and the heynouſneſſe thereof; but then doth Satan lie, when he would have me deſpair of the mercy and favour of God.*

Again, it is observable, Where *Luther* was thus tempted: Not whiles he kept in the *Monastery*; but when he was leaving it, and coming to the truth, then the *Devil* began to be buſie with him, fearing that he had ſlipt his chain.

Laſtly, mark the iſſue of this conference; in this conflict the *Devil* was foiled, and *Luther* won the field, and in effect makes his glorious conqueſt: *I Luther have ſinned in ſaying private Maſſes without Communicants, contrary to Christs Institution: but the Devill lyeth in tempting me to deſpair with Cain; I will therefore with Peter be ſorry for my fault, and return to my Saviour.*

Papiſt.

*Luther broke out into diſtempered paſſions, and was at odds with ſome of Zuinglius his followers.*

Proteſtant.

What if *Luther* after the plain homelineſſe of a blunt *German* liberty, uſed ſome over-broad ſpeeches? That he was too much carried with the violent ſtream of his paſſion, it is to be imputed to humane infirmity, and the perverſeneſſe of the manifold adverſaries he found in thoſe times.

(g) *Socrat. hiſt.  
Eccleſ. lib. 6.  
cap. 13.*

(h) *Bellar. lib.  
4. de notis Ec-  
cleſ. cap. 13.  
ſect. Eodem.*

Besides, there was as great unkindneſſe (g) of old, between *Chryſoſtome* and *Epiphanius*, *Hierome* and *Ruffinus*, and others.

Papiſt.

*Bellarmino* ſaith (h) out of *Cochleus*, that *Luther* began to oppoſe *Indulgences*, not becauſe he had any juſt reaſon to miſlike them; but becauſe the publiſhing of them was committed to the *Dominick Friars*, and not to the *Auguſtine Friars*, of which order himſelf was.

Proteſtant.

This is reported by his ſworn enemy, and that againſt the whole courſe of things that paſſed in thoſe times. For *Luther* (before this occaſion was offered him) had cleared the doctrine of *Original ſin*, of *Nature* and *Grace*, of *Free-will*, and the like; which were the main grounds wherein he diſſented from the *Romiſh Synagogue*.

*Luther* oppoſed other matters than *Indulgences*, and them of greater conſequence, and that before ever he meddled with *Indulgences*. For whereas *Luther* is ſaid to have ſhewed himſelf to ſtand

stand in some opposition with the Roman Church about the year of Grace 1517.

Bzovius, who continued Baronius his Annals, saith; That Luther disputed against the School-Drivines in the points of Free-will, Merits, and Traditions, the year before. And the same Author, although he gives Luther the name; yet he will not have Luther, but Staupitius to have first begun the work of Reformation, † Cujus si non auctor, certe promotor fuerat; Staupitius if he were not the Author of the Lutheran Sect, yet he was a Promoter thereof. And Primus lapidem contra Ecclesiam coiecit, he seems to have cast the first stone at the Roman Church, although Luther afterwards pressed the same with more force.

Indeed he manifested his opposition chiefly against Papall Indulgences; and he had reason for it; for at that time things were in so bad a state, that the blood of Christ was prophaned, the power of the Keys was made contemptible, and the redemption of Souls out of Purgatory, was set at a Stake at Dice, by the Pardon-sellers, to be played for, as Guicciardine saith; This bred great indignation, and many scandals in divers places, but (as he saith, i) especially in Germany, where were discovered many of the Popes Ministers selling for a small price, or set upon a game at Tables in a Tavern, the power to redeem the Souls of dead men out of Purgatory.

In like sort, that other noble Historian, Thuanus, of more credit than a hundred Cockleus's, saith, (k) that Pope Leo, by the instigation of Cardinal Puccius, gathered huge summes of money, by sending his Breves abroad every where, promising expiation of all sins, and life everlasting upon a certain price, which any should give according to the heynousness of his offence. Then arose up Martin Luther a professor of Divinity in Wittenberg, who first confuting, and then condemning the Sermons which were made for Indulgences, at length questioned that power, which the Pope assumed to himself in the same Breves.

Papist.

was Luther a man of a holy life?

Protestant.

Erasmus who was well acquainted with him, saith, (l) that He was accounted a good man, even of his very enemies; and this I observe (saith the same Erasmus) That the best men are least offended with his writings.

He had gained such reputation with the people, that (as (m) Guicciardine saith) many conceived, that the troubles which were raised against Luther, took their originall from the innocency of his life, and

missis per omnia Christiani orbis Regna Diplomatis omnium delictorum expiationem ac vitam eternam pollicitus est, constituto pretio, quod quisque pro peccatis gravitate dependeret. Jac. Thuan. Histor. sui Temp. ad ann. 1515. (l) Est tamen si illi faverem ut viro bono, quod fatemur et hostes. Erasmus, tom. 3. in epist. ad Albert. Episc. & Principem Moguntin. Cardinal. — Illud video, ut quisque vir est optimus, ita illius scriptis minime offendi. Id. Ibid. (m) Come se le persecuzioni nascessimo più dalla innocenza della sua vita, & dalla sanità della dottrina che da altra cagione. Guicciard. Histor. Ital. lib. 13. pag. 380.

Brev. 9. Annal. Eccles. in an. 1517. no. 12. Superiore por. rd anno 1516. Idem Lutherus disputavit contra Scholasticos Theologos delibero arbitrio, meritis bonorum operam, et traditionibus Ecclesie. Idem ibid. num. 6.

(i) Horvata concitato ni molti luoghi indignatione, & scandalo assai, & specialmente nella Germania, dove a molti de' ministri erano veduta vendere per poco prezzo & giocarsi sulle tavole la facoltà del liberare l'anime d' morti dal purgatorio. Guicciard. histor. libro terzo decimo pag. 379.

(k) Peccatum in sacris muneribus dispensandis, Leo graviore cumulavit, cum Laurentii Puccii

Cardinalis impulsu, pecuniam ad immensos sumptus undique corrogaret,



soundnesse of his doctrine, rather than upon any other occasion.

(n) Erasmus  
duo magna esse  
Lutheri pecca-  
ta dixit; quod  
ventres Mona-  
chorum, et Coro-  
nam Papæ at-  
tingit. Charion.  
in Chron.  
auct. a Pence-  
ro. lib. 5.

Erasmus seemeth to point at that which brought Luther to most of his troubles, namely, for that he touched too close upon the Popes power and Supremacie; as also, that he taxed their Indulgences and pardons which served for the maintenance of their Prelacy and Clergy; for thus it is reported (n) of him; that when he was asked by Frederick Duke of Saxonie his Judgment of Luther; he said, that there were two great faults of his; one, That he medaled with the Popes Crown; another, That he medaled with the Monks Bellies.

And let this suffice to be spoken by way of Apologie, and in behalf of Martin Luther, and that Reformation which so many Worthies before him desired, himself began and attempted, and others now at length have happily effected.

Johan. Wolf-  
us in Præfa-  
ad Krantzii  
opera, cited by  
Dr. Jackson,  
upon the  
Creed. lib. 1.  
Scit. 3. cap. 13.  
paragraph. 11.

Albertus Krantzius the Historian, a man, as of an excellent spirit, so of a greater place and authority in Germany than Luther was; and one, that from as earnest detestation of the Romish Churches pride and insolencies, notified as great desire of Reformation, as Luther had; yet thought he should but have lost labour, in oppugning that greatnesse whereto it was grown. The same Bishop, a little before his death, being made acquainted with Luther's purpose; after approbation of his good intents to reform the abuses of Indulgences, burst out into these despairing speeches of his good successe: *Frater, Frater, abi in Cellam, et dic, Miserere mei Deus: Brother, Brother, get into thy Cell, and take up a Psalm of Mercy.*

Harmon. E-  
vangel. lib. 3.  
cap. 59.

But as David sometimes left his sheep-fold, to encounter Goliath; so Luther quitted his Cloyster, to fight the Lords battails against the Hierarchy of Rome: and herein out of weaknesse he was made strong, and prevailed notably in his design of Reformation, overthrowing the Tables of the money-changers; that is, such as vendded and marted Papall Indulgences and pardons. And (which in some sort was miraculous) all this, if not wrought and effected, (for the Lord indeed raised him up some Honourable Seconds, in this Duel;) yet solely, and chiefly attempted and undertaken, by one, single, private person; and the same a poor Monk: so that, as one saith of him, *Unus homo solus totius orbis impetum sustinuit*; This one man withstood the force of the whole World. And this done, not by an Arm of flesh, but by the power of the Word; as the Poet elegantly describeth the Man, and his Arts:

*Vir sine vi ferri, vi verbi, et inermibus armis;  
Vir sine re, sine spe, contudit orbis opes.*

That.

That is,

*Sans dint of Sword, by strength of wordy,  
and armlesse harmlesse paine;  
A wealthlesse wight, hopelesse in fight,  
hath crasht Romes golden veins.*

Sans, that is,  
without.

He meaneth, Luther marred their Market of Papal Indulgences and Pardons.

It should seem that Luther received some glimpse of the knowledge of the Truth from *Lyra's Glosse*, or *Postill*; which (haply) occasioned that jeering Rythme; *Si Lyra non Lyraisset, Lutherus non saltasset*; as if Luther had danced after *Lyra's Harp*; indeed it was, after *David's Harp*.

Voetius in De-  
sperata Causa  
Papali, l. 2.  
Sect. 2. c. 9.

Papist.

You tell us of a Reformation: did the Catholiks desire it? were they not content with the Religion then in use?

Protestant.

It seems they were not; for divers of them Gave up their lives for the Name of our Lord Jesus Christ, Act. 15. 26. rather than they would yield to the Romish superstition.

Defence, I have already given instance in such as foretold, and wished for this Reformation.

Robert Grossthead, Bishop of Lincoln, prophesied, (o) that The Church would never be set free, from out of her Egyptian bondage, but by the edge of the Sword.

(o) Non libera-  
bitur Ecclesia  
ab Aegyptiaca  
servitute, nisi  
in ore gladii  
eruentur.

Another of our Countrey-men, William Occham, a Learned School-man, complains, that in his time, (p) They perverted Scriptures, Fathers, and the Churches Canons; and that these were no Young men, or novices, or unlearned ones; but such, as should be Pillars of the Church, did cast themselves headlong into the pit of Heresies.

Math. Parif. in  
Henr. 3. ad  
Ann. 1253.

(p) Scripturas  
S. subvertunt,  
dicta Sanctorum  
denegant, sacros  
Canones, legesq;  
civiles repro-  
bant: qui vi-  
debantur Ec-  
clesie nostra co-  
lumna, in here-  
sim foveam se  
precipitant.

John Gerson advised, that in case the Pope and a General Council would not make Reformation, (whereof he had little hope) (q) then the several parts and Provinces of Christendome, should themselves redresse things amisse.

Occham in  
Prologo. Com-  
pend. error. Jo-  
annis 22.

(q) Provideant  
sibi dum scive-  
rint, et poene-  
rint membra  
per provincias  
aut Regna.  
Gerson. in Di-  
al. Apologet.  
de Concil.  
Constant. in  
parte 1. oper.

The Cardinal of Cambray, and Picus Mirandula presented their Treatises of the Churches Reformation, the one to the Council of Constance, the other to the Lateran Council.

Pelagius Alvarus set out the Complaint of the Church, and Archdeacon Clemangies the Corrupt state of the Church.

Hierome Savonarola the Dominican, told the French King, Charles the eighth (as Philip de Commines saith) That he should have great prosperity in his Voyage into Italy, and that God would give the Sword into his hand: and all this, to the end he should reform the corrupt state of the Church, which if he did not perform, he should return home again with dishonour, and God would reserve the honour of his work to some other; and so (saith he) it fell out.

When



(r) Poi che non  
era accompagna-  
ta col corre-  
gere in loco me-  
de simile cose  
dannabili,  
Guicciard. hist.  
Ital. lib. 13.  
pag. 380.

When *Luther* arose, and began to oppose Indulgences, the more wise and moderate sort wished the Pope to reform (r) things apparantly amisse, and not to prosecute *Luther*: but this Counsel was not followed: whereupon, divers parts (according to *Gerson's* Counsel) began this work of Reformation, so much desired by all good men, howsoever opposed by the Pope, and his adherents.

### ¶ 3. Of Reformation.

*Papist.*

*A Reformation presupposeth that things were amisse: will you charge the Catholike Church with errour.*

*Protestant.*

We say, that particular Churches (and such is that of *Rome*) may erre, and divers have erred.

The opinion of the necessity of Infants receiving the Sacrament of the Lords body and blood, as well as Baptisme, did possesse the minds of many in the Church for certain hundreds of years, as appeareth by that which *Saint Austine* writeth of it in his (u) time; and *Hugo de Sancto victore* \* many hundred of years after him.

Were there not also superstition and abuses in the primitive Churches? did not a Council (x) forbid those night vigils which some Christians then used at the graves of the Martyrs, in honour of the deceased Saints? and are not these Vigils now (y) abolished?

Doth not *Saint Austine* confesse (z) there were certain *Aderatores sepulchrorum et picturarum*, worshippers of Tombs and Pictures in the Church in his time? and doth not the same Father tax them for it?

To come to later times, *Thomas Bradwardine* complained (a); That the whole world almost was gone after *Pelagius* into errour; arise therefore, O Lord (saith he), and judge thine own cause.

*Gregorius Ariminensis* saith, (b) That to affirm, that man by his naturall strength, without the speciall help of God, can do any vertuous action, or morally-good, is one of the damned heresies of *Pelagius*, or if in any thing it differ from his heresie, it is further from truth.

The same *Gregory* saith, (c) The heresies of *Pelagius* were taught in the Church, and that not by a few, or them mean men, but so many, and of so great place, that he almost feared to follow the doctrine of the Fathers, and oppose himself against them therein.

*Cardinal Contaren* saith; (d) That there were some who pretended to be Catholikes, and opposite to *Luther*, who, whiles they laboured to advance free-will too high, they detracted too much from the free grace of

(u) *August.*  
*contra duas*  
*Epist. Pelag. lib.*  
*1. cap. 22. tom.*  
*7. & Epist. 107.*  
*10. 2.*

\* *Pueris recens*  
*natis idem Sa-*  
*cramentum in*  
*specie sanguinis*  
*est administran-*  
*dum. Hugo*  
*de S. Victore*  
*de Sacram.*  
*cap. 20. tom. 3.*

(x) *Concil. Eli-*  
*berti. can. 34.*  
*35.*

(y) *Beilarm lib.*  
*3. de cultu*  
*Sanctor. cap. 17.*

(z) *August. de*  
*mor. Eccles. Ca-*  
*thol lib. 1. cap.*  
*34.*

(a) *Totus cie-*  
*nim penè mu-*  
*ndus post Pelagi-*  
*um abiit in*  
*errorem. Brad-*  
*wardin. Pref. in*  
*lib. de causâ*

*Dei contra Pe-*  
*lagium.*

(b) *aut si in a-*  
*liquo discordat,*

*magis deuiat à Catholica veritate, quàm dictum Pelagii Greg. Arim. lib. 2. dist. 26. qu. 1. art. 2. (c) Tremendum mihi videtur negare auctoritatem Sanctorum; è contra etiam, non est tutum contraire communi opinioni, & consensui magistrorum nostrorum. Id. lib. 2. dist. 33. quest. 3. (d) Dum arbitrii libertatem nimium astruere conantur Christifide gentia plurimum detrudere non intelligunt. Contaren. de Predestin.*

God,

God, and so became adversaries to the greatest lights of the Church, and friends to Pelagius.

It is not strange then, that we say there hath been a defection not onely of Hereticks from the Church and faith, but also in the Church, of her own children, from the sincerity of faith delivered by Christ and his Apostles; not for that all, or the whole Church at any time did forsake the true faith, but for that many fell from it; according to that of Saint Paul, 1 Tim. 4. 1. *In the last times some shall depart from the faith, attending to spirits of error.*

Besides, such a famine of the Word, as fell out in these later times, must needs have brought in corruption in doctrine; and this was it that called for Reformation.

For in sundry Ages last past, the Roman Church hath behaved herself, more like a step-dame, than a naturall Mother; inso-much as she hath deprived her children of a principal portion of the food of life, (e) the Word of God: her publike readings and service were in an unknown tongue; the holy Scriptures were closed up, that people might not cast their eyes upon them: fabulous Legends were read and preached (f) instead of Gods Word: but as *Claudius Espenceus*, a Doctor of Paris, a bitter enemy to *Beza*, and therefore more worthy of credit in this behalf, saith; g) *Our Ancestors, as devoutly affected to the Saints as we, thought it unfit, that the rehearsall of the Saints lives, should shoulder out the books of the Old and New Testament, and the reading thereof.*

And hereby it came to passe (as one of their own Authours saith, *That the greater number of people understood no more concerning God, and things Divine, in particular and distinct notions, than Infidels, or Heathen people.* And here in England, there was such a dearth of the Word, in these later times of Popery, (h) that some gave five marks, some more, some lesse, for an English book; some gave a load of Hay for a few Chapters of Saint James, or of Saint Paul in English.

Was it not now high time to reform these things; but Rome would neither acknowledge her errours, nor reform them, but rather sought to defend them, persecuting such as, by authority established, laboured this Reformation.

It is true indeed, \* that Cardinals and Prelates have met at Rome, to consult about the Churches Reformation; but this meeting of theirs (as *Luther* merrily compares it) was like unto that of the Foxes, which came to sweep an house full of dust with their tails; and instead of sweeping out the dust, they swept it all about the house; and made a great smook for the while; but when they were gone, the dust fell down again.

*scripta sit ab homine ferrei oris, plumbei cordis. Lud. Vives de caus. corrupt. Act. l. 2. p. 91. (e) Majores nostri sancti licet quanta nos erga sanctos devotione, justum tamen non putarunt, tot Sanctorum gesta recitari, ut legi non possent sacra utriusque Testamenti volumina. Espenc. in prior. ep. ad Tim. Digress. lib. 1. cap. 12. (f) Bæza and Monum. vol. 2. lib. 7. pag. 819. in Henr. 8. Sleidan. Comment. lib. 12. ad annum. 1538.*



How easie and safe had it been for Rome (had she tendered the peace of Christendome) to have (according as the truth required) permitted the use of the Cup, as sometime the Countel of Basil allowed it to the *Bohemians*, and the publike service of God in a known Language, as was sometimes granted to the *Slavons* (i): as also to have abolished the worship of Images, and the like, without which the Church was, and that very well, for a long time. But Rome would not yield in one point, lest she should be suspected to have erred in the rest, and thereby the Infallibility of the Roman Oracle the Pope, be called in question.

(i) Aen Sylvi-  
us hist. Bohem.  
cap. 13.

Papist.

(k) Id. refo-  
rmat, quod i-  
dem in substan-  
tia perseverat.  
Archiep. Spala-  
rent. Consil.  
redia.

That which is reformed, (k) remains the same in substance that it was before: And therefore the Catholike Religion, and the substantiall exercise thereof should have remained in England upon the Reformation; but you have set up another Religion.

Protestant.

We do not say, that the Catholike Religion is reformed, for that cannot be amended; but that we have reformed Religion, in that we have purged it from certain devices and corruptions which had crept into it.

(l) Reformatio  
non aurum ab-  
stulit, sed pur-  
gavit à luto;  
quicquid soli-  
dum, funda-  
mentale catho-  
licum & anti-  
quum est, reti-  
nuit, et funda-  
mento assuta  
amputavit. Ri.  
Cratharhorp.  
defens. Eccle.  
Anglic. Spala-  
rent. cap. 85.  
(m): King. 23.

Before this reformation, Religion was like to a certain lump, or masse, consisting partly of gold, and partly of other refuse mettall and drosse; to a sick body, wherein besides the flesh, blood, and bones, and vitall spirits, there were also divers naughty humours that had surprized the body; (l) our Reformation took not away your gold, (to wit, those fundamentall truths wherein you agree with us) but purged it from the drosse; it drew not the good blood from the body, but onely purged out the pestilent humour; so that we have retained whatsoever was sound, Catholike, and primitively ancient: onely those things that were patched to the ground-soles of Religion, that we have pared away as superfluous: we have not removed the ancient Land-marks, but onely cast down some encroachments and improvements of Popery: we have no more erected a new faith in respect of the substance, and essentials thereof, than that zealous Reformer *Josia*, (m) built a new materiall Temple when he cast out the Idols, and Idolatrous worship out of the Lords house.

(n) D. Ushers  
Sermon at Wan-  
sted. pag. 31.

There is no other difference betwixt the Reformed and the Romish Church, (n) then betwixt a field well weeded, and the same field formerly overgrown with weeds: or betwixt a heap of Corn now well winnowed, and the same heap lately mixed with chaffe. And if it be a vain and frivolous thing to say, it is not the same field, or the same corn; as vain and frivolous is it to say, the Church is not the same it was, or in the same place, after it is swept, and cleansed of the filth and dust: or to say, (o) the Churches of *Corinth* and *Galatia* (after their reformation occasioned by Saint Paul's writing) were new Churches, and not the same they were before: because that in them before, the Resur-  
rection

(o) D. Field of  
the Church  
book 3. chap. 6.

rection was denied, Circumcision practised, discipline neglected, and Christ's Apostles contemned; which things now are not found in them; (p) or to say *Naaman* was not still the same person, because before he was a Leper, and now is cleansed.

**Papist.**

If our Roman Church were so corrupt, whence then had you the truth? what you had, you received from us.

**Protestant.**

Saint *Austine* saith, (q) that the Jews were to the Christians Library-keepers of the books of the Law and the Prophets: and might not the Romanists perform the like office to the Protestants?

(p) Master Cade his Justification of the Church of England. lib. 1. cap. 1. Sect. 5. & lib. 2. cap. 1. Sect. 4.

(q) Codicem portat Judæus unde credit Christianus; Librarii nostri falli sunt, quomodo solent ferri post dominos codices ferre. Aug. in Psal. 56. tom. 8. (r) Rom. 3. 2. Acts 15. 2.

The Jewish Church what time it was unsound, preserved the Scripture-Canon; and by transcribing, and reading the same, (r) delivered the whole text thereof truly to others. And thus the Roman Church, though in many things unsound, preserved the books of holy Scripture, and taught the Apostles Creed, with sundry parts of divine truth gathered from the same; and by these principles of Christianity preserved in that Church, judicious and godly men, might with study and diligence find out what was the first delivered Christian doctrine in such things as were necessary to salvation.

And herein was Gods gracious providence seen, that even that Church wherein *Luther* himself received his Christianity, Ordination, and power of Ministry, should for the benefit of Gods children preserve the Word and Sacraments, and deliver them over to us, though somewhat corruptly, by their adding more Sacraments than ever Christ ordained, and abusing those which we retain with divers unwarrantable Rites and Ceremonies.

In a word, we received from you some truth mingled with error; we have pared away your corruption; as a worm out of an Apple, and retained the wholesome and substantial truth.

**Object.**

You tell us of such as held the same substantial Negatives with you: A substantial Religion that consists of Negatives, indeed a Negative, an Ablative Religion; And yet you take upon you to prove these Negatives in every Age.

**Sol.**

1. It is true, that the Confession of our Faith contains some Negatives; and we may thank *Rome* for it. For, we cannot but deny, that Images are to be adored; nor can we admit maimed Sacraments, nor grant Prayers in an unknown Tongue. And in a corrupt time, or place, 'tis as necessary in Religion to deny falsehood, as to assert and vindicate Truth.

2. And yet we are not herein without precedent; for *Athanasius* delivereth some part of the Creed in Negative terms, not made, not created, but begotten.

3. We know a Negative proves nothing; but yet it so denies,

M m m

as



as (till proof be made to the contrary) it stands for truth; specially if it be backed with Reason.

4. There is a two-fold Negative; the one *pura et simplex*; the other *mixta et prægnans*. *Negativa prægnans* is that which hath in it self *inclusam*, or *implicitam affirmativam*, an Affirmative included, or implied therein; a Negative, implying also an Affirmative: As if a man being impleaded to have done a thing upon such a day, or in such a place, denyeth that he did it *modo et forma declarata*, which implyeth neverthelesse, that in some sort he did it: Or if a man be said to have alienated Land in Fee, he denying that he hath alienated in Fee, seemeth to confesse, that he hath alienated in some other sort.

5. There are in our Articles both *Credenda* and *Agenda*; and some other things neither *Agenda* nor *Credenda*; in each perhaps some *Negatives*: but whether in matters of faith, or matters of fact, they are all, or the most part, not *Negationes pure et simplices*, but *Negationes prægnantes*, such as imply Affirmatives in them: For Example sake; we hold, that *Sancti non sunt Invocandi*, *Imagines non sunt colenda*; *Saints are not to be Invoked*, *Images are not to be worshipped*. And these be *Negatives* in shew, *Affirmatives* in effect; they be *Negatives Prægnant*, such as imply these Affirmatives, *Solus Deus est invocandus, adorandus*; God onely is to be Invoked and Adored: now these and the like *Enunciations*, they be (as the *Civilians* term them) *pregnant Affirmatives*, importing their *Negatives* included therein, as the terms *tantum* and *solum*, and the like *exclusive* particles import.

Object.

You deny the Reall Presence, the Seven Sacraments, and our Canon: shew you the denyall hereof to have been anciently and universally held and taught; saith the Answer to *Via Tuta*.

Sol.

1. These be your own *Additional*s, you must make them good, the proof lies on your part.

2. Do you shew us a Canon *in terminis*, against *Aaron's Calf*, before it was made and worshipped, or against the error of *Balaam*, before it was published.

3. The *explicite* denyall of the points mentioned could not be taught, before those errors were broached, and obtruded on us; the *Implicit* denyall thereof is proved by the *Positive* doctrine of the *Fathers*, which is incompatible with these your *Additional*s.

Object.

If your *Protestant Church* were in being, at, and before *Luther's* appearing, then did such as were members thereof, either make profession thereof, or not: (b) if they did, tell us their names, and where they did so: if they did not, then were they but *dissemblers* in Religion, according to that of *Saint Paul*, *Rom. 10. 10.* and our Saviour, *Matth. 10.*

(b) Bellarm. lib.  
3. de Eccles.  
Milit. cap. 13.  
Sess. Denique.

*Answ.* of the observed things

I will but take what your *Rhemists* grant, and retort your own argument: they say, (c) *That the Catholike Church in their time was in England, although it had no publike government, nor open free exercise of holy function*: Whence I argue thus, If their Roman Church had any being at that time in England, then their Priests and Jesuits either made publike profession of their faith, or not: if they made open profession, why then did they go in Laymens habits, and lurk in corners? if they made not open profession, then were they but dissemblers. Besides, I have already given you in a Catalogue of our professors, who within the time mentioned, witnessed that truth which we maintain by their writings, confessions, and Martyrdom.

(c) *Rhem. An-*  
*not in 12. Ar-*  
*pocal.*

There is (saith Learned *Cameroun*) a two-fold forbearance of Communicating with a Corrupt Church, Negative, or Positive: Negative, as when the Lord left himself seven thousand, that is, a very great number of *Israelites*, that never bowed the knee to *Baal*, nor conformed themselves to the Idolatry of those times: Now such a close Reserve, makes not the Church visible.

*Cameroun Pra-*  
*lect. de Eccles.*  
*Durat.*  
*1 King. 19. 18.*

Positive Forbearance, when one doth not only not communicate in will-worship, but by evident token, declareth himself against it; as *Daniel*, and his fellowes openly opposed the Idolatrous Decree for Idols. Negative abstinence from Idolatry is alwayes necessary; the Positive not alwayes so: for then should those Reserved *Israelites* been held Idolatrous; for they did not openly withstand it.

*Dan. 6. 10. and*  
*3. 18.*

Quest.

Are we not bound at all times, and in all places, to make an outward profession of our Faith?

*Answ.*

Of Precepts, (as our Learned *Casuits* Resolve upon the Question) some are Affirmative, others Negative. The Negative bindeth more strongly; for it bindeth *Semper, et ad semper*; it bindeth alwayes, and to all moments of time. The Affirmative (such is this) it bindeth *semper, sed non ad semper*, it bindeth alwayes, but not unto all moments of time, but when just opportunity is offered: Yet there is a Commandment, *Thou shalt love the Lord thy God with all thy heart*; which containeth under it all the four Commandments of the first Table, and is therefore counted the greatest. This is an Affirmative precept, and yet it binds us over *semper* and *ad semper*, all persons, at all times, and in all places, both in this Life, and the Life to come. But this was none of the Ten Commandments in particular: now of Particular Precepts the Rule is meant, and not of the General, such as this is.

*Alsted. Theolog.*  
*Casuum. Cap.*  
*15. Amel. de*  
*Conscientia l. 5.*  
*c. 3.*

*Math. 22. 37.*

Now for us, we have rejected nothing but Popery, we have willingly departed from the Communion of their errors, and additions to the faith; but from the Communion of the Church we never departed.



In a word, there were some who openly, and constantly withstood the errours and corruptions of their times; and sealed with their blood that truth, which they with us professed: others dissented from the same errours, but did not with the like courage oppose themselves; such as would say to their friends in private: Thus (d) I would say in the Schools, and openly, Sed (maneat inter nos) diversum sentio, but keep my counsel, I think the contrary.

(d) Sic dicere in scholis, sed tamen (maneat inter nos) diversum sentio; nec potest probari ex sacris literis. Paralipom. ad Abbat. Ursperg. pag. 448. edit. Basil. 1569.

(e) Prot. Apol. tract. 2. cap. 2. sect. 2. pag. 330.

(f) Doctor Field of the Church. The second edition in his Appendix to the third book. Oxford, 1618.

#### §. 4. Of the Masse, and Private Masses.

Papist.

Was not the Masse publickly used in all Churches at Luther's appearing? saith Master (e) Brerely.

Protestant.

It is answered by Doctor (f) Field, that the using of the Masse as the publick Liturgie, is no good proof; inasmuch as manifold abuses in practice besides, and contrary to the word of the Canon, and the intentment of them that first composed the same, have crept into it; as also sundry Apocryphal things have slipt into the publick Service of the Church; these things will better appear by particular instances.

Concerning private Masses, wherein the Priest alone doth Communicate without the people, it is contrary to the Canon of the Masse, saying in the plurall number, [Sumpsimus] we have received; (g) and Quotquot ex hoc altaris participatione, &c. That all we which in the participation of the Altar, have received the sacred Body and Blood of thy Sonne, &c.

(g) Manuale Eccles. Satisfur. in Canone.

(h) Cassander. consult. de solitaria Missa.

John Hoffmeister a learned man, expounding the prayers of the Masse, hath these words; (h) The thing it self proclaimeth it, that as well in the Greek, as Latine Church, not onely the Priest which sacrificeth, but the other Priests and Deacons also, yea and the people, or at least some part of them did Communicate; which custome how it grew out of use I know not; but surely we should labour to bring it in again.

Excommunicationes non Communionem merito dicenda sunt. Goulartii Nota 48. in Cyprian. de Orat. Domini. c. 1.

\* Excommunicationem quandam magis referunt, quam Communionem illam à Domino institutam. Calvin. l. 4. Institut. c. 18. Sect. 7.

The private Masses therefore in the Roman Church where the Priest communicates without the People, are rather Excommunications of the People, than Communiones, as Goulartius in his Notes upon Saint Cyprian's Tract, on the Lords Prayer; and before him, Mr. Calvin \* in his Institutions, wittily calls them.

By this it appears, that the Priests receiving alone, and the neglecting or excluding the communicating of others, as not much necessary, is indeed a point of Romish Religion; but contrary to the words of the Canon, and the ancient custome of the Church; It proceeded from the ind devotion of the people, or rather the negligence or error of the Guides of the Church, that either failed to stir them up to the performance of such a duty, or made them believe their Act was sufficient to communicate the benefits of Christs Passion to them; but this course was disliked by them of the better sort.

Concerning

Concerning Communion in one kind; that is another point of Romish Religion, supposed to be contained in the Masse, which yet wants the liking and approbation of the best and worthiest Guides of Gods Church then living: *Cassander* saith (i), it is sufficiently manifest, that the Eastern Church of Christ until this day, and the Western or Roman Church, for more than a thousand years after Christ, did minister the Sacrament in both kinds to all the members of Christs Church, at least in publick, as it is most evident by innumerable testimonies, both of Greek and Latine Fathers.

Come to another main point, the proper, and propitiatory sacrifice for the quick and the dead, and see whether at *Luther's* appearing, before and after, all that used that Liturgy had such an opinion of a sacrifice.

Saint (l) *Ambrose*, and Saint *Chrysostome* (m), by way of correction say, we offer the same sacrifice, or rather the remembrance thereof.

*Peter Lombard* proposing the question, Whether that which the Priest doth, may properly be named a Sacrifice, or Immolation, answereth (n), that Christ was onely once truly and properly offered in sacrifice; and that he is not properly immolated or sacrificed, but in Sacrament and Representation onely.

*Lyra* saith, (o) that If thou say the Sacrifice of the Altar is daily offered in the Church; it must be answered, that there is no reiteration of the sacrifice, but a daily commemoration of that sacrifice that was once offered on the Crosse.

*Georgius Wicelius*, a man much honoured by the Emperours *Ferdinand* and *Maximilian*, (p) defines the Masse to be a Sacrifice Rememorative, and of praise and thanksgiving, where many give thanks for the price of their Redemption.

By that which hath been said, it is clear, that the best and worthiest Guides of Gods Church, both before, and after *Luther's* time, taught not any new reall offering of Christ to God the Father as a propitiatory sacrifice to take away sins, but in effect as we do.

And thus the Fathers term the holy Eucharist, an unbloody Sacrifice, not because Christ is properly, and in his substance offered therein, but because his bloody Sacrifice upon the Crosse, is by this unbloody commemoration represented, called to remembrance, and applyed. And by these Instances it may appear, That all were not Papists who held with the Masse.

The thing then we say is this; That though the Masse was generally in use, at, and before *Luther's* time, yet divers points belonging thereunto, were not believed by the worthiest Guides in Gods Church, at, and before *Luther's* time: though indeed there were some in the Church that so conceived of them, as the Romanists now do; and the reason hereof is this:

They were not generally received by all men, nor as the undoubted determinations of the Church; not as *Dogmata fidei*, but *Dogmata scholæ*, controverted, and diversly disputed among the

Learned.

(i) *Cassander*, in Consult. de univ. spect.

(l) *offerimus* quidem, sed recordationem faciemus

(m) *Ambrosius* in Hebr. 10.

(n) *Ambrosius* in Hebr. 10.

(o) *Lyra* in Heb. 10. ca.

(p) *Georgius Wicelius* in examine catech. lib. 2. cap. 1.

(q) *Georgius Wicelius* in examine catech. lib. 2. cap. 1.

(r) *Georgius Wicelius* in examine catech. lib. 2. cap. 1.

(s) *Georgius Wicelius* in examine catech. lib. 2. cap. 1.

(t) *Georgius Wicelius* in examine catech. lib. 2. cap. 1.

(u) *Georgius Wicelius* in examine catech. lib. 2. cap. 1.

(v) *Georgius Wicelius* in examine catech. lib. 2. cap. 1.

(w) *Georgius Wicelius* in examine catech. lib. 2. cap. 1.

(x) *Georgius Wicelius* in examine catech. lib. 2. cap. 1.

(y) *Georgius Wicelius* in examine catech. lib. 2. cap. 1.

(z) *Georgius Wicelius* in examine catech. lib. 2. cap. 1.

(aa) *Georgius Wicelius* in examine catech. lib. 2. cap. 1.

(ab) *Georgius Wicelius* in examine catech. lib. 2. cap. 1.

(ac) *Georgius Wicelius* in examine catech. lib. 2. cap. 1.

(ad) *Georgius Wicelius* in examine catech. lib. 2. cap. 1.



Learned, and holden with great liberty of Judgment by the greatest Doctors; as appears by their own books of Controversies, written by *Bellarmino, Suarez, Azorius*, and others, which confute their own Writers almost as much as they do Protestants.

(r) Doctor  
Field's Appen-  
dix to the fifth  
Book, part. 3.  
pag. 11.

Besides, had they been the undoubted doctrines and determinations of the Church, all men would have holden them uniformly, entirely, and constantly, (r) as they held the doctrine of the Trinity, the Creation, the Incarnation of the Sonne of God, and other Articles of the Faith.

Papist.

*Our name Catholike is ancient; your Protestant name came not in till after Luther: Besides, it is a scandalous thing for your Church to derive authority from Wickliffe, Husle, Luther, and Calvin.*

Protestant.

(s) Sleidan.  
Com. lib. 6. ad  
ann. 1519.

(t) Acts 11.  
26.  
(u) 1 Cor. 1.  
13.

Indeed, the name *Protestant* began upon the (s) protesting of the Elector and Landgrave against the Edict: howsoever, the Faith is ancient, though the name be not; and yet if you stand upon names, we are called (t) *Christians*, and into that name were we (u) Baptized; and that is ancienter than your Roman Catholick. Now you are called *Catholicks*, but it is with an *alias*, or addition, *Roman-Catholicks*; as much as to say, Particular Universal, the part is the whole, one City the world; and it is your selves that term you Catholicks. Now if one Papist call another so, it is but as if one Mule should claw another. The *Hagarens* boldly usurped the name of *Sarazens*, although they were onely the brood that sprang from the womb of *Hagar* the Hand-maid of *Sara*. The Papists by this term *Catholick*, work upon simple people, arguing from the one, to the other, as if all the priviledges of the Catholick Church belonged to the Roman; but we tell them, as (x) *Optatus* did the Donatists, (who pinned up the Church in a corner of *Africk*, as the Romanists now confine her to their See) that *Their Church is Quasi Ecclesia, in some sort a Church, but not the Catholike Church, but an unsound member thereof.*

(x) *Vestra pars quasi Ecclesia est, sed Catholica non est.*  
*Optat. lib. 3.*

(y) Acts 17.  
27, 28.

(z) *Angelici, in Angelorum cultum inclinati.*  
*Augustin. de Heres. cap. 39.*

(a) *Angelici vocati, quia Angelos colunt.*  
*Isidor. origin. 13. cap. 5.*  
(b) *Epiphani.*  
*lib. 17. 79.*

We do not derive our Church from any other than the Primitive, Catholick, and Apostolick Church; *The Lord is not far from everyone of us; (y) for we are also his off-spring.* Christ Jesus is the top of our kinne, and Religion the stock. Your Pedigree may be drawn in part from some of the ancient Hereticks in respect of your Invocation of Saints and Angels, you are akin at least by the half blood to the *Angelici*, who (as Saint *Austine* saith, z) were inclined to the worship of Angels; and were from thence, as *Isidore* noteth, (a) called *Angelici*, because they did worship Angels.

By your *Hyperdulia*, and worship given to the blessed Virgin, you shew your selves allied to the *Collyridian* Hereticks, whom *Epiphanius* (b) terms Idolaters; now they were called *Collyridians*, from the *Collyrides* or Cakes, which at a certain time of the year they used to offer unto the blessed Virgin, sacrificing to her as to the Queen of Heaven.

By

By your doctrine of Merit, and works of supererogation, you resemble the Pelagians or Catharists. *Istotone* notes it for a property of the Catharists, or ancient Puritans, (c) To glory of their merits. *Thomas Walden* saith, It was a branch of the Pelagian heresie to hold, (d) that according to the measure of meritorious works God will reward a man so meriting. Now the Rhemists, a sprig of this branch, maintain, That they do (e) work by their own free-will, and thereby deserve their salvation; as also that (f) good works are meritorious, and the very cause of salvation, so far that God should be unjust, if he rendered not heaven for the same.

Now concerning the names of *Wickliffe* and *Husse*, *Luther* and *Calvin*, wherewith you presse us; you shall not hereby drive us from holding that with them which they held of God: for though we rejoyce not in names drawn from men, but in the name of Christians, into the which we are baptized; yet we know no great harm by them, nor you, we think, (set slanders apart) why we should be ashamed of them, more than our Fathers were of *Cæcilian*, (g) of whom the Donatists called them *Cæcilianists*: but had they been as evil almost as their enemies report them (from which imputations they are already cleared) and their doctrine mixt with leaven as was the Pharisees; yet *Saint Paul* hath taught us, (h) acknowledge our selves even Pharisees (if need be, not onely *Lutherans*, or *Waldenses*) in that the Pharisees taught a truth of Christian faith, to wit, the Resurrection of the dead.

In a word, we esteem of *Calvin* and *Luther*, and the rest of the first Reformers as worthy men, but we make them not Lords over our (i) faith.

¶ 5. Of our Fore-fathers.

Papist.

What think you of our Fore-fathers, that lived and dyed in the time of Popery, as you call it? They were of our Religion.

Protestant.

I think charitably of them, that they might be saved, for many of them were well-meaning men, and wanting means of better instruction, they were carried with the sway of the times, and as *Saint Paul* saith, 1 Tim. i. 13. I did it ignorantly, like those two hundred, 2 Sam. i. 11. who in simplicity of heart followed *Absalon*, knowing nothing of his treason and rebellion intended: they knew not the depth and mystery of Popery, nor their Merit of Condignity, nor their several sorts of adoration, their *Latria*, *Dulia*, and *Hyperdulia*. Indeed the Scriptures and Church-service were lockt up in an unknown tongue; and yet even in the depth of Popery (as appears by a Council held at *Clyffe*, and also by a Provincial Constitution of *John Peckam*, Archbishop of *Canterbury*) The Priests were (k) enjoyned to teach the people the heads of Christian Faith and Religion, and namely to expound unto them the Creed, the Ten Comman-

(c) Cathari propter munditiam ita se nominarunt; gloriantes enim de suis meritis negant penitentibus veniam peccatorum. 161. doct. lib. 8. origin. sue erimolog. cap. 1.

(d) Pelagiana est heresis, quod Deus secundum mensuram operum meritoriorum promittit bonum minem sic merentem. Waldens. tom. 3. de Sacramentalib. tit. 1. cap. 7.

(e) Rhem. annot. in Rom. 9. 14.

(f) Ibid. Hebr. 6. Sess. 4.

(g) Ortus est iterum moratorius conflictus de Catholici nomine & Donatistarum & Cæcilianistarum. August. Erevic. Collat. cum Donatist. cap. 4.

(h) Acts 23. 6.

(i) 2 Cor. 1. 24.

(k) Precipimus ut quilibet sacerdos quater in anno exponat populo vulgariter xii. fides Articulos, Decem mandata Decalogi, et septem gratia Sacramenta Provinciali Constitut. Angliæ apud Gul. Lindewood. l. 1. Ignoran-

tia Sacerdot. [Vulgariter] in lingua maternâ & vulgari, Anglica videlicet Anglicis, Gallica Gallicis, Glossa Ibidem. In a Council at *Clyffe* (anno 147) it was decreed, That the Lords Prayer, and Creed should be read, and taught in the English tongue, Malmesb. de gest. Pont. lib. 1.

dements,



dements, and the Sacraments; and that vulgariter, that is, (as the Glosse there saith) in the vulgar and mother tongue, to wit, in English to the native English, and in French to the French born; so that even in those darker times, there was a measure of explicite faith required at the hands of Lay-people, and they were to be trained up in the knowledge of those *Credendum*; so far as the Letter of the Creed might lead them; and *Faciendum*, such as the Decalogue appointed them; and *Petendum*, comprised in the Lords Prayer; and *Recipiendum* tendred in the Sacraments.

(1) Apostolus specialiter dicit se velle loqui quinque verba; quia predicator debet annuntiare quinque scilicet Credenda, Agenda, Viranda, Timenda, Speranda, quia predicator debet esse de hiis quae pertinent ad fidem, & sic habetur primum; & de hiis quae pertinent ad mores, et sic habentur quatuor, virtutes & vitia, pena & gloria. Lyra in 1 Cor. c. 14. Scriptura sufficienter continet doctrinam necessariam viatori, — quantum ad Credenda, Speranda, & Operanda, Scotus 1. Sent. Prolog. qu. 2. (m) Ales and Monum. Vol. 2. book 8. pag. 1124. ad ann. 1538. (n) Ibid. lib. 11. pag. 1788. ad Ann. 1555.

It is Lyra's (1) conceit, that when Saint Paul saith, 1 Cor. 14. 19. He had rather in the Church speak five words with his understanding, then ten thousand in a strange tongue; that those five words, were those *Agenda* and *Credenda*, which concern our faith and manners; as also those *Viranda*, *Timenda* and *Speranda*, which the Pastors were to declare unto the people.

Besides, there were divers parcels of the Creed concerning Christ, and namely touching his Incarnation, Passion, his Resurrection and Ascension that were wont to be represented to their Memories and Meditations in the severall Festivities and Holydayes which the Church solemnized.

Besides, we hope the better, for that they erred in points of lesse moment and danger, such as blemished indeed, but took not away the Churches being: and that they held the true foundation of Religion, that is, Justification, and Salvation, by Jesus Christ his merits onely, God dealing graciously with our Forefathers, in that this point was ordinarily taught in their books of Visitation and Consolation of the sick.

In this respect we hope, that divers, both formerly, and in our dayes, who live Papists, die Protestants: for howsoever in their life-time they talk of Works, Merits, and Satisfaction to God; yet on their death-bed divers of them find little comfort in Croffes and Crucifixes, Pictures, and Popes pardons, in *Agnus Dei's*, blessed Grains, Reliques, and the like: Then, they renounce all meeke humane satisfaction, merit and works; and breathe out their last breath in the Protestant language of that holy Martyr Master Lambert, (m) who lift up his hands, such hands as he had, and his fingers ends, flaming with fire, and cryed out to the people in these words; *None but Christ, none but Christ.*

The example of Stephen Gardiner Bishop of Winchester is notable to this purpose: (n) when the Bishop lay sick on his death-bed, and Doctor Day Bishop of Chichester coming to visit him, began to comfort him, repeating to him such places of Scripture, as did expresse or import the free Justification of a repentant sinner, in the blood of Christ: Hereunto Winchester replied; *what my Lord (quoth he) will you open that gap now? then farewell altogether; you may tell this to such as me, and others in my case, but open once this window to the people, and then farewell altogether.*

And this indeed were a fit time to give in the Verdict of Religion;

gion; for so it would appear what every man thought of the Summe of Religion, truly and indeed; when all worldly hopes, fears, prejudices, dependences, and engagements, being set aside, he had none but God and his own Conscience to satisfy. And then I doubt not but as an eminent Prelate of the Church of Rome said of the Doctrine of Justification by Faith onely, that it was a good Supper-doctrine, though not so good to breakfast on: so it would be acknowledged of our Reformed Religion in general, that although it be not so plausible a Religion to live in as some other may be, yet it is the onely comfortable Religion to dye in; as being that which settles a man upon the true Rock, and gives a sure footing to his Faith, when all the superstitious devices of man's brain, do like sand, fail, and moulder away.

See Bishop  
Lakes his Life  
set before his  
works.

They may in their School-doctrine, and Pulpit-divinity, magnifie man's Merits before men; but (as a Learned Bishop observeth) their Death-bed-Divinity recants it all: And then they are all forced, learned and ignorant, utterly to renounce it, and put all their trust in Christ's Mercy and Merits, as their sure Anchor-head.

The Bishop of  
Ely's Sermon  
at Bishop An-  
drew's Funer-  
rall.

Yea, the very School-men themselves; take them out of the heat of opposition and debate; take them from their Questions, Quodlibets, and Comments on the Sentences: Let them be in their Soliloquies, Meditations, or Devotions, and specially in directing how to deal with men in their last Agonie; then take Anselme his *Ordo visitandi*, his Directions for visiting the Sick, take Bonaventure, take Gerson, you would not wish (saith a Learned Bishop) to find, The Lord our Righteousnesse, better, or more pregnantly acknowledged, than in them you shall find it.

Anselm. Inter-  
rogat.  
Bonaventura  
in Breviloq.  
Gerson in  
Agor.

See Dr. Andrew's Sermon of Justification in Christ's Name, upon Jerem. 23. 6.

Bellarmino, after he had spent his strength in justifying the Romish Tenet of Justification by works, and the merit thereof, at length resolves very Protestant-like, that *propter incertitudinem propriae Justitiae, et periculum inanis gloriae*, that in regard of the uncertainty of a man's own Justice, and the danger of vain-glory, *Tutissimum est, fiduciam totam in sola Dei misericordia reponere*, It is safest to renounce all man's merit, and to put our trust onely in God's mercy.

De Justif. 3. 7.

Pap. Answ.

Bellarmino saith nothing to make him a Protestant: For, though it be the safest course (as he saith) to put our whole confidence in God's mercy alone, yet it followes not thence, but that men may do works meritorious of increase of grace and glory.

Spilaeus, ch.  
9. Sect. 1.

Prot. Reply.

1. Speaks he not Protestant-like? mark that same *totam in sola*, which is clear contrary to his *aliqua* a little before, *in meritis aliqua fiducia collocari potest*, some confidence, some trust and affiance may be reposed in meritorious works: now he is all for *totam fidu-*

N n n

ciam



In meritis, que  
verè talia com-  
pertum est. Bel-  
lar. loc. citat.

*ciam in solâ Dei misericordiâ*, for putting our whole trust in the sole mercy of God: mark this *miseriordia*, and that he declineth the Judicial proceeding. Certainly, as mercy excludes merit, so sole Mercy all Merit. And mark his reason, because his Righteousness is such, as he is not sure of it, nor dare put any trust in it, nor plead it before the Judge sitting in his Throne; Prov. 20. 8. He confesseth, our Righteousness needeth an *Indulgence* and pardon: Now, *Indulgence* (we know) belongs unto Sin; and Righteousness if it were true and absolutely perfect, needed none. So that all is a matter of meer favour and acceptation, not of Merit.

Had don contr.  
Oforium, lib. 2.

Cardinal Pool was an absolute Protestant in the point of Justification, thus expressing himself; *Non potest viribus humanis minimum detrabi, nec addi Divina gratia*; Too much cannot be taken away from man's power, nor given to Gods grace.

(o) Servanda  
est ratio seculi  
fidei, & sequen-  
di sunt nobis  
parentes, qui  
secuti sunt se-  
liciter suos.

Ambros. epist.  
lib. 2. tom. 5.

(p) Ezech. 20.  
18.

(q) 1 Pet. 1. 18.

(r) Hoc inquit  
majores nostri à  
suis parentibus  
acceperunt; re-  
spondetur, sed

errantes ab er-  
rantibus aut ca-  
lumniantibus.

Aug. cont.

Crescon. gram-  
mat. lib. 3. c. 33.  
tom. 7.

(s) Si quis de  
antecessoribus  
nostris, vel ig-  
norantèr, vel  
simplicitèr, non  
hoc observavit  
& tenuit, quod  
nos dominus  
facere exemplo  
& magisterio  
suo docuit, po-  
test simplicitati  
eius de indul-  
gentia domini  
venia concedi:

Cyprian. epist.  
63. Pamel.

num. 13. in  
alia edit. lib. 2.  
epist. 3.

Lastly, we are not simply, and in every thing to follow our Ancestors: It was the argument of Symmachus the Heathen (o); Our Religion which hath continued so long is to be retained; and our Ancestors to be followed by us, who happily traced their Forefathers: but the Lord saith, (p) walk ye not in the Ordinances of your forefathers, neither after their manners, nor defile your selves with their Idols; I am the Lord your God: walk ye in my Statutes, and keep them, and not after (q) your vain conversation which ye have received by the tradition of the Fathers, as Saint Peter speaks.

Object.

If you hope so well of our Forefathers, why hope you not so well of their children?

Ans.

The parties are not alike; besides, there is great difference of the times, then and now; the former were times of ignorance, these are the dayes wherein light is come into the world; in what they erred, they erred ignorantly, following the conduct of their guides, doing as they taught them; and so were mis-led as Saint Austine saith, (r) *Errantes ab errantibus*, by their blind guides: but upon better information we presume, they would have reformed their errors. Now he is more to be pitied who stumbleth in the dark, than in the day-light; men are now admonished of their errors, offer is made to them to be better instructed, so that their censure will be heavier, if either they dore on their own opinions, unwilling to be instructed in the revealed truth: or after sufficient knowledge and conviction, for some worldly respects, they wilfully and obstinately persist in their old errors; and (which is far worse) hate and persecute the maintainers of the truth.

Saint Cyprian saith, (s) If any of our Predecessors, either of ignorance, or of simplicity, hath not observed and held that which our Lord hath taught us by this Word and Example, by the Lords mercy pardon might be granted to his simplicity: but to us that are now admonished and instructed of the Lord, pardon cannot be granted.

Saint

Saint *Augustine* (t) puts a difference betwixt Hereticks, and them that believe Hereticks; and he saith farther, (u) *They that defend an opinion false and perverse without pertinacious self-mindedness; especially, which not the boldness of their own presumption hath begotten, but which from their seduced and erroneous Parents, they have received, and themselves do seek the truth with care and diligence, ready to amend their error, when they find the truth; they are in no wise to be reckoned among Hereticks: this was the case of our Fathers under the Papacy.*

In a word, our Fathers they lived in those errors of ignorance, not of obstinacy, and knew not the dangerous consequence of them; such men by particular repentance of sins known, and generall repentance of unknown, might by Gods mercy be saved.

## Object.

*If holding the foundation will serve, as you seem to say in the case of our forefathers, then we may safely obtain salvation in the Church of Rome.*

## Answer.

This followeth not; for the Church of Rome buildeth many things which by consequent destroy the foundation: (uu) *Rome doth both hold the foundation, and destroy it; she holds it directly, destroyes it by consequent. As the Galatians held the foundation (to wit, salvation by Jesus Christ) and yet withall held a necessity of joyning Circumcision with Christ; which doctrine, by consequence destroyed the very foundation, for so Saint Paul wrote unto them, Gal. 5. 2, 4. If they were circumcised, Christ profited them nothing, he became of none effect unto them, they were fallen from grace. In like sort, Popery opposeth the Faith, not directly, but obliquely, not formally, but virtually, not in expresse terms, but by consequence.*

Popery overthrowes the foundation by consequence, whiles it brings on so many stories of unsound adjections, and corrupt super-additions, upon the ancient ground-sole of Religion, as are like to endanger the whole frame. The learned, and acute Doctor, Doctor Hall, late L. Bishop of Norwich, gives several instances hereof. (x) *Popery overthroweth the truth of our Justification, whiles it ascribes it to our own works: the All-sufficiency of Christ's own Sacrifice, whiles they reiterate it daily by the hands of a Priest. Of his Satisfaction, while they hold a payment of our utmost farthings, in a devised Purgatory. Of his Mediation, while they implore others to ayd them, not onely by their Intercession, but their Merits; suing not onely for their prayers, but their gifts: the value of the Scriptures, whiles they hold them unsufficient, obscure in points essentiall to salvation, and bind them to an uncertain dependance upon the Church. Now for the simpler sort, whiles in truth of heart, they hold the main principles which they know; doubtlesse, the mercy of God may passe over their ignorant weakness in what they cannot know. For the other, I fear not to say, that many of*

(t) *Alia causa est eorum qui in istos hereticos imprudenter incurrunt, ipsam esse Christi ecclesiam existimantes; alia eorum qui non verum non esse Catholicam.*

Augustin. de Bapt. contr. Donat. cap. 4.

(u) *Qui sententiam suam quamvis falsam ac perversam, nulla pertinaci animositate defendunt; corrigi parati cum invenerint; nequaquam sunt inter Hereticos, deputandi.* August. epist. 162. tom. 2.

(uu) Doctor Hall in his Apologeticall Advancement, annexed to his Treatise of the Old Religion.

(x) Doctor Hall, Decad. 6. epist. 4. to Doctor Milbourn.



their errors are wilfull. The light of truth hath shined out of Heaven to them, and they loved darknesse more than light. Thus farre that Learned Bishop.

Q. 6. Via Tuta, the safe way in Religion.

Papist.

The Protestants (at least many of them) confesse, there may be salvation in our Church; we absolutely deny there is salvation in theirs: therefore it is safer to come to ours, than to stay in theirs; to be where almost all grant salvation, than where the greater part of the world deny it.

Protestant.

This point is fully cleared by the Judicious Author (y) of the Answer to Fisher's Relation of his third Conference.

Upon this very point (saith he, (z) that we acknowledge, *An honest ignorant Papist may be saved*) they work upon the advantage of our Charity, and their own want of it, to abuse the weak; but if they would speak truly, and say, Many Protestants indeed confesse, there is salvation possible to be attained in the Romane Church, but yet the errors of that Church are so many, (and some, such as weaken the foundation) that it is very hard to go that way to heaven, especially to them that have had the truth manifested unto them; the heart of this Argument were broken.

The force of the Argument lyes herein; that we and our adversaries consent, that there is salvation to some in the Roman Church. What? would you have us as malicious (at least as rash) as your selves are to us, and deny you so much as possibility of salvation? if we should, we might make you in some things strain for a proof. But we have not so learned Christ, as either to returne evil for evil in this heady course; or to deny salvation to some ignorant silly Souls, who hold the foundation, Christ Jesus, and survey not the building.

But this was an old trick of the Donatists, who shut up the Church in *Africk*, as they do now in *Rome*, and the Roman See. For in the point of Baptism (whether that Sacrament was true in the Catholick Church, or in the part of Donatus) they exhorted all to be baptized among them: Why? Because both parts granted, that Baptism was true among the Donatists; which that peevish sect most unjustly denied the sound party, as Saint *Augustine* (a) delivers it. I would ask now, Had not the Orthodox, Baptism among them, because the Donatists denied it injuriously? or should the Orthodox against truth, have denied Baptism among the Donatists, to cry quittance with them?

Besides, what have they gained by some Protestants confession, saying that some might be saved in the Roman Church? this term, [*Might be Saved*] grants but a Possibility, to some weak ones, no sure or safe way to salvation. For a safe way they can hardly

(y) Master Fishers Relation of his third Conference, Answered by R.B. Chaplain to the Right R.B. of St. Davids.

(z) Ibid. pag. 68. 69.

(a) Hæc verò apud Donatistas Baptismus, & illi asserunt, & nos concedimus, &c. Augustin. lib. I. de Baptismo cont. Donat. cap. 3.

hardly go, who pertinaciously adhere to their errors, having sufficient means to be better informed. Howsoever, their reckoning is like to be the heavier, who for some by-respects oppose a known truth, which they either do, or might believe, if their hearts were upright, and not perversly obstinate, and not onely so, but draw other weak ones to their bent. Saint Augustine saith, (b) *There will be ever a difference between an Heretick and a plain well meaning man, that is mis-led, and believes an Heretick.* God pitieth the blind, that would fain see and cannot; but will he pity them that may see and will not? that harden themselves in their affected wilfull blindness? he delivered Jonas from drowning in the bottom of the Sea, will you plunge your selves therefore, to see if God will deliver you? Because we grant, (c) saith that most learned Prelate, Doctor Usher) that some may scape death in Cities, and Streets, infected with the Plague, will you therefore be so fool-hardy, after warning given of the present danger, as to chuse to take up your lodging in a Pest-house? if you do, we may well say in our Charity, Lord have mercy upon you: but you may justly fear, that you dangerously tempt the Lord, to send you Strong delusions to believe a lye, (d) because you received not the love of the truth, to believe it.

Lastly, if we grant you a possibility of salvation, and you deny the same to us (which yet is not yours to give, or to withhold;) this sheweth not that you have more truth on your side than we, but rather that we have more charity than you, who without truth or modesty (as our learned Provost of Queens Colledge in Oxford, hath shewn in his (e) Answer to Charity mistaken) dare affirm, That Protestancy destroyeth salvation.

But let not the Protestant be discouraged with this heady censure; for we are confident, that the Faith professed in the Church of England is the Catholike, Orthodox, and saving Faith, and we can shew good reason for it.

(f) For to believe the Scripture of the two Testaments, to believe the three Creeds, in the sense of the ancient Primitive Church, to receive the four great general Councils, so much magnified by antiquity; to admit, what ever the Fathers for the first five hundred years with joynt consent agreed upon, to be believed as a necessary point of salvation, or at least-wise to be humbly silent, not presuming to condemn the same, is a faith, in which to live and die, cannot but give salvation, specially being accompanied with a godly life, and a faithful death.

(g) Now whether it be wisdom in such a point as Salvation is, to forsake a Church, in the which the ground of salvation is firm, to follow a Church, in which it is possible one may be saved, but very probable one may do worse, if he look not well to the foundation, judge ye: I am sure Saint Augustine (h) thought it was not, and judged it a great sin, in point of salvation, for a man to prefer incerta certis, uncertainties and naked possibilities, before an evident and certain course. Now this rule of Saint Augustine makes for

(b) Si mihi videretur unus & idem Hereticus & Hereticis credens homo, &c. Augustin de utilit. credendi cap. 1. cont. 6. (c) Bishop Usher's Sermon at Wansstead, of the unity of Faith. pag. 26.

(d) 2 Thes. 2. 10, 11, 12.

(e) Doctor Potter Provost of Queens Colledge in Oxford, his Answer to Charity mistaken.

(f) King James his Premonition to the States of Christendome pag. 36.

(g) The Answer to Master Fishers Relation of his third Conference. pag. 67.

(h) Gravior peccarent in rebus ad salutem animae pertinentibus, vel id solo quod certis incertis prafererent. Augustin. lib. 1. de Bapt. cont. Donat. Cap. 34.



(i) Sir Humphrey Lynde's *Via Tuta*.

us ; for we go upon certainties, and walke in (i) the *Via Tuta*, the safe way, as that learned Knight, and my worthy good friend Sir Humphrey Lynde hath shewn at large.

Object.

*You say you are in the safer way, and wherein ? for to instance in the weighty point of the Eucharist ; wherein are you more safe than we ? If Christ be not there, we are in danger of adoring him where he is not ; if he be there, then are you in danger, by not adoring him where he is.*

Sol.

1. I Answer ; we are every way safe, and you both wayes in danger : we are safe, because if he be there, we who worship him there in Spirit and Truth, not under any corporall shape, are in no danger at all, because we worship him at his Table as he requireth : if he be not there, we can be in no danger, for not worshipping him there where he is not.

2. You are in danger both wayes ; of will-worship if he be there ; of Idolatry, if he be not there. Of will worship, I say, if he be under the Accidents of Bread and Wine ; because you are no where commanded to worship him under such forms ; if he be not there ; then are you apparantly guilty of grosse Idolatrie, by exhibiting *cultum Latræ*, divine worship, to a piece of Bread.

3. But you had rather believe too much, then too little, and hereby you come to drink in many grosse Errours ; which calls to mind, that of a woman in the dayes of Popish darknesse, accused to her Confessour, for denying Christ's carnall presence in the Sacrament ; that being charged by the Priest with that point of Heresie, made answer for her self. That she never made question of any such matter ; And believest thou indeed, saith her Confessour, that Christ is there present, *Flesh, Bloud, and Bone*, as he was born of the Virgin ? Not He onely, saith the woman, but his blessed Mother also. *O woman*, replies this Seraphicall Doctour, *Great is thy Faith*.

Master Bedel  
against Wadsworth.  
Chap. 5.

By that which hath been said, the vanity of the foresaid argument appears, for (as Master Bedel saith, (k) in his answer to Master Wadsworth's motives) by the like reason it had been better to have become a Jewish Profelyte, in the Apostles time, than a Christian : for the Christians acknowledged the Jews to be the people of God, and styled them *brethren*, notwithstanding their zeal to the Ceremonies, and Traditions of their Fathers, excused their ignorance, and bare with them. Whereas on the contrary, they called those that professed Christ, *Hereticks* and *Sectaries*, accursed them, drew them out of their Synagogues, imprisoned them, as you do now the Protestants.

By like reason a Pagan in Saint Augustine's time, should rather have made himself a Christian among the Donatists, then with the Catholikes. For (as it is already noted) the Catholikes granted the Donatist's Baptism to be true, and accounted them brethren : the Donatists on the contrary (l) renounced their brother-hood

(l) Augustine.  
Epi. 98.

ther-hood and baptism both, rebaptized such as fell to their side, used these forms of speech to their friends, (m) *Save thy Soul, become a Christian*; like to those terms used by our Romish Reconcilers at this day.

Papist.

*Prove what you say, that in point of Religion you go the safe way.*

Protestant.

This appears to be true, in that divers of your side, the moderate and sober sort at least, (n) do oftentimes grant our Conclusions, and that in sundry things our course is the safer. As in making no Image of God. In trusting onely in the merits of Christ. In worshipping none but the Trinity. In directing our prayers to our Lord Jesus Christ alone. In allowing Ministers to marry. In divers other points also, many of your side say the same with the Protestants, as it is already shewn in this Treatise.

And therefore, if you will force the Argument, to make that the safest way of salvation, which differing parts agree upon; why do you not joyn with us, since for the Positive, and Affirmative Articles of our Religion, not onely the most, but all, Protestants and Papists, agree therein?

For example sake, (o) we agree on both sides, the Scriptures to be the Rule of Faith, the books of the Old Testament written in Hebrew to be Canonical; that we are justified by Faith; that God hath made two Receptracles for mens souls after death, Heaven and Hell; that God may be worshipped in Spirit without an Image; that we are to pray unto God by Christ, that there be two Sacraments; that Christ is really received in the Lords Supper; that Christ made one oblation of himself upon the Crosse, for the Redemption, Propitiation, and Satisfaction for the sins of the whole World.

In a word, where they take the Negative part, as in withholding the Cup from the Laitie, forbidding the administration of the Sacraments in the vulgar tongue, and restraining the marriage of Priests, yet even in these they condescend unto us, for the lawfulness of the things in themselves, and in respect of the Law of God, and oppose them only in regard of their conveniency, and for that the Church of Rome hath otherwise ordained.

But see, our Affirmations content them not. To the Scriptures they adde and equalize unwritten Traditions; to the Hebrew Canon, the Apocrypha; to Faith in the act of Justification, works; to Heaven and Hell, Purgatory, *Limbus Patrum*, and *Limbus Puerorum*; to the worship of God in Spirit, Images; to Prayer to God by Christ, Invocation and Intercession of Saints; to Baptism and the Lords Supper, five other Sacraments; to the Reality of Christ in the Sacrament, his Corporal Presence; to the Sacrifice of Christ upon the Crosse, the Sacrifice in the Mass; with other like: And these we deny, as being *Corrupt Additions* to the Faith.

These be our grounds wherein we enter-common with them; and

(m) *Consule animae tuae, esto Christianus.* August. de Bapt. contr. Donatist. lib. 2. cap. 7.

(n) *Abulen. Bellarm. Faber. Erasmus. Cassander. Hoffmeister. Aeneas Sylvius.* See Master Bedel against Wadsworth. cap. 5. And Sir Humphrey Lynd's Via Tuta. Sect. 11.

(o) Doctor Chalonet's Treatise upon Credo Ecclesiam. S. Catholice. Pap. 84, 85.



and these be their additions and improvements which they have raised and enclosed upon the Lords Free-hold. Let us briefly survey them both: *Bellarmino* is confident, that the *Apostles* never used to preach openly to the people other things, than the *Articles* of the *Apostles Creed*, the *Ten Commandements*, and some of the *Sacraments*: because (saith he, p) these are simply necessary and profitable for all men; the rest besides, such as that a man may be saved without them.

If one worship God without an Image, they will not deny, but that this spiritual worship is acceptable to God. If one call upon God alone, by the onely mediation of Christ, they will not say that this devotion is fruitlesse.

¶ 7. Of Publique Prayer in a strange tongue.

If one say the Lords Prayer, or other devotions in the vulgar tongue, they will not deny, but that such Prayers as are made with understanding, and in a known language, may be fruitfull and effectual.

For *Lyra* saith, (q) that If the people understand the prayer of the Priest, they are better brought to the knowledge of God, and they answer Amen with greater devotion.

*Cardinal Cajetan* who had often performed the publick service in an unknown tongue in the Church, yet contrary to his practice professeth, (r) It is better, by Saint Paul's doctrine, for the edifying of the Church, that publike prayers were made in a vulgar tongue; to be understood indifferently by Priests and People, than in Latine. If a man receive the Sacrament in both kinds, they will not, I suppose, deny, but that it is very comfortable to receive both parts of the Eucharist.

*Alexander of Hales*, the first and greatest of all the School-men, professeth, (s) that Though the order of receiving in one kind be sufficient, yet the order of both kinds is of more merit, for increase of devotion and faith.

If one perform the best works he can (which we also require) and stand not upon the point of merit, but only upon the mercy of God, as we do, this likewise serves to justifie our doctrine; for they themselves hold it a Mans safest course, (t) not to trust to his own merits, but wholly and solely to cast himself on the mercy of God in Jesus Christ.

Now this justifies our Religion, and shews that it is sufficient to salvation; in as much as the grounds thereof (setting aside the matters in question between us) are fully able to instruct a man in all points necessary to his salvation, both how to live religiously, and to die comfortably.

Hence also it followeth, that (by their own confession) the controverted points are unnecessary, and superfluous, in as much as a man may be saved, who neither knowes nor believes, nor practises these additions and excesses of theirs.

Object.

(p) *Cetera non  
ita necessaria  
sunt, ut sine eo-  
rum explicita  
notitia & fide  
& professione  
homo salvari  
non possit.* Bel-  
larm. de ver-  
bo Dei. lib. 4.  
cap. 11. Sect.  
Primum.

(q) *Si populus  
intelligat orati-  
onem Sacerdo-  
tis, melius re-  
ducitur in De-  
um, & devoti-  
us respondet.*

*Amen.* *Lyra* in  
1 Cor. 14.

(r) *Ex hac  
Pauli doctrina  
inhibetur quod  
melius est ad  
Ecclesie edific-  
ationem, orati-  
ones publicas  
que audiente  
populo dicuntur,  
dici lingua  
communi cle-  
ricis & populo  
quam dici La-  
tine.* *Cajetan.*  
Comment.

in cap. 14. 1. ad  
Corinth. vers.  
17.

(s) *Illatamen  
qua est sub du-  
abus est majoris  
meriti; tum  
ratione aug-  
mentationis:  
devotionis, tum  
ratione fidei  
edificationis  
actualis.* *Ha-  
lenf.* in 4.

*Sent. qu. 53.  
membr. 1.*

(t) *Tutissimum  
est fiduciam to-  
tam in sola Dei  
misericordia &  
benignitate re-  
ponere.* *Bellar.*  
de Just. fic. lib.  
5. cap. 7. Sect.  
Six.

## Object.

You talk of our Excesses, and conceal your own Defects: now (as the Archbishop of Spalato saith, *u*) Heresie consists in the defect, not in the excesse of believing; and he is an Heretick, who falleth short in his faith; by not believing something that is written, and not he that abounds in his faith, by believing more than is written: now you fail, in that you scant the measure of your faith.

## Answer.

The Analogy and integrity of faith is hurt and broken by Addition, as well as Subtraction; by Diseases as well as by Maims. We are forbidden, (*x*) under the same penalty, either to adde, or diminish ought from Gods Word: Faith is of the nature of a rule, or certain measure, to which if any thing be added, or taken from it, it ceaseth to be that Rule. Faith (saith Tertullian (*y*) is contained in a Rule; to know nothing beyond it, is to know all things. And a little before, (*z*) This first of all we believe, that no more ought to be believed, as necessary to all. Vertue is in the mean, vice as well in the excesse, as in the defect: In our body the superabundance of humours is as dangerous as lack of them: as many dye of Plethories as of Consumptions; a hand or foot which hath more fingers, or toes than ordinary, is alike monstrous, as that which wanteth the due number. A foundation may be as well overthrowen, by laying on it more than it will bear, as by taking away that which is necessary to support the building: Errours of addition are dangerous, as appears by these instances following: The Samaritanes feared the Lord, and served their own gods, 2 King. 17. 33. The Galathians believed the Gospel, yet retained also, and observed the legall Ceremonies, Gal. 4. 9. (*a*) Helvidius held, that blessed Mary had other children unto Joseph her husband, after her Sonne Jesus: here was an excesse of belief, for he believed more than was revealed: this opinion of Helvidius, although it be not denyed in the Scripture, yet it is erroneous, in as much as it is not therein affirmed, neither can it be thence deduced by any good consequence; and therefore the Church holding that she was a pure Virgin both before the birth of Christ, and that she also continued a Virgin all her life after, condemned Helvidius for an Heretick: now why were the Helvidians adjudged Hereticks? surely because they believed more than was revealed in the Word, and would have thrust that on the Church for an Article of faith, which had no ground at all.

And this is your case; you over-reach in your belief, as the Helvidian Hereticks did: witnesse your tenets of Transubstantiation, adoration of Images, Invocation of Saints, Purgatory, the Pope's Supremacie, and the like; wherein your faith is monstrous, (*b*) like the Giant of Gath, who had on every hand six fingers, and on every foot six toes: and so it is with you, who in the new Creed of Pope Pius the fourth, have shuffled in more

O o o

Articles

(u) In defectu credendi heresis est, non in excessu. Spalatensis in Respons. ad Suar.

cap. 1. nu. 4, 9, 10. & saepe alibi esse Doctore Crakanthorp.

in defensione. c. Spalatensis. cap.

47. nu. 12.

(x) Deut. 4. 2. Revelat. 22. 18.

(y) Fides in Regula posita est; nihil ultra scire, est omnia scire. Tertull.

de prescrip. cap. 14.

(z) Hoc primum credimus, nihil esse ultra quod credere debeamus. Ib.

cap. 8.

(a) August. Hist. 85.

(b) 2 Sam. 21. 20.



Articles of faith, than ever God and his Catholike Church made.

Neither do we fall short in our belief: for we measure our faith, by the standard and rule of Gods written Word: now since it jumpeth with the rule, it neither faileth in defect, nor overreacheth in excesse. Now by this time, I hope I have performed the task which I undertook.

Papist.

(e) Parsons, third part of the three conferences. In his examen of Foxes Calender. Chap. 6. nu. 8. & nu. 9. & nu. 11.

I have yet divers (e) exceptions to take at your Catalogue, as also at your English Martyrologie; for you have named out of Fox, some for Martyrs, who were very mean persons, namely, John Claydon, a Carrier of Leather; Richard Howden, a wooll-winder; as also some, by name Thomas Bagley, for a Martyr, who was a married Priest.

Protestant.

What though some of them were Tradesmen? did not Peter stay divers dayes in Joppa, with one Simon a Tanner, *Act. 9. 43.* Was not that godly convert Lydia a seller of Purple, *Act. 16. 14.* Hath not God chosen the base things of the world to confound the mighty, *1 Cor. 1. 27, &c.*

Besides, they were no such base people; for among others, I produced Sir John Old-Castle, Lord Cobham, and Sir Roger Aston Knight, burnt for Religion in the Raign of King Henry the fifth: and in Queen Maries dayes, there were five Bishops, one and twenty Divines, and eight Gentlemen, who suffered for the truth.

(f) Ruffin. Eccles. Hist. li. 1. cap. 3.

Lastly, what though some of them were simple people? Ruffinus makes mention of a Heathen Philosopher at Nice, who through his great skill in the Art of Logick, wound himself (Alder-like) out of the Bishops Arguments, that they were not able to put him to silence, untill there rose up in the Councel a simple man, who knew nothing but Christ and him crucified, who with some blunt Interrogatories so amazed the Philosopher, that not onely as a dumb man he had not a word to reply, but yielded himself to the truth which the plain man had uttered.

### §. 8. Of Priests Marriage.

Yea but they were married Priests, whom we produce for Martyrs; what then? Gregory Nazianzen brings in his Father, who was Bishop of the same See, speaking thus of him; (g) *Nondum tot anni sunt tui, quot jam in sacris mihi sunt peracti vicinis*: that is, the years of thine age, are not so many, as of my Priesthood. Whereby it is clear, that Gregory Nazianzen was born to his father, after the time of his holy Orders. (h) And lest any man should suspect that this *non*, this *nondum*, or, not as yet, might reach onely to the birth, not to the begetting of Gregory Nazianzen, so as perhaps he might be born after his fathers orders, and begotten before them; it is further shewn (which makes all sure

(g) Gregor. Nazianzen. in Carminibus de vita sua. Edit. Morel. Paris. tom. 2.

(h) Doctor Hall of the Honor of the married clergie. lib. 2. cap. 8.

and

and plain) that *Gorgonia* and *Cæsarius* the sister and brother of this *Gregory*, were by the same Father begotten afterwards; as is evident both by that verse of *Nazianzen*, who speaking of his Mother, as then childlesse when she begged him of God, (i) sayes;

(i) *Nazianz.*  
*Ibid.*

*Cupiebat illa masculum sc̃tam domi  
Spectare, magna ut pars cupit mortalium.*

And the clear testimony of *Elias Cretensis*, saying, (k) *Although if you regard his birth, he was not the onely child of his Parents, forasmuch as after him both Gorgonia and Cæsarius were born.*

(k) *Quamvis enim si natiuitatem spectes, &c. Elias Cretens. in orat. Greg. Nat. 19.*

Now if this Bishop after holy Orders conversed conjugally with his Wife, and that without the Chutches scandall; then is it not any disparagement to some of our Martyrs, that they were married Priests.

Papist.

*Fox nameth some for Martyrs, who afterwards were living.*

Protestant.

There might be some that received the sentence of death, and Martyrdome, and yet the same parties upon occasion, and mediation, might come to be reprieved, or released, and this not come to Mr. Fox his knowledge. This cannot discredit the whole story, taken for the most part out of your own Registers, and other credible witnesses.

*Tertullian* calleth those Martyrs, who as yet had not suffered Martyrdome; he terms them, *Martyres designatos*; that is, designed or appointed for Martyrs: as those that were chosen Magistrates were said to be *designated*, when they were elected to such a place, albeit not as yet enstalled: as with us, one may be prickt for Sheriffe of the Shire, albeit (haply) he never come to execute the place. What then? though Mr. Fox register them for Martyrs, that survived; they might be *designated Martyrs*, though they came not to that *Aureola Martyrum*, to wear the Crown of Martyrdome.

*Tertul. ad Martyras cap. 1. Beat. Rhenan. et Pamel. in locum et in argumento lib. ad Martyr.*

But suppose they were but Confessors, there was no such wrong in styling them Martyrs. *Tertullian* and *Cyprian* afford the title of Martyrs, not onely to such as had suffered torments and death for the name of Christ, but also to Confessors, that is, to such as having been convented before the Magistrate and imprisoned, witnessed a good confession by professing Christ, persisting resolutely and constantly therein, notwithstanding the threatnings of torments and death.

Besides, later times extended the title of Martyrs to such as gave attestation to the truth, and made free confession and profession of the name of Christ; albeit they had never been tortured, nor suffered bonds and imprisonment.

Papist.

*You have put some into your Catalogue who were excommunicated persons, and condemned to be burnt for Hereticks; as namely Husse,*



and Wickliffe, whose body was digged up forty years after his buriall, and burnt by the Popes command.

Protestant.

(l) Math. 26.

65.

(m) Acts 24.

14.

Indeed they were Hereticks in such manner as Christ was called and condemned for a (l) Blasphemer; or as Saint Paul saith, (m) After the way which they call heresie, so worship we the God of our Fathers, believing all things which are written in the Law and the Prophets.

Indeed, if this be heresie, to acknowledge no other foundation, then that which God himself hath laid, no other Mediatour then Christ Jesus, nor any expiation but by his blood, nor any propitiatory sacrifice but his death, nor any satisfaction to Gods Justice but his obedience, nor any rule to guide us infallibly to salvation, but his word contained in the holy Scriptures; if this, I say, be heresie, then may they and we be so reputed.

\* See this acknowledged by Bellar. de Scriptur. Eccl. in Philastrio: by Petrus Aram. in Epiphani. de inscrip. operis. By S. Austin. lib. de Heres. Heres. 80.

Besides, \* All those were not Heretiques, which by Philastrium, Epiphanius, or S. Augustine were put in the Catalogue of Heretiques; so as, albeit, you rank our men in the number of Heretiques, yet there is hope they may passe for good Catholiques, and Orthodox men; for you may be mistaken in giving in your Catalogue, as well as those Ancients were.

Now to discover who be Hereticks indeed, let the Reader look to the voice of the Church before these odds grew, and see which way the Church inclined. For though in the Primitive Ages there, the Writers could not speak so expressly and punctually against heresies untill they sprang up, yet even then they delivered such grounds, as might serve to overthrow the errors and superstition which afterwards arose.

(n) John 9. 34. Ejecerunt eum foras, id est, a societate aliorum hominum excommunicaverunt. Lysa. in loc.

(o) Act. Concil. ab. Ephes. citata in Actis Conc. Chalced. Act. 1. pag. 37. b.

(p) Casus Flaviani dolore plagarum migravit ad Dominum. lb. cap. 12.

(q) Quae Synodus Chalced. Flaviano palatium mortis

Yea but our Professours have bin excommunicated and condemned: So was the blind man in the Gospel, whom our Saviour cured; he was cast out of the Synagogue, (n) and yet Christ took him into his protection, for the good profession he made.

It might be, that in those Papall censures, the keys were mistaken, or the wards of the lock changed, and then, Errante clave Ecclesiae, their Censures did not bind.

The Ephesine Latrocinie (for so it was called, Synodus latrocinis, o) adjudged and condemned Flavianum, an holy and Catholike Bishop, for an Heretick; under that censure Flavianus dyed, nay was martyred (p) by them: the holy Council at Chalcedon after the death of Flavianus, loosed that band, wherewith the Latrocinous Conspirators at Ephesus, thought they had fast tyed him, but because their Key did erre, they did not in truth; they honoured and proclaimed Flavianum for a Saint and Martyr, (q) whom the faction of Dioscurus had murdered for an Heretick. By which

rebuir gloriosae. Edict. Valen. & Mart. in Chalced. Concil. Act. 4. pag. 86. a. Et Flavianus injuste quidem in vita condemnatus, juste post mortem revocatus est a beato Leone & sancta Synodo Chalcedonensi Justinian. & c. Et Sect. Invenitur.

example



example and warranty of that holy Councel, our Church of latter time, restored to their *Pristine* (r) *dignity and honour*, two Flavani in their age, Bucer and Fagius, after their death; what time that Papall conspiracy had not onely with an erring Key bound, but digged up their bodies out of their graves, and burned them to ashes.

(r) *Histor combuſtionis Bucerii & Fagii, & reſtitutionis eorum. Argentor. 1560.*

The Papall faction hath been but too peremptory in their censures; they were far from the moderation of the Curate in Paris, who being to publish an Excommunication, what time there was great difference between the Emperour Frederick the second, and Pope Innocent the fourth, he thus acquitted himself. Give ear, (saith he to his (s) Parishioners) I have received commandement to pronounce the solemn sentence of Excommunication against the Emperour Frederick, candles put out, and bells ringing. Now I know not the cause that deserves this, and yet I am not ignorant of the great odds that is between them; I know also, that one of them doth wrong the other, but which it is, I know not: so far forth then as my power doth extend, I excommunicate and pronounce excommunicated one of the two, namely him that doth the injury to the other, and absolve him that suffereth the wrong, which is so hurtfull unto all Christendome. Thus far he, as Mathew Paris reports.

(s) *Math. Paris. in Henr. 3. circa an. 1245. Excommunico alterutrum istorum; videlicet ipsum qui alii injuriam facit, et alium qui injuriam patitur. In quantum sumus potentes.*

Now the thing which we require on the behalf of our Professours so injuriously dealt withall, as that their sworn enemies became both their Witnesses and their Judges, which even common reason it self (t) forbids; that I say which we crave, is this; that since neither themselves have confessed the crimes laid to their charge; nor others have as yet justly convicted them thereof, that they may have the benefit of the Law, and accordingly be restored, according to an ordinary (u) Canon provided in that case.

(t) *Inimicus capitalis nunquam admittitur esse accusator. Glossa apud Gratian. par. 2. causa 3. quest. 10.*

#### Papist.

(uu) Your Waldenses, Wickliffists, and Hussites, and such as you account Confessors and Martyrs, they erred in divers points, they varied amongst themselves, and differed from you; so that they cannot belong to the same Church.

(u) *Restituendus est quæritur neque confessum, neque confessum, constat esse etiam Gratian. par. 2. causa 3. quest. 10.*

#### Protestant.

Concerning wickliffe, Husse, and the rest, if they have any of them born record to the truth, and resisted any innovation of corrupt Teachers in their times, even to blood, they are justly to be termed Martyrs: yea, albeit they saw not all corruptions, but in some were themselves carried away with the stream of error.

(uu) *Parsons third part of Conuict. lib. 3.*

(x) *Alia sunt de quibus inter se aliquando etiam doctissimi acque optimi Regale Catholica defensores salua fide.*

S. Austine saith, (x) There be some things in which the most Learned, and best Defenders of the Catholike Rule (the bond of faith preserved) do

*comparare non consonant, & alius alio de una re melius aliquid dicit & verius. Augustinus. l. 1. cont. Julian. Pelagian. cap. 2. tom. 7. Multa ignorari possunt, sed non christiana fide, & alicubi errari, sunt aliquo Hæretici dogmatis crimine. Idem de pecc. orig. contr. Pelag. & Cælest. cap. 23.*

Sometimes



sometimes not agree among themselves; and one in some one thing saith righter than another.

Now if the different opinions of the Fathers in some points, hindred not their union in substance of the faith, and their being members all of the same Church: why should the like or lesser differences now among the Protestants, hinder their union in substance of the same faith, and their being members all of the same Church, both among themselves, and with the Fathers? Yea, but *Wickliffe* and *Husse* with others mentioned in our Catalogue, they erred in point of faith; it is true, but yet their error was not joyned with pertinacy; they erred not incorrigibly, but for want of better information: they erred in that doctrine of faith, wherein the truth was not fully scanned, declared, and confirmed by a *Plenary Councel*, as *St. Austine* speaketh (y); had it been, we may well think the very same of all those holy men, which *Austin* most charitably (z) saith of Saint Cyprian; without doubt they would have yielded to the truth, being manifested unto them, by the authority of the whole Church.

#### ¶ 9. The Protestants Unity.

##### Object.

*We are at unity, but your Protestants are at odds, (a) and namely your Lutherans and Calvinists in the point of the Sacrament, the one holding Consubstantiation, and the other opposing it.*

##### Answer.

The Protestants, especially we of the Church of England are at unity, as appears by the Harmony of our confessions, as also by our joynt subscriptions to the Articles of Religion established.

And for the point mentioned, the difference is nothing so great, as you would have it thought: for (as the most Learned and Judicious *Zanchius* (b) observeth, and our (c) Doctor *Field* out of him.) In all necessary points, both the parties agree; and dissent in one unnecessary, which by right understanding one another, might easily be compounded.

Both sides (d) saith *Zanchius*, do agree, that the elements of bread and wine are not abolished in their substance, but onely changed in their use; which is, not onely to signifie, but also to exhibit and communicate unto us, the very body and blood of Christ, with all the gracious workings and fruits thereof.

Both parties agree, that the very body and blood of Christ are truly present in the Sacrament, and by the faithful truly and really received.

Thus far all parties agree, that is, in the whole necessary and sufficient substance of the doctrine of this Sacrament: for the

(y) Cui & ipse  
ne dubio cederet,  
si jam illo tempore  
questionis hujus  
veritas a reliquata  
& declarata  
per plenarium  
Concilium  
solidaretur. Aug.  
lib. 2. de Baptismo  
contr. Donat. cap. 4.  
(z) universi  
orbis auctoritati  
patefacta  
veritate cessis-  
set. Ibid.

(a) Master  
Brereleys table  
of Lutherans.  
books against  
Calvinists; in  
the end of the  
Prot. Apol.

(b) De Dissidio  
in Cœnâ Do-  
mini. Hier. Zan-  
chii Judicium.  
Hæc. Knollo,  
nobili Anglo.  
Hier. Zanchius  
(al. plur. dicit.  
extat hoc judi-  
cium in tom.  
septimo, in fine  
miscellaneor.

(c) Doctor  
Field of the  
church. Lib. 5.  
Appendix part.  
1 pag. 114.

(d) Extra Cœnam, panis non differt ab aliis communibus cibis—panem esse vere & propriè ipsum corpus Christi utraque pars merito negavit—ut per illa Symbola non tantum significetur, sed etiam verè exhibeatur Corpus & sanguis Christi, hoc est, Christus ipse. Zanch. Ibid.

other

other matter wherein they differ, (e) *de modo*, of the manner how Christ is present in the Sacrament, seeing it is not expressed in the Scriptures, in the judgment of *Zanchinus*, (f) it might well be omitted; and they themselves confesse, when they have gone as far as they can to determine it, still it is ineffable, and not possible to be fully understood. It is enough for us (saith the same (g) *Zanchinus*) to believe the body and blood are there, though how and in what manner we cannot define.

So then, in this main controversie between them about Consubstantiation, which as *Zanchinus* saith, (h) did afterwards occasion that other of ubiquity; in both these controversies, the main truth on both sides is out of controversie; that Christ is really and truly exhibited to each faithfull Communicant, and that in his whole person he is every where: the doubt is only in the manner, how he is in the Symbols, and how in heaven and earth.

Now for other odds amongst us, they be but in Ceremonies, or at worst, in points of no absolute consequence; whereas the differences amongst Papists concern the Life of Religion.

#### ¶ 10. Discord of Papists.

They differ concerning the Supream authority of the Church, whether it be in the Pope, or in the General Council. The Councils of *Constance* and *Basil* determined, (i) that a General Council was above the Pope; the Council of *Florence* decreed the Pope to be above a General Council.

They differ concerning the manner of the conception of the Virgin *Mary*. The Dominican Friars following the Thomists, hold, that she was conceived in Originall sin; the Franciscans hold the contrary.

The modern Popes disagree with the ancient, concerning the dignity of the universal Bishop, adoration of Images, Transubstantiation, Communion in both kinds, and the Merit of good works, as is already shewn in the Fifth and Seventh Century of this Treatise.

So clear is it, that some doctrines of the later Roman Church were opposed by the ancient Roman Bishops themselves, to wit, adoration of Images (k), as also the dignity and title of universal Bishop (l), by *Gregory the Great*: communion in one kind (m), as also the merit of good works (n), by *Leo the first*: (o) Transubstantiation by *Gelasius the first*.

Besides, the Jesuits and Dominicans differ at this day concerning the weighty point of Free-will and Grace.

(e) Sed de modo presentia inter hos & illos non convenit. Ibid.

(f) Neque enim in scripturis ulla aperta mentio est de unione Corporis Christi cum

Symbolis, vel de presentia corporis Christi in Cena; quamobrem potuisset, hac quaestio sine ulla ecclesiae detrimento promitti. Ibid.

(g) Quare Ecclesiam Christi, et fideles non solum panem, sed etiam ipsum verum Christi corpus in Cena recipere ac manducare &

id quod certi satis meo iudicio esse debuerat in Ecclesia Christi. Ibid.

(h) Secum traxit illam a liam de ubi tate quaestio nem. Ibid.

(i) *Constit. Conc. I. sess. 4. Basil. sess. 35. Comment. An. Syron de gestis Basil. Conc. lib. 3.*

(k) *Admirat. vobis Imagines, omnium modis devota. Greg. lib. 9. cap. 9.*

(l) *Idem. lib. 6. ep. 30. Quisquis se universalem sacerdotem vocat in elevatione sua Antichristum praeferat.*

(m) *Idem. lib. 2. ep. 61. Et*

*Imperatori obedientiam praebuit. (n) Sanguinem autem redemptionis nostrae haurire omnino declinavit. Leo. Ser. 4. Quadrages. (o) Neque enim de quatuor nostrorum operum pendet caelestium mensura donorum. Id. Sermon. 1. de Assumpt. (p) Et tamen esse non desinit substantia vel natura panis & vini. Gelas. cont. Nestor. & Eutich.*



(p) *Frequenter  
accidit ut quæ  
opinio paucis  
ab hinc annis  
in usu non erat,  
modo communi  
consensione re-  
cipiatur.* Azor.  
Moral. Instit.  
tom. 1. lib. 2.  
cap. 13.

(q) *Propter il-  
lam Maximam  
discordiam Ro-  
manorum &  
Parisienſium—*  
Mart. Azpil-  
cueta Navar-  
rus Relect. in  
cap. Novit. de  
Judiciis.

(r) *Sic dice-  
rem in Scholis;  
sed tamen (ma-  
neat inter nos)  
diversum ſen-  
tio.* Paralipom.  
ad Abbat. Ur-  
ſperg. pag.  
448. edit. Basil.  
1569.

(s) *Driedo de  
Scriptur. et  
Dogmat. Eccleſ.*  
lib. 1. cap. ult.

(t) *Sixt. Se-  
nenſ. Biblioth.*  
ſancta lib. 1.

(u) *Seſſ. 11.*

(w) *Convinci-  
tar inde aliquid  
magis eſſe au-  
thoritatis penes  
totum Concili-  
um recte (ut  
deceat) congre-  
gatum, quam  
penes ſolum  
Pontificem.*

Alph. à Caſtro.  
adverſ. hæc.  
lib. 2. cap. 2.

(x) *Pighius  
controvers. ſe-  
cunda de Ju-  
ſtificat. homi-  
nis.*

(y) *Dicimus, o-  
riri ac roborari,  
& clariorem in  
nobis aſſidue fi-  
eri adeptæ Gra-  
tiæ certitudi-  
nem.* Catharin.  
Diſceptat. pri-  
mâ de certi-  
tudine Gratiz.

The truth is, the Popish Faith varieth not onely with their persons, but according to time and place; so that they can exchange their tenets upon occasion, advance or cry down their opinions at their pleasure, as may best serve for their advantage. For, (as Azorius the Jesuit saith, p) *It falls out often, that that which was not the common opinion a few years since, now is. And, that which is the common opinion of Divines in one Country, is not so in another; As in Spain and Italy, it is the common opinion, that Latreia, or divine worship is due to the Crosse, which in France and Germany is not so, but some inferiour kind of worship due thereunto.* And Navar-  
rus the Casuist sayes, (q) *That at Rome no man may say, that the Council is above the Pope; nor at Paris, that the Pope is above the Council.*

In a word, the Papists are at great odds, but they cunningly conceal them; insomuch as it is observed, that some of them would say to their friends in private, (r) *Thus, or thus I would say in the Schools, and openly; Sed (maneat inter nos) diversum ſentio; but keep my counsel, I think the contrary.*

Papist.

*We may (haply) be at odds in some Scholastick points; but not in mat-  
ters defined by the Pope and a General Council.*

Protestant.

You would have us believe, that at the sound of the Popes sen-  
tence, like frogs in a Marish, at the falling in of a great log or  
stone, you are all hushed and silenced: but it is not so, for  
since the Trent Decrees were published, divers of your side  
are divided about the sense thereof; insomuch as they differ in  
the maine points thereof, which in your account are fundamen-  
tal, and the deniers thereof reputed Hereticks. This may appear  
by these instances.

The Pope in the Councils of Trent and Florence decreed the  
Apocrypha to be Canonically Scripture; yet since that decree,  
(s) *Driedo*, and (t) *Sixtus Senensis* have called them in question, and  
rejected them. The Pope in the last Lateran Council, is decreed  
(u) to be above a Council; and yet since that time, (w) *Alphon-  
sus à Caſtro* hath writ the contrary. The Trent-Council teacheth,  
(Seſſ. 6.) Justification by Inherent righteousness, condemning  
those that believe the imputation of Christs Righteousnesse; and  
yet *Albertus Pighius* (x) defendeth imputed righteousness, and so  
doth Cardinal Contaren, in his Treatise of Justification.

Again, the Pope decreed against the certainty of grace and sal-  
vation, defining (Seſſ. 6.) that *no man should believe these things of  
himself; and yet* (y) *Catharinus* defended the contrary, holding,  
that a man might have the certainty of Faith touching these things: and  
when the Trent-Council's authority was objected against him, he  
eluded it by divers sleight distinctions. The truth is, the Papists  
have a kind of unity, to wit, a superstitious and hypocritical  
crouching to the Popes chair; for so long as they agree to go to  
masse, swear to the Popes Supremacie, other things are tolerated,  
although they consent like harp and harrow. And

And surely were it not for the great profit, and riches, which knit the parts of this body together like twins that have different heads, but tyed together by the belly, we should see this great body of the Papacy, would soon be divided, scattered, and dispersed.

Howsoever, for any differences amongst the Protestants, we may thankfully acknowledge, that it was the wonderfull Providence of God, that so many severall Countries, Kingdoms, and States, abandoning the abuses of the Church, or rather Court of Rome, and making particular Reformation in their own dominions, without general meetings and consents, should have no more, nor greater differences, than are found amongst them.

Object.

*It is usuall with you in your Catalogue to say, such and such, as namely S. Bernard, or the like, taught (for substance) as you do, agreeing onely with you in some fundamentall points; but this will not serve to make them members of your Church; for by the like reason the Novatians, Donatists, and Pelagians might pretend to the Catholike Church, in as much as they agreed therewith in some fundamentall truths.*

Answer.

1. Agreement in one or more fundamentals, maketh not a man a Catholike Christian, though disagreement in any one fundamentall joyned with obstinacy makes a man an Heretick.

2. To make a man actually a member of the true Church, more is required than agreement in the profession of the same fundamental points of faith: for not onely heresie, but schism also excludeth a man from Communion with the true Catholike Church.

3. Fundamentall points as well concern life and manners, as faith; and he that impugneth the doctrine of the Decalogue, is as well an Heretick, as he that impugneth the doctrine of the Creed. *Nicholas* directly impugned the one; and by evident consequence the other by maintaining his impure communion, or rather community of Wives.

4. The *Novatians* erred in a fundamental point concerning Repentance, and by consequent overthrew that Article of the Creed, *Credo remissionem peccatorum*.

5. The *Donatists* were rather Schismatics than Hereticks, and rather made a rent in the Church, then were excluded from it. Saint *Austine* in his seventh Tome, every where calleth it *Schisma Donati*: in the end they grew to be hereticks, and denyed in effect that fundamental Article, *Credo Ecclesiam Catholicam*.

6. The *Pelagians* erred in divers fundamental points, concerning original sin, and the necessity of Grace.

For farther answer we say, that the Authours we produce against the Romanists, are of two sorts.

1. Some we alledge onely as *Testes veritatis*, in such or such a point, or points of faith.

P p p

2. Others



2. Others we produce as members of our reformed Church, and fore-runners of Luther;

Of the first sort is Bernard, very Orthodox in all points against the Pelagians, but otherwise tainted, and an open enemy to the Albigenſes.

Of the second sort are the Waldenſes, Wickliſts, and Huſſites, who (as appears by their confessions of faith extant in *Orthuini Gratii*, and the History of the Waldenſes) agree with us in all Fundamentals, not onely in ſome, as the Hereticks above mentioned agreed with the Church.

Object.

Part. 2. chap. 7.  
Seſſ. 20.

De Baptiſm.  
contr. Donat. l.  
1. c. 8.

You tell us of your Church conſiſting of men agreeing in points fundamental; this is (ſaith the Author of Charity maintained by Catholikes) like him in St. Auſtine, who having his friend wounded dangerously in ſome chief part of his body, ſhould bring him to the Surgeon, and ſay; He hath many ſound parts in him; ſhall not theſe ſound parts have power to preſerve him alive? In vain do you flatter your ſelves with a ſeeming ſound belief of the Articles of the Creed, if in the mean time you receive a deadly wound, by oppoſing one Truth revealed by God, and propounded by the true Catholike Church. A deadly blow received immediately but in one member of the body, redounds to the deſtruction of all.

Sol.

1. It is true; the whole part cannot cure the maimed; yet if the vital, and principal parts be ſafe, it fares better with the other members.

2. We have not wittingly and willingly oppoſed any one known Truth, revealed by God, and ſufficiently propounded by his Church.

Ephes. 5. 27.

3. If we have received any vine in ſome inferiour point of our Faith, (for the Church Militant is not without ſpot or wrinkle,) we hope it is not dangerous; — *ſequitur nullus de vulnere ſanguis*, there is no blood drawn. Let ſuch look to themſelves, as pretend to the Catholike, and whole Body of the Church, and yet are not *ſanum membrum Eccleſiæ*, not able to make up a ſound or whole member of the univerſal and whole Body, but are rather themſelves wounded all over: — *totum eſt pro corpore vulnus*.

Lucanus.

4. Cyprian erred in the point of Rebaptization, but his Errour was without pertinacie, and himſelf eſteemed, and deſervedly, a good Catholike, and bleſſed Martyr.

Object.

Th. Aquin. 2. 2.  
2. 2. Qu. 5. Art.  
3. in Corp.

He who erreth againſt any one revealed Truth, (as divers of your witiſſes produced do) loſeth all divine faith. For, as deadly ſin is oppoſite to Charity, ſo to deny one Article of faith, is oppoſite to faith: But Charity doth not remain with any one deadly ſin; therefore faith doth not remain after the denial of any one Article of Faith.

Sol.

1. The Reason alledged for this Poſition vainly ſuppoſeth againſt

against Reason and Experience ; that by the Commission of any deadly sin, the habit of Charity is quite extirpated.

2. This fancy is confuted by their own rational and profound Doctour *Estius* upon the *Sentences*, alledging divers places for his purpose, out of St. *Austine*, and the Schoolmen.

*Estius* in 3.  
*Sent. Dist. 23.*  
*Scilicet. 13.*  
See Mr. Chil-  
lingworth's  
*Answer to*  
*Charity main-*  
*tained by Ca-*  
*tholiques, part.*  
*1. ch. 6. n. 49.*  
*Ad Scilicet, 29.*

3. It is untrue, *That any error against any one revealed truth destroys all divine Faith*: For it is required, that this Truth be not onely revealed, but publikely, and sufficiently propounded to the erring party, and be one of those, which God under pain of damnation, commands all men to believe: St. *Paul* indeed saith, *1 Tim. 1. 19.* that concerning faith some have made shipwrack; aluding to Merchant-Adventurers, whose Wares sometimes miscarry; yet so, as some parcels thereof are preserved: And *Estius* upon that place observes, that they are not wrecked *à fide*, but *circa fidem, non ex toto, sed ex parte*, not that they are wholly or totally departed from the Faith, but in part onely; so that there is a Latitude of belief, and an extension in Truth, and not alwaies to be taken in a Mathematical and indivisible point.

4. The Poets saign, that *Achilles* his Mother, bathed him in his childhood in the *Stygian Lake*, thereby (as she thought) to make his body unpenetrable; yet afterwards he was mortally wounded in the heel, by which his Mother held him whiles she plunged him in the Lake. It were our hard hap, as hard as this famous Sword-mans, if being armed *cap à peè*, from head to foot, we should neverthelesse be dangerously wounded in the heel, and utmost part of our profession.

The Serpent indeed is subtile to sting us both in our conversation, and our profession: yet the Serpent hath but one Head, the Seed of the Woman hath two heels, so that one may be some help, while the other is hurt. Besides, an hurt in the heel is far from the Head and Heart; and though it may be painful, yet it is not mortal; And this (we hope) is the Case of our Professors vouched in our Evidence,

*Annotat. upon*  
*Gen. 3. v. 15.*  
*London. 1645.*

#### Object.

*Fides, aut integra est, aut fides non est*, saith *Bellarmino*: Faith is either whole and entire, or it is not faith at all. If your shoe be but an inch too short, it will not fit your foot.

*Bellarmino. in*  
*Concione de*  
*Assumptione*  
*B. Marie.*

#### Sol.

1. The term *Integrum*, that is, whole, or entire, in a large notion, is taken for that wherein no part or Limb is wanting, and this is called *Integrum perfectum*, to which is opposed, that which is maimed and defective, which wants some parts, as having but one hand, or one eye: More strictly, it is taken, for that which hath integrall parts, how-ever; And in this sense *μὴ ὁλοκληρῶς*, or *μὴ ὁλοκλήρως*, he that hath but one hand, or one eye, may neverthelesse be said to be *Totum Integrum*, whole and entire; for albeit he wants these parts, yet he ceaseth not therefore to be an entire man, so long as he hath the principal parts, to wit, the Heart, the Liver,



and the Brain; albeit he want some lesser principall points, as a joynt, or a finger, or the like: And the like may be said of Faith.

2. Now for *Bellarmin's* Similitude, we say; If our Faith be so scant, as it cannot extend it self to all the Articles of Belief, then we will pray to the Lord, to *increase our faith*: But if the Articles of Faith (by Romanists imposed upon us) be like the Giant of *Gath*, who had on every hand six fingers, and on every foot six toes; we say with *St. Paul*, *We dare not stretch ourselves beyond our measure; but according to the measure of the Rule which God hath distributed to us.*

2 Sam. 21. 20.

2 Cor. 10. 13,  
13, 14.

Lib. 3. de Ec-  
cles. Militant.  
c. 14.

3. It is true indeed, there is but One saving faith; But then every thing which the Romanists call *De fide*, Of the Faith, because some Councel or other hath defined it, is not such a breach from that one saving Faith, as that he which expressly believeth it not, nay as he which believeth the contrary, is excluded from Salvation. *Bellarmin* is forced to grant this, there are many things *de fide*, which are not absolutely necessary to Salvation. Therefore there is a Latitude in Faith; especially, in Reference to Salvation.

In a word, we must not reason from a denyall of a great measure of faith and grace, to a denyall of any at all in us; for, Faith and Grace stand not in an Indivisible point; so as he that hath not such and such a measure, hath none at all.

#### Object.

*What though Saint Hierome, Bernard, and others agree with you in some general truths? men of contrary Religions may have divers materials of doctrine common to both: now this is but a generical agreement, which is no more than the agreement between a man and a beast.*

#### Answer.

1. *Saint Hierome* and *Bernard* are not well ranked together; *Saint Hierome* was a thorough Papist in no point; *Bernard* was in some, living in a corrupt Age, seven hundred years after *Saint Hierome*.

2. Besides, we answer, that *Waldo*, *Wickliffe*, and *Husse*, with others, agree with us not onely *Generically*, in the common grounds of Christianity, but *Specifically* in those formall points, which we hold at this day against the Roman Church; and as for such calumnies as are cast upon them, they are already confuted in this Treatise, neither will any indifferent persons regard them; for when once that infamous name of Heretick was fastned upon a man, nothing was too heavy for such an one, any thing was believed of that man: and from thence it is, without question, that we find so many, so absurd, so senselesse opinions imputed to them by the Romists; such as indeed could not in truth with any possibility, fall into the imagination, or fancy of any man, much lesse be doctrinally, or dogmatically delivered.

Besides, many of the books and writings of *Wickliffe* and *Husse* are

are extant, wherein are found no such doctrines as Papists have charged them with, but rather the contrary.

So that we hope there is no indifferent person will regard their slanders; for even at this day, when things are in present view and action, they calumniate the persons, and falsifie the doctrine of our professors; for instance sake, they give it out, that we hold, that (z) *God regardeth not our good works*; whereas we believe, that (a) *Good works are necessary to salvation*; and, (b) *works are said to be necessary for us unto salvation, to wit, not as a cause of our salvation, but as a mean or way, without which we come not unto it; as a Consequent following Justification, wherewith Regeneration is inseparably joyned.*

In like sort, they gave out, that *Beza*, recanted his Religion before his death; whereas he lived to confute this shamelesse lye, and with his own hand wrote a tract which he called *Beza Redivivus, Beza Revived.*

Thus also of late have they dealt with that zealous and learned Prelate, Doctor *King*, late Bishop of *London*, giving it out in their idle (c) Pamphlets, that he was reconciled to the Church of *Rome*, which is unanswerably (d) proved to be a grosse lye: for towards his death he received the holy Sacrament at the hands of his Chaplain, Doctor *Cluet*, Arch-deacon of *Middlesex*: he received it together with his wife, children, and family, whom he had invited to accompany him to that Feast: whereof he protested in the (e) presence and hearing of divers personages of good note, that his soul had greatly longed to eat that last Supper, and to perform that last Christian duty before he left them: and having received the Sacrament, he gave thanks to God in all their hearing, that he had lived to finish that blessed work; for so himself did call it. Did this worthy Prelate now die a Papist, who to his last breath, communicated with the Church of *England*?

Besides, whereas *Preston* the Priest was given out to be the man that reconciled the Bishop to the See of *Rome*; *Preston* (as appeareth by his Examination and Answer taken before divers honourable Commissioners, f) protested before God, and upon his Conscience, as he should answer it at the dreadful day of Judgment, that the said Bishop of *London* did never confesse himself unto him, nor ever received Sacramental absolution at his hands, nor was ever by him reconciled to the Church of *Rome*, neither did renounce before him the Religion professed and established in the Church of *England*.

Yea, he added farther, that as he hoped to be saved by Christ Jesus, he to his knowledge, was never in company where the said Doctor *King*, late Lord Bishop of *London* was, neither did he ever receive letter from him, nor did write letter unto him, neither did

King his brother. Doctor Henry King, Doctor John King, his sonnes &c. (f) The examination of Thomas Preston, taken before the Lord Arch-bishop of Canterbury at Lambeth, Decemb. 20, 1621.

(z) *Non imitasti suorum axiomata; Deus est author peccati, opera nostra Deus nequaquam curat.* &c. Campian. rat. 8.

(a) *Apologia Ecclesie Anglicanae* (in 2. part. ca. 20.) testatur, *Bona opera necessaria esse Christiano ad salutem.* Rainold. apolog. Theiss. pag. 263.

(b) *Bona opera sunt necessaria ad salutem; non tanquam causa ad effectum, vel meritum ad mercedem; sed tanquam antecedens ad consequens, vel tanquam medium sine quo non ad finem.* Zach. Ursinus Catechet. c. part. 3. de gratitudine.

(c) *The Protestants plea. The Bishop of Londons Legacy.*

(d) Doctor Henry Kings Sermon at Pauls Crosse 25. Novemb. 1621.

(e) Sir Henry Martin his Chancellor, Master Mathias Chaldicot. Master Philip



he ever (to his knowledge) see the said Bishop in any place whatsoever, nor could have known him from another man.

Object.

*You have singled out some testimonies of Fathers, School-men, and others; and alledged them on your own behalf, as if they had thereby been of your Religion: whereas they be our witnesses, and speak more fully for us, than for your side.*

Answer.

Tyndar. Tract.  
de Testib. part.  
3. c. 1. num. 8.  
producens testes  
pro se, non po-  
test illos pro-  
ductos postea  
contra se repel-  
lere.

According to the Rule in Law; *Testem, quem quis inducit pro se, tenetur recipere contra se*; you have produced them for your own ends, and now in reason you cannot disallow them, when they are alledged by us; so that you must give us leave to examine your men upon crosse Interrogatories.

Besides, one may be a material witness, who speaks home to two or three Interrogatories, although he cannot depose to all the rest.

It is no part of our meaning, to take the scantling of our ancestors Religion from some single testimonies, wherein they either agree with, or dissent from us; but from the main body of the substantial points of doctrine which are controverted betwixt us at this day. Neither make we any such simple collection, *Such a man held such a point with us, therefore he was a Protestant*: no more than we allow them to frame the like: *Such a man, in such or such a particular, agreed with the now Church of Rome, therefore he was a Papist*. For, it followeth no more than this; an Æthiopian or Tauny-moore is white in part, namely in his teeth, therefore he is white all over. But our care hath been, (that since *In the mouth of two or three witnesses every word is established*, Deut. 19. 15. and that as (g) Hierome saith, *One single witness, were it Cato himself, is not so much to be credited*) to joyn together the several testimonies of such Worthies as lived in the same Age; presuming, that what some of note delivered, and the same not opposed by their contemporaries, that, that is to be supposed to have been the doctrine commonly received in those Countries, and at that time.

(g) *Uniq. testi,  
nec Catoni cre-  
ditum est. Hie-  
ron. Apolog.  
advers. Ruffin.  
lib. 2. pag. 213.  
tom. 2.*

Conference with  
Mr. Walker,  
Pastor of St.  
John's Wat-  
ling-street,  
Lond. 1623.

Part. 1. Ch. 2.  
Sect. 119.

Besides, the Adversarie's proceeding in this kind, may serve to justify our dealing herein: For, Jesuit Fisher being to shew the visibility of the Roman Church, vouched in Conference Gualterius his *Sacra Chronographia*, who (as He saith) produceth plain Testimonies of the Fathers in all Ages, confirming the main points of the Roman Catholike Religion, wherein Protestants dissent from Romanists. This indeed Gualterius in his Chronologie hath undertaken; but with so ill successe, that if we may believe Mr. Chillingworth in His Answer to *Charity mistaken by Catholiques*; *In the Three first Centuries, there was not one Authority pertinent; as he heard an able man of the Romish Religion professe*. I like well to alledge Testimonies of Fathers in their severall Ages; but I would be loath to give in such poor Evidence, to the great En-quest.

Upon

Upon these and the like considerations, the Reader may be pleased to rest satisfied with such passages as have been produced on our behalf, though not so thronged and full in every Age; in as much as divers of our Ancestors have not left unto us sufficient evidence, whereby it might appear what they held in divers particulars. Besides that, there be divers testimonies suppressed, so as we can hardly come by them; as namely in *Faber Stapulensis* his Preface to the Evangelists, there is a notable place touching the Scriptures Sufficiency; the words are these, \* *The Scripture sufficeth, and is the onely Rule of eternal life; whatsoever agreeth not to it, is not so necessary as superfluous. The Primitive Church knew no other Rule but the Gospel, no other Scope but Christ, no other worship than was due to the Individuall Trinity.*

Now this whole passage is appointed by the Expurgatory Index of Spain, to be left out in their later editions; and yet by good hap, I met with this passage (h) in an Edition at Basil, as also in another at Colen, An. 1541.

In like sort I find alledged out of *Ludovicus Vives*, his Commentaries upon Saint *Augustine de Civitate Dei*, these passages following, touching the Canon of the Scripture, and the practised Adoration of Images in his time; namely the same *Vives* saith, that *The story of Susanna, of Bel, and the Dragon, are not Canonickall Scripture*; he saith also, that *Saints are esteemed and worshipped by many, as were the Gods among the Gentiles.*

These places I carefully sought for, in the severall editions of *S. Augustine*, at Antwerp, Anno 1576. at Paris, Anno 1586. at Colen, An. 1616. but no such place was there to be found: the Divines of Louvain had taken a course with them, and suppressed these testimonies; but by good hap I met with them in the Basil Edition, (i) 1569.

#### Object.

Those whom you have named in your Catalogue, were (k) originally Catholics; and not Protestants; Wickliffe and Husse were Catholike Priests, and Luther was an Augustine Frier: you cannot name such as were Protestants originally, they came forth of our Church.

#### Answer.

Whence I pray you sprang Christs Apostles? were they not taken out of the Jewish Church at that time much corrupted? *S. Paul* speaking of himself, and the service of his God, (l) saith, *Whom I do serve from my progenitors*, meaning *Abraham, Isaac, and Jacob*, the first Fathers of the faithfull; for as for *S. Paul's* imme-

lib. 18. cap. 31. *August. de Civit. Dei.* Multi Christiani in re bonâ plerumque peccant quod Divos Divosq; non aliter venerantur quam Deum. Nec video in multis quod sit discrimen inter eorum opinionem de Sanctis, & id quod Gentiles putabant de suis Diis. *Ludov. Vives Commentar. in 8. lib. Aug. de Civit. Dei. cap. 27. tom. 5. edit. Basil. Anno 1569.* (k) *Belat. lib. 4. de Eccl. cap. 5. Sect. Præterea.* And Beereley's Prot. Apol. Tract. 2. cap. 2. Sect. 12. (l) 2 Timoth. 1. 3. Cui servio à progenitoribus meis, id est, Abraham, Isaac, & Jacob, qui fuerant veri cultores Dei, & similiter Gamaliel qui nutrit Paulum, & in lege doctus. *Lyrar. in lcc.*

\* Ex Jacobi Fabri Stapul. commentariis in Quatuor Evangelia, Prefatio ad Christianos Lectores tota præscindatur Index Libror. expurgator. per Gaspar. Quirog. Cardinal. (h) Verbum dei sufficit, hoc unicum satis est ad vitam quæ terminum nescit inveniam: hæc unica regula vitæ æternæ, magistra est, utinam credendi forma à Primitivâ petatur Ecclesiâ, quæ nullam regulam, præter Evangelium novit.

Jac. Faber Stapulens. in præfat. in quatuor Evangelia. edit. Basilea. Ann. 1523.

(i) Quod ea Belis Historia & totum 14. caput cum historia Susannæ Apocrypha sint, nec sunt versa à 70. senibus. *Lud. Vives Comment. in*



diat predecessors, it is likely that they relished of the leaven of the Pharisees.

It can be no more prejudice to our Church, that *Luther*, *Wickliffe*, and *Husse* were originally Papists, than to *St. Paul*, that he was originally a Pharisee, or to *St. Austine*, that he was originally a Manichee, or to our Ancestors at the first conversion of our Land that they were originally heathen, or to all true Converts that they were originally unregenerate. For as *Tertullian* saith,

(m) *De vestris  
sumus, sunt  
non nascuntur  
Christiani. Ter-  
tullian. Apo-  
log. advers.  
Gent. cap. 18.*

(m) *Fiunt non nascuntur Christiani; We are not born Christians, but we become Christians.*

Neither is it true, that we can name none of our Church that were not originally Papists. For *Farellus* and the *Waldensian* Ministers for more than 400 years were not originally Papists, (though *Waldo* himself was).

Besides, the Fathers for 600 years, and the Monks in *Britain* at *Augustin's* coming, were not originally Papists.

In the Greek Church from 700, to 700 afterwards, many thousands held as we do in all fundamentals, who never were originally Papists, nor millions of others in the Eastern Churches, and namely in the Greek Church, there have been from 700 to 700 afterwards, many thousands which held as we do in all fundamentals, and never were originally Papists.

Lastly, the like argument might be urged against all that embraced Reformation in *Josias* his dayes, that they originally were involved in the common errors and Idolatry of the Jewish Church. Likewise that *Zachary* and *Elizabeth*, and *Simeon*, and *Anna*, and the Apostles, were originally deduced from that Church, which held many errors, concerning the temporall Kingdom of the *Messias*, and divorces for other causes than adultery, &c. Which errors Christ and his Apostles reproved.

In *England*, and most parts of the World, the first Christians were originally Paynims and Idolaters: what prejudice is that to Christianity, or advantage to Heathenism?

#### Q. 11. Of Succession.

Object.

(n) *Eis oban-  
dire oportet  
qui cum Epis-  
copatus succes-  
sione, Charisma  
veritatis cer-  
tum acceperunt;  
Reliquos qui  
abstinent a prin-  
cipali succes-  
sione suspectos  
habere. Iren.  
advers. Her.  
lib. 4. cap. 43.*

Your Churches professors mentioned in your Catalogue wanted lawfull succession.

Answer.

There is a two-fold succession; the one lineal and locall, the other doctrinal; this of doctrine is the life and soul of the other.

(n) *Irenaeus* describeth those which have true succession from the Apostles; To be such as with the succession of the Episcopall Office, have received the certain grace of truth: and this kind of succession he calleth the principall succession.

Gregory

Gregory Nazianzen having said, that Athanasius succeeded Saint Mark in godlinesse, addeth, (o) That this succession in godlinesse is properly to be accounted succession: for he that holdeth the same doctrine, is also partaker of the same throne; but he that is against the doctrine, must be reputed an adversary, even while he sitteth in the throne, but the former hath the thing it self, and the truth: so that according to Irenaeus and Nazianzen, succession in doctrine sufficeth: yea, Nazianzen (as we have heard) makes it all one, *τὸ ὁμολογεῖν καὶ ἀρτίζοναι*: so that he which holds the same truth of doctrine, may be said to sit in the same Chair of succession.

(o) Greg. Nazianzen. in Laud. Athanasii. ἅν' ὃ καὶ πνεύματος ὁμοῦ λόγον διὰ τὸ κατὰ τὴν αὐτὴν ἀλήθειαν καὶ ἀρτίζοναι. τὸ δ' ἀρτίζοναι.

Besides, we are able to shew succession also in place for five hundred years in most parts of Christendome; and since that in the Greek Church untill this day; and in the Latine Church from the time of waldo, in France, Bohemia, and other places.

And for the Church of England, the lineal succession of her Bishops is shewn particularly by Mr. Francis Mason, *de ministerio Anglicano*; Mr. Godwin in his Catalogue of the Bishops of England; and Mr. Isaacson in his Chronological Table of the succession of the Bishops of England.

#### Papist.

Since you impute so many errors to the Church of Rome, which you pretend to have reformed, tell us when those corruptions came in; for doubtlesse some Histories would note them, some learned men oppose them: for in every great and notorious change, there may be observed the Author, time and place, with the like Circumstances, as Bellarmine (u)

(u) In omni insigni mutatione demonstrationem monstrari possunt author ejus, tempus quo coepit, locus ubi. Bellar. lib. 4. de not. cap. 5. Sess. In omni.

#### Protestant.

By the like reason it would follow, that a Tenant who had long dwelt (he and his Ancestors) in a decayed house, should not be bound to repair it, unlesse his Land-lord could tell him in what year or moneth every rafter or wall began to decay; a sick patient should not purge out an ill humour, unlesse he or his Physician could name the time, when his first mis-diet had bred this humour; so Naaman because he was once clean, and could not tell the very time, means and degrees of the coming of his Leprosie, might be proved to be clean still, and need neither the Prophet nor the washing, 2 King. 5.

Errors and abuses are not all of one sort; there were some heresies, such as the Arrian and Macedonian, which struck at the very head, the one at the divinity of Christ, the other at the divinity of the Holy Ghost, and these being notorious, were soon discerned, and opposed; and herein Bellarmine's reason many take place: but Popery, like that mystery of iniquity, 2 Thess. 2. 7. works closely, it creeps and spreads abroad like a Canker, or Gangreen, 2 Tim. 2. 17. it is like the Cockatrice Egge, a long time in the shell, before the Cockatrice it self appear.

Now these kind of corruptions creep into the Church secretly and insensibly, and are best known by their differences from



their first pure doctrine; so that if we can shew the present doctrines of Rome (refuted by us) disagree from the Primitive, it is enough to shew there hath been a change, though we cannot point out the time when every point began to be changed.

(\*) *ipsa enim doctrina eorum cum apostolica comparata, in diversitate & contrarietate sua pronuntiabit, neque Apostoli alicujus Auctoris esse, neque apostolici.* Tertul. *prescrip. advers. Heret. cap. 32.* (x) *Math. 19. 8.* (y) *1 Cor. 11. 28.* (z) *1 Cor. 14.*

Tertullian saith, *ipsa enim doctrina eorum cum apostolica comparata, in diversitate & contrarietate sua pronuntiabit, neque Apostoli alicujus Auctoris esse, neque apostolici.* Tertul. *prescrip. advers. Heret. cap. 32.* (x) *Math. 19. 8.* (y) *1 Cor. 11. 28.* (z) *1 Cor. 14.*

Besides, they, that call upon us to show the time, place, and persons, of such and such changes in Religion, cannot themselves perform the like.

Gregory de Valentia, a learned Jesuite, confesseth, that the use of receiving the Sacrament in one kind, began first in some Churches, and grew to be a general custome in the Latine Church, not much before the Council of Constance, in which, at last (to wit, about two hundred years ago) this custome was made a law. But if they put the question to him, as they do to us, and ask him, when did that custome first get footing in some Churches? he returns this for Answer, (a) *Minime constat, it is more than he can tell.*

Doctor Fisher (b) bishop of Rochester, and Cardinal Cajetan (c) grant, that of Indulgences no certainty can be had, what their Original was, or by whom they were first brought in.

Doctor Fisher addeth (d) that Of Purgatory, in the ancient Fathers there is no mention at all, or very rare, that the Latines did not all at once, but by little and little receive it; that the Grecians believe it not to this day: and that Purgatory being so long unknown, it is not to be marvelled that in the first times of the Church there was no use of Indulgences; for they had their beginning after that men had a while been scared with the torments of Purgatory, which as the same Rosensis saith, (e) was but *Serè cognitum*, lately known and discovered.

The Original of their private Masses (wherein the Priest receiveth the Sacrament alone, and none of the people communicate with him, but are all lookers on) Doctor Harding (f) fetcheth from no other ground, than Lack of devotion on the peoples part; now let them tell us in what Popes dayes the people fell from their devotion, and then we may haply tell them when their private Masses began.

(a) *Valent. de Legit. usu Euchar. cap. 10.* (b) *Rosens. Affer. Luther. confut. Artic. 18.* (c) *Cajetan. opuscul. tom. 1. tract. 15. de Indulg. cap. 1.* (d) *Apud Prifcos nulla, vel quam rarissima fiebat mentio; sed & gravis ad hunc usque diem non est creditum purgatorium esse.* Rosens. *Ibid.* (e) *Quam diu nulla fuerat de Purgatorio cura, nemo quaesivit indulgentias; nam ex illo pendet omnium Indulgentiarum existimatio: quum itaque purgatorium tam serè cognitum ac receptum Ecclesie fuerit universe.* *Ibid.* (f) *Hardings answer to the first Article of Bishop Jewels Challenge, of private Masses, Divis. 7.*

§. 12. Of Prayer in a strange Tongue.

Concerning prayer in an unknown Tongue, it is to be wondered how the Church altered in this point, (b) saith Erasmus, but the precise time he cannot tell. So little reason have they to think that all such changes must be made by any one certain author, it being confessed, that some of them may come in *pedetentim* (as B. Fisher saith of purgatory) by little and little, not so very easie to be discerned; some may come in by the silent consent of many, and grow after into a general custome, the beginning whereof is past mans memory (as the abstaining from the cup) and some may arise from the indiscreet devotion of the multitude (as those of Purgatory, and Indulgences) and some from the want of devotion in the people, (as the private Masses) and some also must be attributed to the very change of time it self; as publick prayers in an unknown tongue, in Italy, France and Spain, for there a long time the Latine was commonly understood of all: but when afterwards, (c) by the invasion of those barbarous nations, the Goths and Vandals, their speeches degenerated into those vulgar tongues that are now used there, then the language, not of the Service but of the people, was altered; so that upon the fall of the Empire, learning began to decay, and the publike Service no longer to be understood, by reason of the change of the vulgar tongues.

Lastly, we are able to show, (as appears by the eighth Century of this world) when, and by whom corruption of doctrine hath been brought in; and how opposition hath been made from time to time in case of the adversaries violent intrusion; for instance sake, for the space of six hundred years and more, next after Christ, the Catholick doctrine of the Church of Rome was this, that Images were not to be adored; and this is witnessed by Gregory the Great, who allowed (d) no use of Images but onely Historical; for so he saith, *They are not set up to be worshipped, but onely to instruct the people that be ignorant*: yea he speaks positively, (e) that *The worshipping of Images, is by all means to be avoided*. Now this doctrine maintained by Gregory the first, was changed by Gregory the second and third, Adrian the first and second; so that here we have taken them in *Europam* with the manner, to wit, with doctrine novel, and differing from their Ancestors, and therefore need no farther examination. But that the Reader may trace them along; we find that this Innovation was resisted by three hundred thirty eight Bishops at Constantinople, in the year 754. and though afterwards it got strength at Nice, was defended by Rome, and at last got to be a part of the Roman Faith; yet was the same disliked, denied, opposed, and resisted by all the good men that lived in that and after times, as Charles the Great, the council of Frankford, Lewis his son, the Synod of Paris, Alcuin, and the Church of England.

(b) Mirum in hac re quidem doctrina mutata sit consuetudo. Erasmus in 1. C. 14. c. 14.

(c) Sen paucorum defidia, ne laborem suscipere immutandi & corrigendi Liturgiam, postquam per barbaros gentes, Latine sermo populorum corruptus exstiterit, & abire caperit in varias vulgares Linguas, &c. Reinold. Theol. 1. pag. 264.

(d) Gregor. lib. 7. epist. 109. ad Seren.

(e) Imagines adorare omnibus modis devota. Id. lib. 9. ep. 9.



## p. 19. Of novel Doctrine.

Papist.

Will you charge our Religion with novelty? can that be called new which is of so long continuance?

Protestant.

Divers points of your Religion are confessed novelties: your own men yeild, that for above a thousand years after Christ, (m) the Popes judgement was not esteemed infallible, nor his authority (n) above that of a General Council; the contrary being decreed in the late Councils of Constance and Basil; that Not any one ancient writer (o) reckons precisely seven Sacraments; the first (p) Author that mentioneth that number being Peter Lombard, and the first Council that of Florence: that in former ages for thirteen hundred years, (q) The holy Cup was administred to the Laity: that (r) divine service was celebrated for many ages, in a known and vulgar language, understood by the people: that Transubstantiation was neither named, (s) nor made an Article of Faith before the Council of Laceran, which was above twelve hundred years after Christ: besides, many more confessions of this kind which might be produced.

(m) Bellar. de Rom. Pont. lib. 4. c. 2. Sect. Secunda opinio. (n) Bellar. de Concil. lib. 2. cap. 13.

(o) Gregor. de Valent. in Thom. tom. 4. Disput. 3. Qu. 6. Punct. 2. Et si antiquiores non omnes numerent simul in uno aliquo loco Sacramenta septem; illos tamen singulas hanc carentias septem

cognovisse esse Sacramenta facile ostendi potest. (p) Bellar. de Sacram. lib. 2. cap. 25. Cassand. Consult. de Rom. Sacram. (q) Cassand. Artic. 22. de utraque specie Sacram. Linden Panoph. lib. 4. cap. 56. (r) Nic. de Lyra, in 1. ad Corinth. cap. 14. & Cassand. in Liturgic. cap. 28. (s) Scotus apud Bellarm. lib. 3. de Euchar. cap. 23. Et Erasmus. in 1 ad Cor. cap. 7. In Synaxi, Transubstantiationem, sed distinctio Ecclesiarum satis erat credere, siue sub pane consecrato siue quocunque modo adesse verum corpus Christi.

Pap. Answ.

What Consequence is this? (t) Some few Authors deny, or doubt of the Popes Infallibility, or Authority above a General Council; Ergo, these Doctrines are Novelties: may not private men be mistaken, even in Doctrines which in themselves are most ancient?

Prot. Reply.

The Inference we make, is this; That these Tenents were not for 1400 years the undoubted Doctrines and Determinations of the Church; for had they been, these men whom Bellarmine alledgeth to have been otherwise minded, being men of great place, and learning in the Church, and so esteemed in their times, they would have holden them uniformly, entirely, and constantly, as they held the Doctrine of the Trinity, the Creation, the Incarnation of the Sonne of God, and other Articles of the Faith.

Pap. Answ.

You say, the Councils of Constance and Basil decreed a Council above the Pope; Bellarmine answers, (u) These were not lawfull Councils at that time, nor sufficient to define matters of Faith.

Prot. Reply.

Bellarmino saith indeed, (x) that the Council of Constance touch-

(t) Charity maintained part. 2. ch. 3. Sect. 20.

(u) De Concil. l. 2. c. 19.

(x) L. 1. c. 7. Sect. quintum.

ing

ing the first Sessions, setting the Council above the Pope, was rejected by that of *Florence*, and the last *Aggrian*: but touching the last Session, that decreed Communion in one kind, that is received by Pope *Martin*, and all *Catholiques*; so as the Councils must leave your turn, and with the same breath blow hot and cold.

**Pap. Answ.** *Valentin* saith not as you alledge him, nor any one ancient Writer reckons precisely seven Sacraments; but that (1) The ancient Writers do not number seven Sacraments altogether in one place, but they acknowledged every one of these Ceremonies to be a Sacrament.

**Prot. Reply.** Had the Fathers, that so much stood upon the number of Seven, placing a kind of mystery therein; as of the seven gifts of the Holy Spirit, the seven Angels, the seven Ages of the World; had they known the seven Sacraments had been the Churches belief, they would in all likelihood, somewhere have fallen upon that round number, at least such as *St. Ambrose*, or some bearing his name, that purposely treated of the Sacraments.

Yea, but saith *Bellarmino*, (2) 'tis not fair to put them to prove their seven Sacraments out of Scripture and Fathers, since they wrote not Catechismes; why? no more did the Councils of *Florence* and *Trent*, and yet they do there define the precise number of Seven Sacraments. Besides, *Cyvil of Hierusalem* wrote Catechismes; and *St. Austine* a Treatise *De Catechizandis rudibus*; yea, the same *Saint Austine* saith, (3) that, out of Christ's side issued water, and blood, *que sunt Ecclesie gemina Sacramenta*; he saith not, they be the two Sacraments of the Church, for so there might be more than two; but *gemina Sacramenta*, the two twin-Sacraments of the Church. Let them (if they can) shew such a Testimony out of the Ancients for their five, as this is for the precise number of our two.

**Pap. Answ.** 1. You alledge *Lindan*, (4) That for 1200 years, the Cup was administered to the Laity; but *Lindan* saith, That both kinds were given to the Laity, *ferè ubiq;* almost every where, *sed non ubiq;* but yet not every where.

2. Besides, in the Reign of *King Edward the Sixth*, Communion in one kind was permitted.

3. Yea, *Melanchton* and *Luther* held it a thing Indifferent, saith the Author of *Charity* maintained by *Catholiques*. (5) And the Spectacle-maker saith the same, *Ch. 9. Sect. 5. num. 10.*

**Prot. Reply.** 1. If *Lindan* use an extenuating particle *ferè*, almost every where, and mince the matter, as he doth; yet *Cassander* whom we vouched co-testifying with *Lindan*, he speaks out; so as we have two strings to our bow, though you be pleased but to take notice of the one.

(1) Tom. 4. Disp. 3. Q. 2. p. 2. Sect. Ter. id.

(2) I. 2. de Sacram. en. genre c. 14. in init.

See Cent. 4. Art. 4.

(3) I. 2. de Symbol. ad Catechum. c. 6.

(4) Prop. 11. Part. 5. c. 50. Sect. Hude.

(5) Loc. cit. Sect. 16.

(6) See Cassander Testimony at large, cent. 16. Sect. 4.

(7) See Cassander Testimony at large, cent. 16. Sect. 4.

(8) See Cassander Testimony at large, cent. 16. Sect. 4.

(9) See Cassander Testimony at large, cent. 16. Sect. 4.

(10) See Cassander Testimony at large, cent. 16. Sect. 4.

(11) See Cassander Testimony at large, cent. 16. Sect. 4.

(12) See Cassander Testimony at large, cent. 16. Sect. 4.

(13) See Cassander Testimony at large, cent. 16. Sect. 4.

(14) See Cassander Testimony at large, cent. 16. Sect. 4.

(15) See Cassander Testimony at large, cent. 16. Sect. 4.

(16) See Cassander Testimony at large, cent. 16. Sect. 4.

(17) See Cassander Testimony at large, cent. 16. Sect. 4.

(18) See Cassander Testimony at large, cent. 16. Sect. 4.

(19) See Cassander Testimony at large, cent. 16. Sect. 4.

(20) See Cassander Testimony at large, cent. 16. Sect. 4.

(21) See Cassander Testimony at large, cent. 16. Sect. 4.

(22) See Cassander Testimony at large, cent. 16. Sect. 4.

(23) See Cassander Testimony at large, cent. 16. Sect. 4.

(24) See Cassander Testimony at large, cent. 16. Sect. 4.

(25) See Cassander Testimony at large, cent. 16. Sect. 4.

(26) See Cassander Testimony at large, cent. 16. Sect. 4.

(27) See Cassander Testimony at large, cent. 16. Sect. 4.

(28) See Cassander Testimony at large, cent. 16. Sect. 4.

(29) See Cassander Testimony at large, cent. 16. Sect. 4.

(30) See Cassander Testimony at large, cent. 16. Sect. 4.



2. For the Statute of *Edward the Sixth*, the meaning is; unless among the people there be some that either by a natural Antipathy to wine, or other infirmity, cannot receive the Sacrament in both kinds; It is ordained, that it be delivered to every one in both kinds: so that *casante ferrea necessitate*, remove this hard and Iron case of necessity, and then *obtinet hac aurea regula*, then this golden Rule takes place, that all are to receive the whole and entire Sacrament. And so we find it in the thirtieth Article published in the Reign of this blessed Prince.

3. Concerning *Luther* and *Melancthon*, some such thing is alleged out of them, but how truly, it is uncertain; for, the contrary is found delivered in their writings, (d) namely, that if the Laity may be barred from one kind, they may be as well barred from the other, and so from both, from all; as well may they be barred from a part of their Baptism, and a part of Pœnitency.

(d) See Bishop White's Reply to Fisher 7. point. Sect. 5. Luther de Cap. xviii. Babylonis, de Euchar. Melancthon. Loc. Commun. See Juel's Reply, Art. 2. Divis. 7.

Pap. Answ.

That, divine Sacrifice was celebrated for divers Ages in a known and vulgar tongue, you would prove out of *Lyra*, (in 1 Cor. ch. 14.) But what is this to prove our Doctrine to be a Novelty? Do we teach, that there is any divine Law either forbidding, or commanding publique service in a known tongue?

Prot. Reply.

1. The Churches practice according to the Testimony of *Eusebius* and *Cassander*, is against you, and charges you with Novelty; And if your Doctrine be suitable to your Customs, by Consequent your Doctrine also is Novel.

2. *St. Paul* is against you; for he requireth, that all those which joyn in Prayer, and among these they that occupy the room of the unlearned, (v. 16.) that is, the common vulgar people, who it is like, sate in the holy assemblies in a distinct place, from the Pastors, and other Ecclesiasticall persons, be able to utter with the tongue *ὑμνῶν λόγους*, significant words, or words carrying a perspicuous sense with them, (v. 9.) now seeing the whole Congregation must agree to him that speaketh, that prayeth, and giveth thanks to God, and witness their agreement with him; how shall they give their assent, or agreement, if they know not what is spoken?

(e) See Doctor White's Reply to the fourth point. (f) Chrysostom. sup. 1. Cor. 14. Homil. 35.

Oecumen. Ἰδιώτῃς λέγει γὰρ τὸν ἐν τῷ λαῷ τὸν ἀδύνατον λέγειν.

Theodoret. in 1 Cor. 14.

Ambros. Pri. mas. Sedul. Anselm. Haimo.

(g) Aquinas in loc. Ledesma de Script. c. 27.

Pap. Answ.

*St. Paul's words* are to be restrained, either to the Minister supplying the place of the Ideot, or unlearned, or to the Clark of the Congregation, as *Jesuit Fisher* saith (e).

Prot. Reply.

The Ideot mentioned by *St. Paul*, is not the Priest, or Clark alone, but the vulgar sort of people, ignorant of the language and words which are used in preaching, reading, or praying, as the Fathers (f), Greek and Latine, and sundry Pontificians deliver (g), which have Commented upon this Text of *Saint Paul's*.

Pap.



For the sake of the people, who are ignorant of the meaning of the words, and who are not able to understand the sense of the words, it is necessary that the words be in a known tongue, such as the Latin, which is generally understood. But the objection was mistaken, when he supposed that St. Paul, of his own accord, used words in the Church, as he did in the Temple, where he used words which were not understood by the people, but the manner of God in the Church is not the same as in the Temple. The manner of God in the Church is to use words which are understood by the people, and to use words which are not understood by the people, as he did in the Temple. The manner of God in the Church is to use words which are understood by the people, and to use words which are not understood by the people, as he did in the Temple. The manner of God in the Church is to use words which are understood by the people, and to use words which are not understood by the people, as he did in the Temple.

(h) ch. 11. num. 10.

And this voids that poor Evasion, (i) that it skills not, so the King, or Judge, understand the Petitioner's suit, albeit the Petitioner himself understand not his own suit. As if we might pray to God in a tongue we understand not, because God himself understands all Languages.

(i) See the same in the same place. (j) See the same in the same place. (k) See the same in the same place. (l) See the same in the same place. (m) See the same in the same place.

For, our words in vocal Prayer, concern our selves mutually and principally; inasmuch, as devotion, compunction, desire, and affection, depend upon the understanding, and follow the same; But God himself requireth the understanding, and affection of our hearts. And words, as Augustine saith, (k) are appointed to instruct, Excite, and Edifie men; And if they understand them not, to what use serveth vocall Prayer? For we use not words to teach God, seu docendum, seu flectendum, to inform him, or to work him to our benefit, but to instruct and excite our selves, as the same Father speaks (l).

(k) Augustinus. Epist. 121. verba necessaria sunt, quibus commoneamur, et inspiciamus quid petamus. (l) Quid prodest locutionis integritas, quam non sequitur Intellectus audientis. Id. de Doctrin. Christiana. l. 1. c. 10.

Pap. Answer. Bellarmine saith, that according to Scotus, Transubstantiation was not an Article of Faith before the Lateran Council; doth this prove it to be a Novelty? onely it shews, that Scotus thought it was not so expressly declared before that Council. Is every Truth a Novelty, which the Church (as occasion serveth) declareth more expressly than before? We tie not ourselves to every man's opinion; this of Scotus is censured by Bellarmine (m), as erroneow, with a minime probandum, what Scotus saith, is not to be approved.

(m) See the same in the same place.

Prot. Reply. As if Scotus were every body, and Bellarmine an Oracle. It sufficeth us, that one of their own, and the same, one of the Ancientest, and learnedst School-men, justifies our speeches.

Bellarmino saith, that according to Scotus, Transubstantiation, non fuit Dogma, that's his word, before the Lateran Council, it was not an Article of Faith; he speaks not of the manifestation, and degree of Revelation thereof.

Besides, if it were not plainly delivered in former Ages, then could it not be dogma fidei, or de substantia fidei, any doctrine

(n) See the same in the same place. (o) See the same in the same place. (p) See the same in the same place. (q) See the same in the same place. (r) See the same in the same place. (s) See the same in the same place. (t) See the same in the same place. (u) See the same in the same place. (v) See the same in the same place. (w) See the same in the same place. (x) See the same in the same place. (y) See the same in the same place. (z) See the same in the same place.



of Faith. For, all doctrines of Faith are plainly and evidently set down in holy Scriptures, as *Austine* and *Chrysostome* jointly teach (n).

(n) De doctrin.  
Christiana. l. 2.

c. 9.  
Chrysost. Ho-  
mil. 3. in  
2 Thessal. 2.

(o) Jesuit  
Knot. Charity  
maintained.

(p) Answer.  
part. 1. ch. 5.  
num. 91.

Pap. Answ.

There be Protestants that confesse the Antiquity of our Doctrine, and Practice, saith Jesuit Knot, (o) Charity maintained, Ch. 5. num. 31.

Prot. Reply.

1. Search your Store-House, Mr. Brereley, and inform us (p), what Confessions of Protestants have you for the Antiquity of the Doctrine of Communion in one kind, of Transubstantiation, Indulgences, Purgatory. For the picturing of the Trinity, for the lawfulness of the worship of Pictures?

2. They that confesse some of your doctrines to have been the Doctrine of the Fathers, may be mistaken, being misled by some words and phrases of the Fathers, which have the Roman sound, when they are far from the sense; as the terms of Merit, Indulgence, Satisfaction, and the like.

3. Besides, to cry quittance with you, there be some of your side, that acknowledge the Antiquity of our Tenets. *Erasmus*, (to forbear particulars) makes this general ingenuous Confession: non desunt magni Theologi, (q) there want not great Divines, which stick not to affirm, that there is nothing in *Luther*, which may not be defended by good and allowed Authors.

(q) *Erasm.*  
Ep. l. 15. Epist.  
ad Godeschalc.  
Ref.

4. If Romish Doctrines had been alwayes held by the Universal Church, and not ordained by Councils; we should not need to look into your *Lateran* Council for your Transubstantiation, nor into your Council of *Constance* for Communion in both kinds; nor into that at *Florence* for your seven Sacraments; nor into your second Council of *Nice*, for your worship of Images.

Regula Juris.

5. Lastly, be it that Popery is ancient, yet it is post-nate to Primitive Antiquity: And be it, it were of longer standing, than it is, and that you had been possessed of some part of it for divers Ages last past; yet it is a Rule in Law, *Possessor mala fidei non alio tempore prescribit*; He that entreth to that, which was never lawfully committed to his trust, Intrudes rather than Prescribes. And such are divers of your Tenets, that never came within the verge of the faith once delivered to the Saints (r).

(r) St. Jude,  
vers. 3.

Papist.

Your Protestant Tenets, divers of them at least, are of a later Date.

Protestant.

Poet *Martial* desiring to be better acquainted with his Friend *Fuscus*, bids him not sleight his late acquaintance; for, even those (saith he, s) that were of your ancient acquaintance, and your old friends, they have sometimes been fresh and new;

(s) *Martial.*  
lib. 1. Epigram.

*Nec me, quod tibi sum novus, recuses;  
Omnes hoc veteres tui fuerunt,  
Sodales.*

Truths

Truths which are now Old, were once New; and those Truths that in some men's eyes look young and Novel, may gain time with him in the Gospel, of whom his Parents said *etatem habet, he is of age, ask him, he shall speak for himself*, John 9. 21. It will not serve the Romanists to plead Custom, or Prescription; for as Cyprian saith, *Consuetudo sine veritate, vetustas erroris est*, Custom without Truth, is but a stale error, as a Cypher without a Figure.

Now that a thing may be novel, though of long duration may appear by this; Our Saviour when he would declare *Pharisaicall Traditions* to be *Novelties*, did not respect their long continuance in the corrupt estate of the Church, but saith, *Math. 19. 8. Ab initio non fuit sic*, that they were not from the beginning delivered by God, or practised by the Church: so that if the duration and antiquity of your opinions be but humane, that is, not Apostolical, neither from Apostolical grounds, they may according to *Tertullian*, (1) be esteemed new and novelties; for a point is new in Religion that did not proceed from God and his blessed Spirit, either *in Terminis*, or by deduction from his word that is the Ancient of dayes, whatsoever pretences of duration and continuance may be supposed.

It remaineth then, that, that is new in Religion which is not most ancient; so that if you cannot derive your Religion further then from some of the Fathers, the tradition whereupon it is builded, is then but humane, and so a new thing, even Novelty it self. And therefore *Tertullian* telleth us, (u) *That is most true, which is most ancient, that most ancient which was from the beginning, that from the beginning which was from the Apostles*; as if there were no truth in faith that was not from the beginning. If Christ was alwaies and before all, truth is a thing equally ancient, and from all eternity, saith the same (w) Father; and therefore whatsoever savoureth against the truth, this (saith he (x)) is *Herefie*, though it be of long continuance; for there is no (y) prescription of time, that will hold plea against the Ancient of dayes, and his truth.

I know that *Pamelius* in his notes upon *Tertullian* would ward off these testimonies by saying (z), that *Tertullian* spoke thus, when he began to fall into the fancy of *Montanus*; but be it so, yet he delivered some truths after he lapsed into *Montanism*: besides, *Bellarmino* for proof of *Monastical voves*, and veiling of Nunnies, (a) alleadgeth divers places out of the same treatise of *Tertullians*, de *Virginibus velandis*, of veiling of virgins; and then (belike) *Tertullian* was no *Montanist*, when *Bellarmino* for his advantage alleadgeth him.

pit, hoc erit hæresis, etiam vetus consuetudo. Ibid. (y) Veritati nemo præscribere potest, non spatium temporum, non patrocinia personarum. Ibid. (z) Nam & num. 6. meminit Paracleti à Domino missi, id est, Montani, Jac. Pamelius in notis in *Tertul. de Virginibus veland. cap. 1.* (a) *Bellar. lib. 2. de Monachis. cap. 27. Sect. Tertullianus libro de Velandis Virgin.*

(1) Constat proinde omnem doctrinam quam cum illis ecclesiis Apostolicis, Matribus & Originibus fidei conspiraret, veritati deputandum, id sine dubio tenentem, quod Ecclesia ab Apostolis, Apostoli à Christo, Christus à Deo suscepit; *Tertul. de præscrip. advers. Hæres. cap. 21.*

(u) Id verius quod prius, id prius quod et ab initio, ab initio quod ab Apostolis *Tertul. lib. 4. advers. Marcion. cap. 5.*

(w) Si semper Christus et prior omnibus, æque veritas sempiterna & antiqua res. *Tertul. de Virginibus veland. cap. 1.*

(x) Quodcumque adversus veritatem fa-



## Papist.

(b) Prot. Apo-  
logy, tract. 2.  
cap. 2, sect. 12.

Our Religion (b) saith Mr. Breerly is that good seed, which Christ the good husbandman first sowed in his field, Math. 13. 24. Tares is like the Tares, which the enemy (afterwards) came and sowed among the wheat.

## Protestant.

(c) Saint Jude  
verse 3.

A great part of your Religion, specially that which is controverted betwixt you and us, and namely your *Trent* additional and Traditionals, was not sown by the good husbandmen, Christ and his Apostles; but by the envious man, by the craft of the man of sin, and his complices, the sins of Christian men so requiring; for (as it is already observed) erroneous doctrine, it may be, *antiqua*, ancient, but it cannot be, *prima*, that one truth and faith, Ephes. 4. 5. which was once delivered to the Saints, as (c) S. Jude speaks: and therefore is Christ the Husbandman, first presented in the Parable, as *Seminans*, sowing good seed in his field, before the Enemy is produced *Reseminans*, resowing the same Acres with unprofitable grain.

Besides, Religion is one thing, and Reformation another, the one presupposeth the other; our Reformation is of a later date, our Religion is the old Religion, co-eval with the *Primitive and Apostolick*, howsoever you tax us with Novelty.

(d) Mark 1. 27.

(e) Acts 17.  
18.

(f) Nos non sumus  
Novatores, sed vos estis Ve-  
teratores. Jos.  
Scaliger. Re-  
spons. ad Nic.  
Serran. Minerva-  
vale.

(g) Josh. 9. 4,  
5.

(h) Ita ex ipso  
ordine manife-  
statur, id esse  
Dominicum &  
verum, quod sit  
prius traditum;  
id autem ex-  
traueum &  
falsum quod  
posterius immis-  
sum. Tertul.  
de pres. advers.  
Har. cap. 31.

(i) Reforma-  
tione modo reli-  
gionem dicti-

But the Disciple is not above his Master; the Jewes could say to our Saviour, (d) what new doctrine is this? and the Grecians to S. Paul, (e) May we not know what this new doctrine, whereof thou speakest is? but we say in our just defence, (f) it is not we that affect novelty, but it is you that counterfeit the face of Antiquity; as the (g) Gibeonites dealt with Joshua, deceiving him by the shew of old sacks, old bottles, old shoes, old bread that was mouldy, as if they had come a far off, whereas they dwelt but hard by: in like sort you put on a visour of antiquity, but once search the ground thereof, and draw aside this mask, and then your tenets appear to be but novelty in comparison of primitive antiquity: for as Tertullian saith, (h) That is true which is first, and that false which is later.

In a word, we are no (i) Innovators, but Reformers; we do not professe any Religion new made, but a religion reformed, so that we may say with the Christian (k) Poet:

*Hæc novitas, non est novitas, sed vera vetustas:  
Religio, et Pietas Patrum instaurata resurgit,  
Quod tua corrumpit levitas, et nota tuorum  
Segnities; igitur si quis labentia tæta  
Erigat, et sterilem qui mansuefecerit agrum,  
Judice te, damnandus erit?*

mus, non formatam de novo. Renovatores modo sumus, non Novatores. L. Ellens. Episc. in Respons. ad Bellar. Apolog. cap. 1. pag. 21. (k) Bapt. Matuan. ad Leon. X. Eclog. 10.

*It is no novel thing we preach,  
But such as ancient Fathers teach.  
The Truth which former Popes conceal'd,  
Doth now begin to be reveal'd;  
Must be be blamed that repairs  
The ruin'd Church, and weeds out tares  
And thus have our Reformers done,  
And they for this must be undone.*

It is true then that the good seed was first sown by the Apostles, and fructified in the Church generally for 600. years; afterwards the Enemy *super-seminavit zizania*, he resowed the tares, which in part were weeded out by *Waldo, Wickliffe and Husse*, but more universally and publikely by *Luther, Calvin*, and others: So that we have not sown any tares upon the Churches gleab-land, but onely weeded out such as were sown by others in the dead of the night, in the time of ignorance, not whilst the husbandman himself slept, *For he which keepeth Israel neither slumbereth nor sleepeth, but cum dormirent homines*, whiles men slept, that is, the overseers of the Vineyard grew carelessse, and negligent: And thus might tares be sown, though the time and seed-man were not known; for it is confessed by your Trent-fathers, (1) *That many things, through the fault of times, or the negligence and wickednesse of men, have seemed to have crept in [to the Masse] which are repugnant to the dignity of so great a sacrifice*: and yet they cannot tell when these abuses crept in, nor by whose default.

And thus by Gods assistance, I have finished the task which I undertook, having named out of good Authours, a Catalogue of such professours as taught (for substance) as the Church of England doth, and withall cleared the Catalogue of our professours from such exceptions as the adversary hath made against them; and in producing this evidence, I have (as he speaks in *Job 8. 8.*) enquired of the former ages, and made search of their Fathers, and have dealt as *Joseph's* steward did when he made search for his masters Cup, He began at the eldest, and left at the youngest: and the Cup was found in Benjamin's Sack, *Gen. 44. 12.* We have begun with the former ages, passed along the middle, and descended unto Benjamin's, even to the later ages, abutting on *Martin Luthers* time, and have found even with these younger ages, the Cup that we sought for, to wit, *A Protestants Church, visible and conspicuous.*

And now having (I hope) satisfied your demand, *where was our Church before Luther*; I would require the like of you, namely, to shew, out of good Authours, I will not say, any Empire or Kingdom, but any City, Parish or Hamlet, within five hundred years next after Christ, in which there was any visible assembly of Christians to be named, maintaining either your Trent

(1) Cum multis, seu temporum vitio, seu hominum incuria & improbitate irrepsisse videntur, quae tanti sacrificii dignitate aliena sunt. Concil. Trid. Sess. 22. in Decreto de observandis & evitandis in celebratione Missae.



Creed in generall, or these points of Popery in speciall; to wit,

1. That there is a treasury of Saints Merits, and super-abundant satisfactions, at the Popes disposing.
2. That the Laity are not commanded by Christs Institution, to receive the Sacrament of the Lords Supper in both kinds.
3. That the publike Service of God in the Church, ought, or may be celebrated in an unknown tongue.
4. That private Masses (wherein the Priest saith, *Edite & bibite ex hoc omnes*, Eat and drink ye all of this; and yet eateth and drinketh himself onely) be according to Christs Institution.
5. That Popes pardons are requisite, or useful to release soules out of Purgatory.
6. That Extreame Unction is a Sacrament properly so called.
7. That we may worship God by an Image.
8. That the Pope cannot erre in matters of Faith.

Shew us now, if you can, that these points above named, which are main points with you, inasmuch as you account the denyers thereof Hereticks; shew us, I say, that they were generally and constantly held for Catholick Church-Tenets in the first five hundred years next after Christ, which is the very flower of Primitive Antiquity.

But of these matters, (since this present Conference is enlarged beyond my expectation) at our next meeting, if you please. For, I fear I have already tyred my Reader with these long Stages, these many Centuries, and successive Ages: Yet this for his comfort, here's now a Writ of Ease issued forth; such as the Philosopher sometimes procured his Auditors; who having read over a long book in their hearing, and come to the last Close thereof, he shewed them the white leaf, or vacant pages, and turning to his Auditors, said, \* *Bono animo estote, terram videmus*, Be of good cheer, I now discover the Land. Mean time and ever, the Lord of his mercy direct us in his own wayes, *In the old way, which is the good way*, as the Prophet calls it, *Jerem. 6. 16.* and call home such as wilfully, or by ignorance, have gone astray, that at length they may be brought to that (m) *One Shepherd*, and that *One Sheep-fold* of Christ Jesus: to Whom, with his Father, and the blessed Spirit, be praise for evermore. Amen.

\* Diogenes Sy-nopenfis apud Rainoldum in Censurâ librorum Apocryphor. Praefat. 43.

(m) John 10. 16.

FINIS.

# AN APPENDIX

TO

## The Former Evidence,

IN

Answer to such *Exceptions* as a *Romish Antidotist* takes against it.

### To the Reader.

*Christian Reader,*

**S**O it is, (as I am credibly informed by an able and faithful Minister of the Gospel in *Surrey*;) a Gentleman in those parts, perceiving his friend to be somewhat doubting in point of Religion, He sent Him the *Protestants Evidence* to confirm and settle him; I know not what effect it took with the doubting party; but when it was returned to the owner, it was noted with Marginal Glosses, and the vacant pages close written all over, and entituled, *An Antidote necessary for the Reader thereof*. The Book thus engrossed was imparted to the Minister, who sent it to me, desiring my Answer thereunto. I confesse, I was otherwise advised by my friends; for that it was, (as *Hierome* speaks to *Evagrius*) ἀνάνητος καὶ ἀδίδακτος, a namelesse, and masterlesse brood, and so to be disregarded: yet because I knew not how far this Romish Druggist might work upon some weaker Patients, I have resolved of an Answer; which I have here annexed as a Pectoral and Defensative to mine *Evidence*; and may serve as a Gally-pot for his *Antidote*.

Mr. Tho. Arundel of Meron near Guildford.

The



# The Contents of the severall Sections contained in this Answer.

## SECT. I.

**O**F the Vocation and Calling of Pastors and Ministers; Of Edification Mutual, and Ministerial; Private and Publike; the one ex Officio, the other out of Social Charity: Truth to be embraced, whosoever brings it. The peoples Election, without Ministerial Ordination, Insufficient.

## SECT. II.

The Antidotist's Positions re-examined, and disproved. Faith cometh (ordinarily) by Hearing, as also by Reading. How, and wherein some things are hard in Scripture. The use of Parables: Christ spake not alwayes to the people in Parables. Christ gave the Common people Sense of understanding the Scripture. Lay-men have Judgment of Discretion and Examination. Of Thomas his Incredulity about Christ's Resurrection. The Ordination, and Ministry of England vindicated.

## SECT. III.

Of Succession, and how the Fathers insisted upon Succession. Protestants want neither Lineal, nor Doctrinal Succession. Of Queen Elizabeths Title, Head of the Church, or Supream Governour, and the true meaning thereof. How, and to whom it is dangerous by our Statute to receive, or derive Orders from Rome. Of King Lucius his Letter to Eleutherius Bishop of Rome. Of the Title Vicarius Dei.

## SECT. IV.

The Primitive Church in the first three hundred years acknowledged not the Popes Supremacie. Papal Jurisdiction not proved Monarchical by the pretended AEs and Censures of Summoning, Excommunicating others, and taking their Purgations; nor by his Title, Bishop of Bishops, and his Vice-gerents; nor by Deposing some, and Restoring others. How Rome was sought to.

SECT.

## SECT. V.

*The Author's Allegations vindicated in Pope Victor's Case, with the Asian Bishops; with Polyocrates of Ephesus; and Irenaeus of Lyons; between Pope Julius and Athanasius; And in point of St. Bernard's Testimony, and Taulerius; as also touching the Britains Faith, and whether it failed: And Bishop Jewels's Challenge, whether it were Answered: And, if Answered; whether the Answer were forbidden to be read, or no.*

## SECT. VI.

*Of the Masse, the Name, and Thing; of the Original thereof. Of Abuses in the Masse, and in their Private Masses, and Processions. Of the Britains Conversion by Austine the Monk, sent hither by Gregory the Great. And whether according to a Testimony alledged by Dr. Humphrey's, Austine brought in such Doctrines, as we now hold to be Noveltyes, and superstitions. The Conclusion.*

THE



# THE ANSVVER TO THE Antidotist.

## SECT. I.

**O**F the Vocation and Calling of Pastors and Ministers: Of Edification Mutuall, and Ministeriall; Private, and Publike; the one ex Officio; the other out of Sociall Charity. Truth to be embraced, who-soever brings it. The Peoples Election, without Ministerial Ordination, Insufficient.

Antidor.

“ An Antidote necessary for the Reader of this Book.

Answer.

(a) Sutcliffe's  
Answer to Par-  
sons, l. 3. ch. 12.

(b) Binsfeld. de  
Confess. Sagarum,  
cited in  
Mr. Donnes  
Pseudo-Martyr,  
ch. 4.  
num. 44.

(c) Lactant.  
Divin. Institut.  
l. 3. c. 15.

When I first looked on my Book, and saw mine Evidence interlined, my margent glossed, and the Front of the Work so pitifully ante-noted, and antidoted, I thought they meant to deal with me, as sometime with the noble *Du Plessis*, who being to meet with *Perouin* in Conference, (a) and being absent from his own Library, was driven to use his Adversaries Books; who shewed him one Book over-night, and another Edition in the morning; and withall, put a powder in the places quoted, the smell whereof had like to have cost him his life. Or, as (b) *Averroes* is said to have killed *Avicen*, by anointing the Book which he knew the other would read, with poyson. The potion here prescribed is called an *Antidote*, but we may justly suspect, *dum Tituli remedia*, (c) *pixides venena habeant*, lest, whiles the Title and Inscription doth promise a Remedy, the Box contain a Poison.

Antidor.

“ To discover his errours and heresies, we must lay down some Principles.

Answer.

1. Errours and Heresies? here is a deep charge. I professe with St. *Austine*, *errare possum*, I may fall into error; but, *hereticus esse nolo*, I would be loath to run into Heresie. And would  
but

but the Romanists let us alone, and suffer us to enjoy our own Religion, without imposing their Traditions; our Religion of it self, and in it self, would appear so free from heresie, that by the confession of ingenuous Papists, themselves are forced to make this our heresie, that we will not admit theirs.

2. Hereticks indeed they call us, but by the same right that they call themselves Catholike, both by a mis-nome, both wrongfully.

#### Antidot.

“ To discover the Errours of this Book, we must first lay as a foundation in Divinity, these two principles.

“ 1. That no man can have a right belief of any thing contained in Scripture, unlesse He be taught it by another.

“ 2. That the other have lawfull authority, and be lawfully sent to teach.

“ How can any believe without a Preacher, (saith St. Paul,) and how can he preach unlesse he be sent? Rom. 10. 15. And answerably hereunto St. Peter saith, 2 Pet. 3. 16. That St. Paul's Epistles in some places were hard; and therefore the ignorant and unstable by reading them perverted them, as they did other parts of Scripture to their own destruction. This supposed, we will then consider whether Birckbek's Protestant Church, in every of the first three or four hundred years had true mission, or authority to teach; for if its Preachers had not, then albeit they should have preached true doctrine, yet their followers and hearers could not have had true faith by hearing and receiving it from them, no more than St. Thomas had, by his belief of the Resurrection, by giving credit to his Senses, and not to our Saviours relation and doctrine. And for this cause His faith was rejected by our Saviour; not for that it was false, but for that he received not the truth by a right means. And therefore to believe that there are three Persons and one God in the blessed Trinity; and that Jesus Christ is the second Person, from the teaching of Protestants onely, if they have no lawfull mission, is no true faith; but as great a sin, as it is, not to believe it at all, or absolutely to deny it: for to deny it, is Infidelity, and to believe it by a wrong means is Heresie, or Schisme, or both.

“ Now according to these true grounds of divinity, He ought first to have proved a true mission, or lineall descent of Protestant Bishops and Pastors from St. Peter. St. Paul saith, How can we believe without a Preacher, and how can he preach unlesse he be sent? Let Protestants shew who sent them at all times to preach, otherwise we are not bound to believe what they say. Now if Protestants cannot shew succession of Pastors from the Apostles, then they cannot shew mission and authority to preach, and then none can have faith that beareth them; and then their demonstration out of Scripture is not worth a Straw.



## Answer.

This is one of the Adversaries sleights, they would busie us about Callings, thereby to divert us from examining their Doctrine. And so doth this *Antidotist*. For, being (as it seems) convinced by the pregnant Testimonies produced in all Ages, for the truth of the Reformed Religion, and not able to give satisfaction thereunto; He endeavourerth to wave them, by casting in a frivolous and unnecessary scruple concerning the Mission of Protestants Teachers; whereunto, albeit I needed not return any other Answer; but remand him to the Learned and ingenuous

(d) *De Ministerio Anglicano*. Lond. 1625.

(d) Mr. Mason, who hath firmly laid and settled this stone in the building of our Church; yet for the fuller satisfaction of all indifferent Readers, I answer as followeth:

First, that his Exception is Impertinent: For, I was to produce Witnesses of the Truth in all Ages; and to prove them men of credit, and honest reputation, and to wash off all false aspersions that have been cast upon them: And this (I hope) I have done; and more, the Argument I undertook to handle, engaged me not to perform. For, the vocation of Pastors, and lawfull Mission of Protestant Teachers; that's another Question distinct from that which I chose for my Subject; to wit, the visibility of the Church, of which the late Archbishop Abbot (e) treats at large; In his Answer to Dr. Hill's first Reason.

(e) *At Oxford*. 1604.

St. Hierome being desired by Evagrium, to deliver the opinion of Antiquity touching *Melchisedec*, and having shewed him the Judgment of ancient Writers therein, tells him, (f) *meum fuit recitare Testes*; It was my part to produce the witnesses; *tuum sit de Testibus judicare*; let it be yours to judge of the credit of the witnesses. And so say I; and that was all the Task I undertook.

(f) *Epist. 126. ad Evagr.*

Secondly, it is altogether *Unnecessary* and *Inconsequent*; for, the Testimony of an honest man is available, even in any Court of Justice, whether he be called to depose by Letters Missive, or not. A man that hath a lawful Mission may preach false Doctrine; and he that hath no lawful Mission may preach true; and if he soundly prove it out of Scripture, we are bound to believe it; not for his Authority, or Commission, but for the undoubted certainty of the Oracles of God, to which, as St. Augustine (g) teacheth us, we owe *consensum sine ulla recusatione*, to yield our assent and consent without refusal.

(g) *De Natura et Gratia contr. Pelag. c. 61. Solis Libris Canonici debet.*

(h) *Rom. 10. 15.*

Thirdly, the Text he alledgeth out of St. Paul, (h) is wide of his mark. The Apostle saith not, that no man may believe any doctrine of Faith, unless he know certainly the lawfull mission of his Teacher; but *how can he preach except he be sent*? which Interrogation indeed implyeth, that no Pastor can, or ought to preach, except he have a lawfull Calling thereunto: but whether he hath a lawful Calling, or no; if his Doctrine be agreeable to Gods Word, we may, and ought to embrace it. For, our faith

faith is not founded upon the mission of the Teacher, or the authority of the Church, that sent that Teacher, but upon the written Word of God. And therefore when the Apostles preached to the Jews of *Berea* (i), doctrine which seemed at the first very strange unto them; they questioned not the Mission of the Apostles and Disciples; but searched the Scriptures, and examined their Doctrine by it; they compared their Doctrine with the Text of the Prophets, to see if they had alledged them aright.

I know the Antidotist sleighteth this "Scripture demonstration, as if it were not worth a Straw; but he shall find it is of more value, than their Father Garnet's Straw (d), albeit it were kept as a Relique, and Inshrined in a Crystall Box.

#### Antidot.

"If for the first three or four hundred years you had no true Mission, albeit you had true doctrine, yet the hearers thereof could have no true faith by receiving it from them, no more than St. Thomas had, &c.

#### Answ.

I answer, that his Assertion is weak, and his proof frivolous.

1. If to believe any Doctrine of Faith preached by any one, before we are assured of his lawful Mission, be "in point of damnation equal to infidelity; what case are all Papists in, who can never be assured of the lawful mission of their Pastors? For, they cannot be assured of their Ordination, because Ordination being with them a Sacrament, the effect thereof dependeth (according to their doctrine) upon the Intention of the Ordainer, which no other man can know.

2. The Example alledged is altogether impertinent. For, Thomas his Faith, when he confessed Him into whose side he had thrust his finger, to be his God and Lord, was as Toler saith (e), a true faith; neither is he blamed for giving credit to his Senses: for, Christ himself confirmeth the Judgment of Sense by saying, (f) handle me, and see; but he was blamed for not believing without the Testimony of his Sense, as if he had had his faith in his fingers ends: Because thou hast seen, thou believest, saith Christ; blessed are they which have not seen, and yet have believed, John 20. 29.

3. If to believe any Article of Faith by a wrong means, put a man in as bad state and condition as an Infidel is in; this makes as much against the professors of your Faith: For, some believe your Religion, because their fore-fathers did so, and they were good people: some, because many Learned, and Religious men are of it: And a number by chance, and they know not why; but onely because they are sure they are in the right.

It will be easily proved, that you are brought to believe the Articles of your Faith by a wrong means, to wit, the Authority

(i) Act. 17. 11.

(d) De miraculo Sycae vide Rob. Antilog. cap. 14. Lond. 1613.

(e) Fuit vera fides sed modus quo ad eam pervenit, fuit imperfectus. Toller. in Joh. 1. 20. Annot. 28. (f) Luke 24. 39.



(g) *Reſponſ. ad*  
*Archiep. Spala-*  
*tenſ. c. 47. num.*  
*20. & Of the*  
*Fifth general*  
*Council. ch. 13.*  
*num. 27.*

of the Church, into which you laſt of all reſolve your faith, as my learned kinsman Dr. Crakanthorp ſhews at large. (g)

You believe three Perſons, and one God, not ſo much becauſe the Scripture teacheth it, but you believe it and the Scriptures alſo, for the Churches ſake, that is, in effect, you believe God for mans ſake. This certainly is to believe by a wrong means; and “to believe by a wrong means, with the “*Antidotiſt*, is all one with “*Infidelity*.”

(h) *1 Theſ. 5.*  
*11.*

Laſtly, though every man hath not a Calling, to interpret and apply holy Scriptures after the manner of Preachers, or to adminiſter the Sacraments; yet if they be inſtructed in the mysteries of Chriſtian Religion, they have a lawfull calling to exhort and edifie (h) one another. And therefore if a Lay-maſter teach his ſervant, or a mother her child, the Principles of Chriſtian Religion, they ſin not therein, but do their duty: And the ſervant or child that is ſo Catechiſed, is Catechiſed by lawful and right means. For, divine truth is not onely revealed, and propoſed to us by Eccleſiaſtical Teachers, but alſo by the Inſtruction of Parents, and other Tutors, and Guardians. For example; It is an Article of Faith, neceſſary to be believed of all Chriſtians; that, *Jeſus Chriſt is the Saviour of the world*; now if a ſimple rural perſon believe this Article, taught him by his Parents, his belief is ſound, and he comes to this Faith by a right way: And thus was Solomon in his younger years taught by his mother (i); Origen (k) by his Parents, and St. Auſtin by his mother Monica; ſo as they became *his matres* (l), twice mothers, firſt bearing them in the fleſh, and then breeding them up to the Faith. The men of Samaria were induced to believe that Chriſt was a Prophet (m), by the Teſtimony of a woman, whom therefore Origen ſtileth (n) *Apoſtola Samaritanorum*, and Caſſianus calleth her, *Evangelista Samaritanorum*, the Samaritanes Goſpeller.

(i) *Prov. 31. 1.*  
(k) *Euseb. Hi-*  
*ſtor. l. 6. c. 2.*  
(l) *Lorinus in*  
*Aff. 18. 26.*  
(m) *Joh. 4. 42.*  
(n) *Barradius*  
*in Conco. d. E-*  
*vangel. Tom. 2.*  
*l. 4. c. 11.*

But this mutual edification differs from that we call miniſterial, for the one is with Authority, and *ex officio*; the other out of Social Charity, the one publike in the Congregation; the other in the family and private Converſation; And this duty, *Of teaching and admoniſhing, and edifying one another*, belongs to all, *Coloſ. 3. 16. 1 Theſ. 5. 11.*

#### Object.

(o) *Peronius in*  
*libello, de vo-*  
*cat. Miniſtror.*

Peron (o) drawes a Similitude from a Judge, or Magiſtrate, who firſt ſhewes his Commiſſion, and then executes his Office, and ſo ſhould a Miniſter do.

#### Sol.

(p) *Alstedius*  
*in Supplemento*  
*ad Din. Cham-*  
*er. De membris*  
*Eccleſ. Milit-*  
*ant. cap. 8.*

1. There is not the like Caſe in the Civil and Eccleſiaſtick State, (p) there we may not diſobey an evil Magiſtrate, here we may deſert an heretical Paſtour. If a Judge come in his circuit, it is neceſſarily required, he bring his Commiſſion with him, by vertue whereof he proceeds in Trials; and his ſentence then is binding, be it juſt, and Legal, or not; otherwiſe, there would be nothing

nothing but tumult in the State: But for a Minister of the Gospel it is not so absolutely necessary for him to produce his Commission, which in part depends upon humane authority; if he be found faithfull and skilled in his function, his Ministry may be effectually with such as never examined his Letters of Credence.

If I be to take Phylick (saith learned Camero (q) I advise with some skillfull Physician, not so much enquiring, whether he have a License to practise, or not, but of his honesty, and what Cures he hath wrought, and how well he applies his dose.

Indeed none is to take this Honour to himself, (r) but He that is called of God. And, How shall they preach except they be sent? Christ took not to himself the Office of a Mediatour, but with warranty of his Father's Calling. And yet we are not so to rest on an outward Calling, as not to enquire after Truth of Doctrine. For one may have a Seal, and Letters of Orders, and yet be like to some Posts, which carry truth in their Letters, and lies in their mouths; But the spirit of truth is *αὐτοματός*, of sufficient credit it self, and signed with a *Teste Meipso*.

No man takes this Honour to himself, that is, no man ought to take it. For, as our learned Annotators observe, verbs Active in the phrase of Scripture, sometimes import not the Act it self, but rather the duty and office; as where Abimelech saith to Abraham, *Thou hast done deeds unto me, that ought not to be done*.

And he said well: for, *possumus quod Jure possumus*: Pilat said not well when he said to Christ: *I have power to Crucifie thee*, John 19. 10. for, *mala potestas*, (as Ambrose saith) *licere quod noceat*; It is an evil power, to be able to do mischief.

Object.

St. Peter saith, As every man hath received the gift, so let them minister the same one to another, may not then a gifted Brother preach the word? albeit, he be not in Orders, as you call them.

Sol.

They are to improve and exercise their gifts, which they may do otherwayes than by preaching: they may and must teach, monish, Exhort one another, and this by vertue of their general Call of Christianity; but this is mutual, not Ministerial; private, not publique; this they do Charitatively, and not *ex officio* and Authoritatively; For, so to Officiate, and do duries in a Constituted Church, they must have a particular, and solemn Call thereunto, by the Masters of the Assemblies, and they must have it given them from that one Shepherd, as the Preacher saith, even that chief Shepherd, and Pastour of the Church: by, and from such as have the power of the keyes committed to them, of shutting, and binding, of opening, and loosing, Matth. 16. 18, 19. John 20. 21, 22.

Object.

You say, no man may take this upon him, unlesse he be called therunto; so say we; the people call him, in that by consent, they Elect, and make choice of such an one for their Minister.

Sol.

(q) Joan. Camero in Tractat. de Eccles. Roman. adversus Religionem Reformat. praejudiciis c. 35.  
(r) Hebr. 5.4.  
Rom. 10. 15.

Genes. 20. 9.

In Psalm 118, Sermon. 10.

1 Pet. 4. 10.

Gul. Apollonii Consideratio cap. 5. ad Synodum, Londinensem.  
Mr. Fullers Second Reconciler.  
Ecclesiastes, 12. 11.



*Jus Divinum  
Ministerii  
Evangelici,  
part. 1, ch. 9.*

*Sol.* They, by this their Election, they make him their Minister, their Pastor, their Shepherd; but not a Minister, a Pastor, a Shepherd. It is Ordination with Prayer, Fasting, and Imposition of Hands makes a man under Christ a Pastor formally, and Essentially; the Peoples Consent, (where they are impowred) and their Choice, votes, and suffrages, they can but make him their Minister, so as to exercise his Ministry *Hic et Nunc*, in this, or that place, Society or Congregation, to wit, the Minister of such or such an Assembly; but by Ordination he is indefinitely made a Pastor of the whole Church. But for this point, I refer the Reader to the Learned Provincial Assembly of London.

## SECT. II.

*The Antidotist's Positions re-examined, and disproved. Faith cometh (ordinarily) by Hearing, as also by Reading. How, and wherein some things are hard in Scripture. The use of Parables: Christ spake not alwayes to the people in Parables. Christ gave the Common people Sense of understanding the Scripture. Lay-men have Judgment of Discretion and Examination. Of Thomas his Incredulity about Christ's Resurrection. The Ordination, and Ministry of England vindicated.*

### Antidot.

" 1. No man can have a right faith of ought contained in Scripture, unlesse he be taught by another.

" 2. That other must have lawfull authority to teach.

" How can any believe without a Preacher, (saith St. Paul) and how can he preach unlesse he be sent? Rom. 10. 15. And answerably hereunto St. Peter also affirms, that St. Paul's Epistles in some places were hard, 2 Pet. 3. 16. yea, our Saviour himself thought it best, that the Scriptures should be in such an obscure sense, as he would not have the common people by seeing or reading them to understand them. And therefore without Parables and hard Sayings he never spake unto the common people, Mark 4. 34. And St. Luke gives this Reason; that seeing, or reading them, they should not understand them; that so they might depend on their lawfull authorized guides onely to learn the true sense of Scripture, and not by their own reading. And therefore our Saviour still took his Disciples apart from the common people, and then explicated his Parables and dark sayings unto them onely, Luke 8. 10. So that he gave not to the common people Sense to understand the Scriptures, but onely to his Disciples, Luke 24. 45.

### Ans.

1. Admitting both these Propositions in ordinary course, yet the places brought do not prove them to be necessary. How shall they

they believe, except they hear? is not to shew the absolute necessity of attaining to faith by hearing: (though it be the most ordinary means;) For no doubt but faith may be had by Reading the Scriptures; and therefore *Estius* upon this place saith, *Ceterum, sub auditu Lectio, qua visu fit, comprehenditur*; that under the term of Hearing, is comprehended Reading, which comes by sight and inspection; for even as many have believed by hearing, so many also by reading: for to this end were the Gospels written, that they which (s) read them might believe. *Chrysostome* saith (t), The Philo-<sup>(s) John 20.</sup> sopher speak obscurely; but the Apostles and Prophets contrarily, make<sup>31.</sup> all things clear and manifest; so that every man may of himself, in the <sup>(t) Homil. 3.</sup> *de Lazaro.* *one* *avayiaon*, onely by bare reading, learn those things that are spoken. And therefore it is false to say absolutely, that "no man can have a right faith of ought contained in Scripture, unlesse he be taught it by another."

2. A man by Reading, may out of plain places of Scripture learn, that God made Heaven and Earth; that Jesus Christ was born of the Virgin Mary; that he was Crucified, Dead, and Buried; that He ascended into Heaven; and other mysteries of Christian Belief; and from reading these, may believe them. Nay, all necessary things to be believed and known, are laid down in the Scripture. So saith *Chrysostome*, (u) whatsoever things<sup>(u) Homil. 3. in</sup> are necessary, are manifest. *St. Austine* saith, (w) In those things that<sup>2. ad Thessal.</sup> are plainly set down in the Scriptures, all such matters are found that<sup>τὰ τὰ ἀναγκαῖα δι-</sup> concern Faith, Hope, and Charity. This first Proposition is not<sup>λα.</sup> therefore generally true. <sup>(w) De Doctrina Christiana, cap. 9.</sup>

The second is, "That other must have lawfull authority, and be lawfully sent to teach. How can any believe without a Preacher? and how can be preach except he be sent?"

3. This is not meant here of the Churches sending, but of God's providence in sending men to preach, whether they have the external Calling by the Church, or no. Such was the Mission Apostolical, which is chiefly meant in this place. Again, this Proposition is liable to the like exception as the former. For, if a man by reading may learn sundry mysteries of Faith, and believe them; then another Preachers sending is not of absolute necessity, as is here intimated.

1. But admitting both these Propositions in ordinary course, we deny the Testimonies brought to prove them, to be convincing Testimonies.

In the place alledged out of St. Peter, St. Peter saith onely, (x)<sup>(x) 2 Pet. 3.</sup> that there are in St. Paul's Epistles *τινα ὁμιλία*, some things hard to<sup>16.</sup> be understood: he saith not, *ἢ ἄλλα*, or *ἄλλα*, that all things, or many things are so where; whence he doth intimate, that most places are plain, and easie to be understood. The Article of the Resurrection, though a most difficult point, is plainly laid down by St. Paul, 1 Cor. 15. and needeth not much explication by another, if a man be of ordinary understanding.

1. That



2. That which he addeth, that our Saviour himself thought it best, that the Scriptures should be in such an obscure sense, as he would not have the common people by seeing, or reading them, to understand them, is most untrue. Herein he contradicts his fellowes, the Rhemists, who upon St. Mark, 4. 12. expounding those words, (*lest they should be converted*) these speeches (*say they*) here, and elsewhere, we must not so understand, as though he spake in Parables on purpose, and to this end, that the hearers might not understand, lest they should be converted; which were as much as to say, as that he would not have them understand, nor be converted.

Our Saviour bids the Jews *Search the Scriptures*, John 5. 39. for in them ye think (and that truly) to have eternal life, and they are they which testifie of me, that I am the Messiah promised: the Prophet Esay, Chap. 8. v. 20. sends all To the Law and the Testimonies; and if they (Prophets) speak not according to this word, it is because there is no light in them. The Israelites, who had far lesse knowledge than Christians, are blamed for not reading the Law, Hosea 8. 12. And the Jews are exhorted to search the Scriptures, John 5. 39. St. Paul bids his Auditors, examine themselves, concerning their spirituall state, general, and particular; to wit, touching the Sacrament, 1 Cor. 11. 28. And St. John would have his people, try the spirits, by the touchstone of Gods Word, 1 John 4. 1. So as, contrary to this Antidotist, "they gave the common people a sense of understanding the Scriptures; a Rational Judicature, a Judgment of practicall discretion, and examination. Indeed to what end is a mind, and an understanding given a man, if he might not apply the Rule and Square, to the *Regulatum*, the thing measured? if he might not apply it, to measure truth by it? and thereby to satisfie his mind, and his conscience. For it is not possible, for one to believe that aright, which his own Mind, Conscience, and Judgment doth not dictate to himself. And for that which is more difficult, the common people have the Ministry of the Church, and daily recourse to their Pastors, and Tracts and Expositions of Scriptures collected by the Learned.

Object.

*Yea, but the Scriptures (saith the Antidotist) are obscure.*

Sol.

(y) Epist. 3.  
ad Volus. in  
initio.

(z) Chrysost. in  
2 Thessal. c. 2.  
Homil. 3.

(a) Tertul. de  
Anim. c. 2.

(b) Artic. 5.

St. Austine saith, (y) *Non tantū in Scripturis difficultate pervenitur ad ea, quæ sunt necessaria saluti*; there is no so great hardnesse in the Scriptures, to come to those things which are necessary to salvation. Chrysostome saith, (z) *τὰ αὐτὰ τὰ ἀναγκαῖα ὅλα*, those that be necessary, He hath made plain; those that are not plain, they are not necessary, at least not simply necessary, and to all. They that be necessary for all, they are few and easie: for, as Tertul-

lian saith, (a) *Certa semper sunt in paucis*.

Although there be (saith the (b) Synod assembled at Dublin in Ireland, in the year 1615.) some hard things in the Scripture (especially such as have proper relation to the times in which they were first uttered, and

and Prophecies of things which were afterwards to be fulfilled; yet all things necessary to be known unto everlasting salvation are clearly delivered therein; and nothing of that kind is spoken under dark mysteries in one place, which is not in other places spoken more familiarly and plainly, to the Capacity both of learned and unlearned.

The Confirmation he addeth out of *Mark*, without a Parable spake he not unto them, *Mark* 4. 34. is not meant of Christ's ordinary preaching, that he never spake to the people without Parables, and dark sayings; for in the thirty third verse it is said, our Saviour spake unto them, as they were able to hear his word; accommodating himself to the understanding and Capacity of his Hearers. And *St. Chrysostome* restrains Christ's words to that time; for at other times, he taught them without Parables. *Chrysost.* in *Math.* 13. in his Sermons in the Mount, (as *Chrysostome* (c), and *Theophylact* (d) are of opinion) the multitude was there present; and yet there he spake divers things plainly, and without Parables.

Object.

Yea, but Christ taught the People in Parables, *Math.* 13. 11, 36.

Sol.

1. Well, what if he did? why, a Parable is a dark kind of speech. Some are, not all; the difficulty is but in some, to some, not all: not universal. Those Parables there mentioned were obscure, admit it; this infers not the Scriptures obscurity: those there remembered are not all the Parables that are in Scripture. Nor are Parables the hundreth part of Scripture: And many of them are of easie understanding, and many are expounded where proposed; and when understood, best remembered, and beneficial to the Hearer, being led by Similitudes drawn from things sensible and earthly, to the contemplation of things spirituall and heavenly. They are like a bitter Pill, handsomely wrapt up, to conveigh the Dose the better: such was *Nathan's* Parable of the Ewe-Lamb, which caused *David* to be his own Judge in *Uriah's* Case.

4. When our Saviour saith, *Luke* 8. 10. that seeing they might not see, and hearing they might not understand; this speech was uttered by Christ, "not to make them depend on their lawfull authorized guides onely, to learn the true sense of Scripture, as is here falsely suggested; but to signifie Gods just Judgment upon them which had neglected to attend unto him, and contemned his Ministry, in *pœnam incredulitatis obscure illis loquitur*, saith *Maldonat* (e); for the punishment of their Incredulity, he spake unto them obscurely; so as they, whiles they would not understand such things as were delivered to them in plain terms, deserved to have them uttered in such sort, as they could not conceive them, albeit they had a mind thereunto. Thus is God wont, in his just Judgment, to take his Word away from such as have sleighted his Ordinances, and refused his Word tendered and offered unto them.

That

That

(c) *Chrys.* in *Catenâ Tb. Aquin.* in *Math.* c. 13.  
(d) *Theophylact.* in *Math.* c. 5. *Docebat, non tantum Discipulos, sed et Turbam. Jo. Oecolampadio Interprete.* Colon, 1532.

(e) *Maldonat.* in *Math.* 13. 13.



That which *Theophylact* observes upon the fourth Chapter of *St. Mark* is very remarkable; to wit, that the Lord took every man in his own Trade, applying himself to that which they understood best, as to his Disciples; *follow me, and I will make you Fishers of men*, because they were most what acquainted with Fishing. He sent a *Star* before the *wise-men*, because they were *Mathematicians*, and studied the Stars. He spake to the multitudes by Similitudes taken from things usual in Husbandry, as of the *Seed*, and the *Sower*, and the *Vine*, because they were rude, and could not understand, but by such homely Comparisons: Now by this means (as *Ferus* saith) whiles they were in the field, or in the vineyard, the Lord provided them of a Preacher: *Ferus Comment. in Math. cap. 13. in initio Paris. 1560.*

5. That which he addeth; “*And therefore our Saviour still took his Disciples apart from the common people, and there explicated his Parables and dark sayings unto them onely, Luke 8. 10. so that he gave not the common people sense to understand the Scriptures, but onely to his Disciples.* This must be understood, not as though our Saviour still did thus; for as *Maldonate* saith, *The people would not understand Christs sayings, nor would he have his sayings understood; but this manner of his dealing with them, it was not in perpetuum, sed ad tempus, it was temporary, and not perpetuall: the gates of salvation were barred for a season, to make them knock, and crave admittance, who formerly would not enter, when the door of utterance stood open.*

That part of Christ's Sermon which is mentioned, *Matthew* the sixth and seventh Chapters, is conceived by *Maldonate* to have been spoken to all the people; and that the people understood it; It seemeth they did, for, *they were astonished at his Doctrine, Math. 7. 28, 29.* And our Saviours custome was at *Nazareth* to read (f) and Preach on the Sabbath day *Luke 4. 16.* And all bare him witnesse, and wondered at the gracious words which proceeded out of his mouth, *Luke 4. 22.* “So far was he from not giving the common people sense to understand the Scriptures. This supposition then being manifestly false, no marvail if no truth be inferred from thence.

6. But admitting his suppositions, we grant that God doth not ordinarily work Faith, but by persons lawfully sent: we say further; that the Catholick Bishops and Pastours which lived in the first three or four hundred years, were Predecessours of the Protestant Bishops, and Pastours, and taught the same doctrine for substance, as is contained in the Articles of the Church of *England*; all which had a true Mission from the Apostles; yet we add, that true Faith is not so necessarily tyed to the external mission, and lineal Succession, that without it, it cannot be wrought in the hearts of men. For there may be true believers, and true Apostolical Churches, where there is no lineal descent, or Succession of Pastours, as *Tertullian* (g) sheweth, saying: *That Churches which are able to produce none of the Apostles, or other Apostolical men for their first planters, are notwithstanding Apostolical, for consent of Faith, and Consanguinity of Doctrine.*

(f) Ille Ecclesie, quæ licet nullum ex Apostolis, vel Apostolicis, Authorem suum proferant; tamen in eadem fide conspirantes, non minus Apostolica deputantur pro Consanguinitate Doctrinae. *Tertul. de præscript. c. 32.*

7. Again, there may be external Mission, and lineal Succession, where the Romanists will not grant that there are true believers, as in the *Grætan, Armenian, and Ethiopian Churches*. Therefore there is no such necessary tie of true Faith, and lineal descent of Pastours, as they cannot be separated in no case.

But for us, there's no man can shew a more certain Pedigree from his Great Grand-father, than our Bishops and Pastours can, from *Cranmer* that blessed Martyr, and others in the time of King *Henry the Eighth*, even from such as the Romanists themselves account Canonical: So as the Romanists shall be forced to confesse, that either there were never true Orders in the Church of *England*, (which they dare not say) or else that they are still ours.

See the Evidence Cent. XVI. Sect. 10.

We confesse indeed, we have wanted some Aaronical accoutrements, Gloves, Rings, Sandals, Miters, and Pall, as also their Anointing, and Shaving. But it cannot be proved that those which we want are essential; or that the Acts and Forms which we have and retain are not essential.

In the Roman Church, good things and bad were mingled together; In that which you received from Christ, we willingly succeed you; what you have from humane Inventions, therein we leave you. And if you say, that this is to veresse the name of Heresie, which signifieth Election, or Choice, and that this is to be Choosers, and therefore Heretiques; our Answer is, that though all Heretiques are Choosers, yet all Choosers are not Heretiques; otherwise they also, which choose your Religion, must be Heretiques.

8. *Thomas* his faith (or rather unbelief) was rejected for that he did not believe that Christ should rise again according to the Scriptures. This was unbelief, and his fault was not so much in leaning to his bodily senses (though in that he was faulty) as in not assenting unto, and believing Christs predictions of his Resurrection, *Matth. 17. 23. and 20. 19.* and the Scriptures touching Christs Resurrection. He was blamed for not believing; and therefore it is false to say, "That his Faith was rejected by our Saviour, not for that it was false, or that he received the Truth after a false manner; for he did not as yet believe at all, that Christ was risen from the dead; And therefore this is a very weak ground to infer his Conclusion; that, "To believe that there are Three Persons, and one God in the blessed Trinity, and that Jesus Christ is the second Person, from the Preaching of Protestants onely, is no true faith."

A man may believe, that there are three persons, and one God in the blessed Trinity; and that Jesus Christ is the second person from the teaching of a Lay-Protestant, if he demonstrate the same out of plain places of Scripture (as he may.) For it is not simply Mission, that worketh Faith onely, or principally; but the clear deduction (from things expressly believed) of points of Faith, out of the Scripture, which begetteth Faith. For, say that a Lay-



Protestant can make a point of faith more credible out of Scripture; this is more forcible to work divine faith, than evidence lesse credible, though produced by one who hath a true external Mission. If one who hath no external mission to preach, make the Doctrine of the Trinity and Unity out of the Scriptures more credible to me, than the contrary, I am bound to believe him; for it is the clear deduction of points of faith, out of the Scriptures the obligation to believe, more than the person of the propounder; and firm assent given to such a propounder, is true Faith. And to say, such an assent is no faith at all, "but as great a sin, as it is not to believe at all, or absolutely to deny it, is a great error, a grosse and absurd assertion. To believe the Trinity and Unity, by such means, is neither Heresie or Schisme, or both, as the Antidoteist most ignorantly, and boldly affirmeth.

To believe the Trinity and Unity, as aforesaid, is true Faith. That propounder that bringeth best evidence out of Scripture, and maketh a point of faith most credible, he is to be assented unto, have he external Mission, or no.

(b) Panormi-  
can. in cap.  
signif. de Ele-  
ctione.

Panormitan faith, (b) that the Judgment of one private man is to be preferred before the Sentence of the Pope, if he have better authority of the Old and New Testament to confirm his Judgment.

Object.

If the Call and Ordination of your Ministers were from Rome, and Rome (as you say) Antichristian; is not then your Ministers Ordination Antichristian?

Sol.

1. Be it so, which is not so, neither can be proved to be so; that the Bishops, and their Office were Antichristian; yet it will not follow, that the Ministers made by them are Antichristian, unlesse it be first made good, (which cannot be done,) that they were Antichristian in the very Act of Ordination. A maimed man may beget a perfect child, because he begets him not as maimed, but as a man.

Aug. in Psalm  
56.

2. St. Austine saith, the Jews were the Christians Library-Keepers, of the Books of the Law and the Prophets, and so might the Romanists be the Protestants Registers, to Record and preserve the Protestants Letters of Credence, their Letters of Orders. It was Gods great wisdom, and Providence, they should continue those Gospel-Ordinances of Baptisme and Ordination, found for the Substantials thereof, though soiled in some Circumstantials; as Baptisme with some superstitious Ceremonies, of Oyl, Spittle, Crossings, and the like; Ordination, with giving power to the party ordained, to make the Body of Christ; yet the Substantials were preserved. Children were Baptized with water, in the Name of the Father, the Sonne, and Holy Ghost: And the parties Ordained had power given them to preach the Word of God; the Form of wholesome words, Receive ye the Holy Ghost, was continued, and retained in the dayes of our King Edward the Sixth.

3. The

3. The Ministry, which is an Institution of Christ, passing to us through Rome, is not made null and void; no more than the Scriptures, Sacraments, or any other Gospel Ordinance which we enjoy, and which do also descend to us from the Apostles, through the Romish Church.

4. It is no disparagement to the present Ministry of the Church of England, to say, That we receive our Ministry from Christ and his Apostles, and from the Primitive Churches, through the corrupt Channel of the Church of Rome. It was no disparagement to Jesus Christ, that he received his humane Nature from Adam, and was descended from Thamar, Rahab, and Ruth the Moabitess.

Thus far the Provincial Assembly of London in their Learned Treatise of the Divine Right of the Gospel-Ministry, and the Ministry of the Church of England.

5. I will close up this point with a Case of that famous Civilian Hottoman, as I find it reported by Mr. Dr. Jackson on the Creed: it grew upon this occasion;

There was no Bond-man might be chosen Prætor, now so it fell out, one Barbarius was a Bond-man, and yet through the generall mistake of the Electors not knowing his servile Condition, he was chosen Prætor, though utterly incapable of the Place as being a Bond-man. He continued some time in this Office before it was discovered; but after once it was known, then Question was made, Whether the Acts done during the time of his Prætorship or Maioralty, were valid, or null and void in Law? and whereas it was a part of his Office to make others Free of the Company and Corporation, it was questioned, whether himself being a Bond-man, could make others Free-men: For, *nihil dat quod non habet*; It was resolved, that though he were *falsus Prætor*, an unlawful Prætor; yet he was *in verâ Præturâ*, in a true Prætorship: And that the Free-men made by him, were so as truly, as others manu-mitted by a Lawful Prætor. And their Reason was, For that the Acts which he did, his Manumissions, and Enfranchisements, they received their validity, not from the Condition, or Person of the Officer, but from the vertue of his Office. They conceived it was *aliud Magistratum esse*, and, *aliud in Magistratu esse*, One thing to be a true Magistrate, another thing to be in the Magistracy, or to execute a Magistrates Office. And from this Distinction was gathered that general Ruled Case, That the Acts of him that was an unlawfull Magistrate, might be Lawfull and Just.

In like manner, though Richard the Third were a Tyrant, no true King; yet the Laws made by him were true and good Laws; and the Earls and Barons Created by him, were true Earls, and true Barons: For though he were not *legitimus Rex*, a lawfull King; yet he was *in legitimo regno constitutus*, He did manage a Lawful Kingdom. Thus far the Doctor.

Jus Divinum Ministerii, the second Part, and third Chapter.

Vide Hottoman. Illustr. Quest. 17. An quæ a falso magistratu per Magistratum non veniunt, valere debeant. First Book of the Catholike Faith, Sect. 3. chap. 18.

6. When



Ergo. 2. 61.

6. When the *Israelites* returned out of Captivity, the Priests that could not prove their pedigree, were ranked amongst the Ordinary *Israelites*, not sanctified for the Holy Function, and accordingly were put from the ministration. We put our selves upon this Tryall: And for such as term our Ministry the brood of Antichrist, let them look to their own Genealogy; lest some of theirs prove a *Terra filius*, a Mushrome, and *filius Populi*.

Juvenal. Satyr, 8a. in fine.

*Majorum primus, quisquis fuit ille, tuorum,  
Aut Pastor fuit, aut illud quod dicere nolo.*

## SECT. III.

Of Succession, and how the Fathers insisted upon Succession. Protestants want neither Lineal, nor Doctrinal Succession. Of Queen Elizabeths Title, Head of the Church, or Supream Governour, and the true meaning thereof. How, and to whom it is dangerous by our Statute to receive, or derive Orders from Rome. Of King Lucius his Letter to Eleutherius Bishop of Rome. Of the Title Vicarius Dei.

## Antidot.

“ we urge you to shew a Lineal Succession of your Protestant Churches  
“ chief Governours from St. Peter; so did Irenæus, l. 3. Tertullian de  
“ præscript. c. 11. and St. Austine contr. Petilian. l. 2. c. 51. and  
“ others urge Valentinus, Marcion, Petilian, and other Heretiques  
“ revolted from the Church of Rome in this manner, saying; Nume-  
“ rate Sacerdotes vel ab ipsâ sede Petri, et in illo ordine, quis cui  
“ successerit videre.

## Answer.

(i) Iren. l. 3. c. 3.

(k) Iren. l. 4. c. 43.

1. Irenæus saith not, (i) that he simply and absolutely convinced the Hereticks by shewing succession, but by shewing the faith which successively had continued to his time. we are (saith he, k) to obey those Presbyters, which together with their Bishopricks have received Charisma veritatis, the gift of truth.

(l) De præscript. c. 32.

2. Tertullian (l) saith, *Edant origines Ecclesiarum suarum*, Let them set forth the original of their Church: He bids the Heretiques, if they can, deduce the succession of their Churches, and Sect-masters; and shew if they can, that the first Authour of their Sect was an Apostles Successor. This was a good Triall then; but now it is not so, when not onely new Seas are erected, but the Successors in ancient Thrones corrupted.

(m) In Psalm. contr. partem Denati.

3. St. Austine saith, (m) Number the Priests even from the Sea of Peter, and consider in that order of Fathers, who succeeded to whom: She is the Rock, which the proud gates of hell do not overcome.

To this of St. Austine, where he seems to say, that the succession

in the Sea of Peter, was the rock which our Saviour meant, when he said, Upon this Rock will I build my Church, and the gates of hell shall not prevail against it, *Math.* 16. 18. I Answer; We have no reason to be confident of the truth hereof, because *Austine* himself was not, but retracts it as (n) uncertain; and leaves to the Reader, whether he will think that, or another more probable, to wit, that he would build his Church upon the Rock which he Confessed, *vers.* 16. It was not said unto Him, Thou art the Rock, but, Thou art Peter; for the Rock was Christ.

Object.

*St. Austine* saith, (o) The succession of Priests from the very seat of Peter, untill this present Bishop, justly holds me in the bosome of the Catholike Church.

Sol.

1. He speaks of Succession when it was lawful and uncorrupt; of Succession which had truth of Doctrine joyned with it.

2. And this Father, in the place alledged saith, (p) that manifest truth is to be preferred before Succession, and all outward means, whereby he was holden in the Church: And therefore he makes not Personal Succession, principally, or alone, a note of the Church.

In a word, concerning Succession in the Church of England; the Bishops and Pastors thereof are able to exhibit a pedigree or derivation, both of their Ministry, and Doctrine, from the Apostles.

1. Of Ministry; in that they have (for Substance) the same descent of externall Ordination, which the Roman Church hath.

2. Of Doctrine; because they maintain the same Primitive faith, and accord in the same, with the soundest part of the Catholike Church in all Ages.

Antidot.

“ He should have proved a true Mission of his Protestant Bishops and  
“ Pastors lineally descending from St. Peter, and his Successors: But  
“ he leaves out of his Catalogue all those martyred Bishops of the first  
“ three hundred years; who, notwithstanding he could not chuse but know,  
“ are recorded by Eusebius.

Answer.

1. In the three first Ages of the Church, divers of the Bishops of Rome were Confessours and Martyrs, and therein gave glorious Attestation to the truth; but they wrote little that is come to our hands: Now the task I undertook, was to give in a list of such as had engaged for the truth of the Gospel. And accordingly, I placed St. Peter and St. Paul in the Front of my Catalogue, as Founders of the Church of Rome, and Antioch, where the Disciples were first called Christians, *Acts* 11. 26. And in the next 300. years, I produce the testimonies of *Gelasius*, *Leo*, and *Gregory* the Great, Bishops of Rome.

2. Yea, but *Eusebius* reckons such as succeeded St. Peter: he doth

so,

(n) Non enim dictum est illi, Tu es Petrus, sed tu es Petrus, Petrus autem erat Christus, quem confessus Simon. Aug. Retract. l. 1. cap. 21.  
(o) Aug. contr. Epist. Fundam. c. 4.

(p) Quae quidem (veritas) proponenda est est omnibus illis rebus quibus in Catholica tenor. Ibid.



so, but withall he reckons the succession of Bishops in the other three principal Churches of the world, as namely; St. James first Bishop of Hierusalem, St. Peter of Antioch, St. Mark of Alexandria, and their Successours unto his own time.

(q) Bellarm. de  
Rom. Pont. l. 4.  
c. 25.

3. St. Peter, in regard of his Apostolical function, had no successour; for the Apostles Office was extraordinary, (q) appointed by Christ, for the first planting of Faith, and consequently it ceased with the Apostles. Immediate Calling, Prophetical Inspiration, the gift of miracles and Languages, Authority over the whole Church and all the ordinary Pastours thereof, were proper to the holy Apostles: And if none succeeded them in these gifts and Privileges; then it is manifest, that in respect of their Apostleship they have no Successours.

(r) Cæterum  
omnes Aposto-  
lorum Successo-  
res sunt. Hie-  
ron. Epist. ad  
Evag.

(s) De Sacerdo-  
tali Dignitate  
cap. 2.

(t) Lib. de sim-  
plicitate præ-  
latorum.

4. In respect of ordinary Ministry, and in regard of the power of Order and Jurisdiction, St. Peter hath Successours, in the same manner, as the rest of the Apostles (r); to wit, all Bishops and Pastours; teaching (either where he planted Churches, or in any other part of the world) the same Faith and Religion, which himself, and his fellow Apostles did. St. Ambrose saith (s); *which sheep, and which flock, not onely blessed Peter did then undertake, sed et cum illo nos eas suscepimus omnes; but both he hath undertaken them with us, and all we have undertaken them with him.* So that according to St. Ambrose, those words, *feed my sheep*, John 21. 16. were spoken to all. Peter did not alone undertake the Charge of Christ's flock, but he with us, and we with him, Cyprian saith (t); *the rest of the Apostles were the same that Peter was, pari consortio præditi et honoris et potestatis, endued with like fellowship both of honour, and of power.*

#### Antidot.

Sermon Intitu-  
led, Sunday no  
Sabbath, pag.  
44. Lond.  
1636.

“ He ought first to have proved a Lineal descent of Protestant Bishops  
“ from St. Peter; which the Protestant Doctor, Dr. Pocklington saith he  
“ must do, otherwise he cannot be a member of the true Church of Christ;  
“ And therefore the said Doctor not knowing any other way to secure Pro-  
“ testants from being Hereticks, he pretendeth a succession of their Bi-  
“ shops from St. Peter to St. Gregory, and from St. Gregory to St. Au-  
“ stin, Our first Arch-bishop, and from him down to his Grace that now sits  
“ in his Chair Primat of England; not reflecting that the Line of Suc-  
“ cession was broken off by Queen Elizabeth who made her self suprem  
“ Head of the Church; and made it high Treason for any one to pretend  
“ Mission from St. Peters Successours, Popes of Rome.

#### Answer.

Here I might save the labour of putting in my Answer, in respect that the Doctors Sermons, to wit, *Altare Christianum*, and *Sunday no Sabbath*, here and elsewhere produced against me, have been disapproved by Dr. Bray the Licensor thereof, in a Sermon of his at St. Margarets in Westminster, April the Eleventh, 1641. Nevertheless, I answer as followeth.

1. The line of our Succession is already drawn along by divers

worthies of our own Church; so as I hold it needlesse for me, *per eandem lineam ferram reciprocare* (as *Tertullian* speaks (u) to draw the Saw to and fro, through this noted line of Succession.

2. Neither is it altogether necessary, to shew Local, and Personal Succession without interruption. There was a Local Succession of the Church under the Old Testament in the Land of *Canaan*, notwithstanding their Captivity in *Babylon* in the Interim. God may in mercy preserve some remnants of truth and piety under a faulty Calling. Succession can challenge no priviledge, *ratione sui*, simply, and in respect of it self; *John* 10. 1. &c. *Successio, quæ talis, de ratione sua formali, non dicit continuitatem*, saith learned *Voetius* (w).

3. How is it that you call on us to shew an Interrupted Succession? your selves have had thirty Schismes in your Church, whereof one lasted by the space of fifty years together; (x) first with two Popes at once, and then with three; so as your Succession is like to go *per saltum*. You might have forbore the touching upon that string (of the line of Succession broken off) considering how the Roman Succession hath been blasted, (y), and notoriously distained in latter times by Simoniackal entrance of Popes and prelates, by Schismatical intrusions, and by commutation of the form of Election of Pastours appointed by the Apostles, and exercised in the Primitive Church.

Mr. Francis  
Mason de Mi-  
nisterio An-  
glicano.  
Mr. Godwins  
Catalogue of  
Mr. Ilacons  
Chronologie.  
(u) De Corona  
Militis. c. 3.

(w) Voetius in  
desperata Cau-  
sa Papatus l. 3.  
Sect. 1. c. 1.  
Amstelodami.  
1635.

(x) Onuphrius  
in Chron.

(y) See Whites  
Orthodoxa th.  
ch. 3. paragraph.  
6. And White  
against Fisher  
pag. 115.

#### ¶ Of Queen Elizabeths Style, and Title, and the meaning thereof.

1. Queen Elizabeth did not make her self Supream Head of the Church; that Style (z) was given to her Father King Henry the eighth, by such Bishops, (and that in a Synod,) as your selves acknowledge for Catholike, and Canonical.

2. The Bishops of England were cast in a premunire, for maintaining the power Legatine of Cardinal *woolfsey*; And being called into the Kings Bench, they concluded before the day of their appearance, an humble submission; and offered the King an hundred thousand pounds to pardon the Premunire; and withal gave him the title of Supream Head of the Charch of England: yea Archbishop *warham* told him, that it was his right to have it before the Pope; and that Gods God's word would bear it. *Cranmer apud Foxum Acts and Monuments.*

3. But what if the Queen were so styled? it was not without a Precedent. The Prophet *Samuel* called his Sovereign Head (a); when thou wast little in thine own sight, wast thou not made the Head of the Tribes of Israel? Now amongst the Tribes of Israel was the Tribe of *Levi*; the King then was Head of that Tribe also. And *Chrysostome* (b) calls *Theodosius* *κεφαλὴ καὶ κορυφαίω*, not the Head onely, but the height, the top, the crown of the Head, and that over all the men upon earth.

(z) Lib. M. S.  
Sacr. Synod.  
Gul. Warham.  
11. Febr. 1530.  
Hall in Henr. 8.  
anno 22. Et  
Lanc. Eliens.  
Respons. ad  
Bellar. Apolog.  
pag. 23.

(a) 1 Sam. 15.  
17.

(b) Homil. ad  
Pop. Antioch.  
Homil. 2.



(c) Bilson of  
Subjection,  
part. 3. pag.  
293. in octavo.

Injunctions  
Anno 1559.  
Lond. 1600.

Anno 27. Eliz.  
cap. 2.

4. In the beginning of the Queens Raigh, the Nobles, and sundry of the Clergy, perceiving that some out of ignorance and infirmity were offended at the Title of *Supream Head of the Church*, (c) humbly intreated her Majestie, that it might be expressed in some plainer terms; whereto she graciously condescended, accepting the Title of *Supream Governour*.

The Queens Injunctions expresse it thus: *where we attribute to the Queens Majestie the chief Government, we give not to our Princess the ministring either of Gods Word, or of the Sacraments: But that onely Prerogative, which we see to have been given alwayes, to all godly Princes, in holy Scriptures, by God himself; that is, that they should rule all estates, and degrees committed unto their charge by God, whether they be Ecclesiasticall or Temporall, and restrain with the Civill Sword, the Stubborn and evil doers.*

The Statute against Romish Ordination is this; *It shall not be lawfull to or for any Jesuite, or Seminary Priest born within the Queens Dominions after the Feast of the Nativity of St. John Baptist in the first year of her Majesties Raigh, made, ordained, or professed; or hereafter to be made, ordained or professed, by any authority or Jurisdiction, derived, challenged, or pretended from the Sea of Rome, to come into, be, or remain in any part of this Realm, or any other part of her Highnesse Dominions, after the end of fourty dayes, if the wind, weather, and passage shall so serve.*

And whereas the Statute in the 27. of Queen Elizabeth, makes it death for any Englishman to be in England, being made a Priest by authority derived, or pretended to be derived, from the Bishop of Rome: Albeit the words in the Body of the Act be somewhat generall, yet he that shall read thorough that Statute, and consider all the parts, will clearly perceive, that thereby none other Priests are intended than Popish Priests, made and ordained by Popish Bishops, according to the Order and Rite of the Romish Church, by shaving, anointing, and Imposition of hands by a Popish Bishop, and that since the first year of Queen Elizabeth, as appears by the Preamble, which is *Clavis Statuti*, the Key which opens the Statute. For that it appeared, as well by sundry of their own examinations and confessions; as also by other manifest proofs, that they came in, not onely to withdraw the Subjects from their due obedience; but also to stirre up Rebellion in the Land.

2. Besides, this penalty was not inflicted for taking Orders, but for returning after Orders taken; such a penalty did Salomon impose and execute upon Shimei, 1 Kings. 2. The Statute was made not so much against Romish Orders, as Disorders; against such as brought Bulls in their bosomes to discharge Subjects of their Allegiance, to depose Princes: such as came in, not to plant Faith in Christ, but to supplant fidelity and Allegiance to the Prince; not to convert the people, but to pervert them.

## Antidor.

“ Onely he admitteth into his Catalogue a Letter of Pope Eleutherius, wherein it seems the poor fellow dream’d, that the Pope in this Letter to Lucius King of Britain, acknowledged the King Supreme Head of the Church, when he called him Christs Vicar in his Kingdom. whereas there is no King, neither Pagan, nor Heretick, but he is Christs Vicar in his Kingdom, albeit he unjustly reign. But of acknowledging King Lucius Head of the Church, which is the onely Controversie between us and the Protestants, there is not a word.

## Answer.

1. This poor fellow; belike he is some of the Grandees, that thus fleights his fellowes; but *nulla est gloria praterire asellos*; he hath given me this nick-name in scorn; as Joseph’s Brethren sometimes did Joseph, *Ecce dormitator* comes, Gen. 37.19. But when I entered this into mine Evidence, I did it not without a Precedent of such, whose Night-Dreams were wiser than this man’s Morning-Thoughts.

2. Mathew Tortus saith, (d) He is specially displeased herewith, to wit, *ut Vicarii sui potestas negetur, vel ut ad alium transferatur*; if either the power of Christ’s Vicar be denyed, or transferred to another; as if the King of Heaven had but one Vicar here on earth, and the Pope were the Man. (e) Bellarmine for proof of the Popes Supremacie is glad to come down as low as St. Bernard, inasmuch as he called the Pope, The Vicar of Christ; which yet may be thought he did, as having an eye to the Chieftie of Order and Honour, (which he had above, or before others) and not out of any universality of Commission and Authority.

3. The fountain of all power is God himself; For, *there is no power but of God*, Rom. 13.1. St. Austine saith, (f) He that gave it to Augustus, gave it to Nero; he that gave it to Constantine the Christian, gave it also to Julian the Apostata. But though domination and power be from the Law of Nature, yet the right use of it, is not from Nature, but from Grace.

4. Christian Kings, Orthodox in belief, and godly in Life, are Governours of the Church of God, both in respect of Authority, and the commendable use, and exercise thereof; in respect of their Office and Calling, and in respect of the due execution thereof: And to such Sovereignty belongs *plene et proprie*, fully and properly. As for such, as are Infidels and Hereticks, to them it belongs, but onely *secundum quid*, in some respect; onely in *actu primo*, not in *actu secundo* (g); *quoad officium*, in respect of their Commission; *non quoad illustrem executionem officii*, not in respect of the due execution thereof; inasmuch as they are destitute of that Divine Light, which should guide them in the Government of the State Civil and Ecclesiastick.

(d) Tortura  
Torti. pag. 158.

(e) Lib. 2. de  
Rom. Pont.  
c. 31. Vicarius  
Christi à Ber-  
nardo l. 2. de  
Consider.

(f) De civit.  
Dei. l. 5. c. 21.

(g) See Dr.  
Collins. In fu-  
re pat. cited by  
Mr. Mason de  
Minister. An-  
glic. l. 3. c. 5.  
num. 3.



Antidor.

Cent. 3. in  
fine.

“ He doth no lesse also cartail the Truth, insaying ; that the King  
“ sent only to the Pope for Lawes ; for he sent to him for some Bishops  
“ to make himself and his people Christians, as Bede reports, Cap. 4.

Answ.

(h) Pont. Vi-  
tannius Brit.  
H. 1. 4. in  
fine ex Gal-  
frid. Monu-  
ment. l. 4. c. 19,  
20.

(i) Ruffin.  
Eccles. Hist.  
l. 1. c. 9.

(k) Bed. Hist.  
l. 1. c. 4.

(l) Pont. Vi-  
tann. Brit. Hist.  
l. 4. in fine.

(m) Lancelot.  
Eliens. Respons.  
ad apo. 02. Bil-  
lat. cap. 1.  
pag. 31.

(n) Bishop B1-  
son's Answer  
to the J. J. J.  
Apology, part. 1.  
pag. 56, 57.  
Fran. Mason's  
Vindicia. Mi-  
nist. Angli-  
cani. lib. 2.  
cap. 2.

1. The Kings sending to Eleutherius was not of necessity, but of  
conveniency, inasmuch as his Father had been brought up at  
Rome, (h) entertained friendship with the Romans, and paid them  
Tribute: Athanasius made Frumentius Bishop, and sent him into  
India, (i) to convert the people of that Nation, without consulting with  
the Bishop of Rome.

2. Bede (k) indeed saith, the King desired him, *ut per ejus man-  
datum Christianus efficeretur*, that by his Commandment he might  
be made a Christian; which sheweth, that this motion proceed-  
ed from his own breast, that he was already made a Christian  
*baptismo fluminis*, by the baptisme of the Spirit; for, *Serenaverant  
ejus mentem miracula*, (l) the miracles of the Saints had cleared his  
mind: and now he desires to be made a Christian *baptismo flumi-  
nis*, by the Baptisme of water.

3. Besides, this Mission from Eleutherius was rather *rigatio* (m),  
than *plantatio*; rather a watering and refreshing of the Faith al-  
ready planted in this Land by Joseph of Arimathea, than any new  
Plantation, or Conversion thereof; as is already shewn at large  
by the Learned on our side (n). So as I have a *Supersedeas* in this  
case; it being needlesse for me *toties et melius ab aliis actum agere*.

## SECT. IV.

The Primitive Church in the first three hundred years acknowledged  
not the Popes Supremacie. Papal Jurisdiction not proved Monarchical  
by the pretended Aids and Censures of Summoning, Excommunicating  
others, and taking their Purgations; nor by his Title, Bishop of Bi-  
shops, and his Vice-gerents; nor by Deposing some, and Restoring  
others. Rome was sought to, and why.

Antidor.

“ A main Reason why He will not derive Mission from the Popes,  
“ is, because he will not allow them an universall Jurisdiction over all  
“ Princes, Prelates, and Christian people. And yet Eusebius will tell  
“ him, that even in the first 300 years, the Popes, as occasion was of-  
“ fered, exercised this universal Jurisdiction, and yet were never re-  
“ proved for claiming it by any writer, either then, or afterwards. He  
“ acknowledgeth, that Pope Victor excommunicated the Asian Bishops,  
“ for

“ for obstinately dissenting from the Church of Rome, in the celebration  
“ of Easter.

Answer.

1. *Aeneas Sylvius* a famous Papist, and himself afterwards Bi-  
shop of Rome, affirmeth, that (o) before the Nicen Council, small  
regard was had to the Roman Church. Now this Council was held  
in the year three hundred twenty and five.

(o) Pius 2. Ep.  
ad Martin.  
Mayer.

2. Touching Pope Victor, Be armine (p) indeed grants, that  
Victor excommunicated the Asian Bishops; yet it may be, that by  
this Excommunication he intended not to shew or arrogate any  
Jurisdiction over the Greek Churches, as Pastour over his Flock;  
but only to deny participation of brotherly Communion with  
them, as they might (if they had been so forward) have dealt  
with him; this being an Act of division *Inter pares*, amongst  
Equals; and sometimes by Inferiours put upon Superiours, if the  
Equals, or Inferiours, thought their Equals or Superiours did any  
thing which deserved it.

(p) L. 2. de  
Rom. Pont.  
c. 19. Sess. Ar.

Antidot.

“ Pope Stephen threatened the Bishops of Asia with Excommunica-  
“ tion, if they did defend, that Baptisme, which Heretiques gave, was  
“ of no force, Euseb. l. 7. c. 2, 3, 4.

Answer.

1. *Eusebius* saith, not that he threatened to excommunicate them; but  
he wrote to them *de iis qui excommunicati sunt*, (q) that he would not  
Communicate with them; now ther's great difference here-  
in.

(q) Id. Ibid.  
cap. 4.

2. Excommunication properly so named, is a Resolution to de-  
ny the (r) Sacraments to such as are to receive them of us; the a-  
bandoning of all fellowship with them; and the requiring and  
commanding of others to refrain from all communicating with  
them in private and publike; by speech and Conference, by com-  
pany and Conversation; by eating, and hospitality with them;  
And this argueth him that so excommunicateth, to be superiour  
in Authority, and greater in place than they are whom he excom-  
municateth. But rejecting from Communion may be found  
among them that are Equals; they may refuse to communicate  
with them; And thus the Bishops of the East, told *Julius* Bishop  
of Rome, that if he communicated with *Athanasius*, (s) they would  
no longer communicate with him.

(r) Excommu-  
nicatio Major  
privat omnibus  
contenit, sub  
hoc verba  
[Os, or arcades  
Communis,  
mensa negetur]  
per Os intelli-  
gitur Colloqui  
participatio;  
per Communio-  
nem, simul con-  
versari; per  
mensam, parti-  
cipatio in come-  
dendo. Navarr.  
Vol. 2. Tom. 3.  
c. 27. Sess.  
Quid.  
— et Th. Aquin.  
Supplement.  
3. Part. Art. 1.  
(s) Sozom. l. 3.  
c. 7.

Antidot.

“ *Dionysius* Bishop of Alexandria being wrongfully accused of He-  
“ resies, purged himself thereof, before *Dionysius* then Pope of Rome,  
“ in the year 261. *Athanasius* Epist. de Decretis Nicene Syno-  
“ di.

Answer.

1. He was accused to have spoken some things not so properly  
concerning the Son of God; whereof he purged himself by Letters  
to the Bishop of Rome. And what, I pray, could this good Bishop  
do



do lesse in a slander of such importance, specially to those to whom he had been defamed. But what? of this forwardnesse of his must we needs erect a Consistory in the Church of Rome? Or, doth *Athanasius* report it as a suite at Law.

(1) l. 2. de Rom.  
Pont. c. 15.  
Sect. Quartus.

2. Yea, saith *Bellarmino*, (1) else why is the Patriark accused before the Pope, but because his Accusers held the Pope to be *communem Judicem omnium*, the universal Judge over all? This is as if you should say, Two Gentlemen (one being Justice of Peace) agreed to have their difference to be ordered by another Justice of Peace, Ergo, one of these Justices of Peace hath Dominion over the other. It is no extraordinary thing (saith Bishop *Morton* (u) for one Patriark to be accused before his fellow-Patriark, yet not Judicially, but by confederation; that the guilty person be deprived of his Communion with whom the cause is pleaded.

(u) The grand  
Imposture of the  
(now) Church  
of Rome. ch.  
13. Sect. 6.

Antidor.

“The Bishop of Thessalonica in Greece was the Popes Vicar in the Eastern Church; An Argument of the Popes Supremacy over all Churches. Leo Epist. 82.

Answer.

(w) Dist. 11.  
cap. Quis nesciat. Cusan.  
Concordat. Catholicæ. Enumerantur Provincie Romano Patriarchatus subiectæ.  
(x) Greg. epist. 36. et 8. lib. 4. apud Chamier. Panstrat. Catholicæ. Tom. 2. lib. 13. cap. 16. Sect. 4.

1. To this it is Answered, (n) That *Thessalonica* was within the Patriark-ship of Rome, and that therefore the Bishop of Rome, might have a Vice-gerent there, to dispatch some of those things that pertained to him as Patriark; and yet have no universal commanding power over all the world.

2. Gregory the Great, (as himself saith (x) had his *Responsalis* Leigier, and residing in the Emperours Court, that is, (as I take it) his Agent, and Procuratour there; His Sollicitour, Remembrancer, or Secretary; as now a dayes, the Pope hath his *Nuncios* in some Princes Courts; whence yet it cannot be inferred, that the Pope hath either there, or elsewhere, or any where, an universal Commanding Power over all the world, as this *Antidorist* suggesteth.

Antidor.

“Tertullian called Pope Eleutherius Episcopum Episcoporum, Bishop of Bishops, in the year, 179: Tertullian de Pudicitia.

Answer.

(y) De præscript. cap. 36. et 32.

1. Tertullian, in the time of his Catholicism, (y) ranked Rome with the Church of Corinth, and others; mentioning as well Polycarp ordained by St. John, as Clemens by St. Peter; And after his defection into Montanism, He called indeed the then Pope, High Pope, and Bishop of Bishops; but as the learned (z) think, by way of Ironie and scorn.

(z) Massonius de Episcop. Rom. Tit. V. c. 1.

(a) Clemens Iacobus Episcopus xristianus Episcopus xristianus.

2. Pope Clemens (in an Epistle which the Romanists acknowledge for his) styles the Apostle St. James (a) the Bishop of Bishops, even in the dayes of St. Peter. Gregory Nazianzen, saith of Athanasius, Bishop of Alexandria, that He having the presidence of the Church of Alexandria, might be said thereby to have the government of the whole Christian world; alluding (belike) to that of St. Paul, who saith, he took

took upon him, *The Cure, or Cure of the whole Church*, 1 Cor. 11. 18. And yet this of *Athanasius* was not any universall power of Jurisdiction, but onely of *Providence and Care*, namely, *ut quibusdam praesse, ut prodesse possit universis, pro posse suo*, to do good to the universall Church.

**Antidot.**

1. *Liberius the Pope in the year 353, commanded the Asian Bishops gathered together at Tyana, to restore Eustathius, a Bishop excommunicated by them*, Basil. Epist. 74. *Athanasius in Apolog.*

**Ans.**

1. Basil saith as followeth; *What Propositions were made to Eustathius by that holy Bishop Liberius, is unknown to us, as also what he consented unto; save onely that he brought a Letter or Epistle from Liberius for his Restoring; which as soon as he exhibited to the Synod at Tyana, he was restored to his place: And now he opposeth that faith, for profession wherof he was.* Thus far Basil.

2. Basil hath nothing of the Pope's Mandatory Letters; He saith not, he restored him by Papal Authority; but signifies rather that he restored him in regard of his own Consent, and approbation of his Innocency, and by his motion to the Eastern Bishops.

**Object.**

*Bellarmino (b), and, from him, this Antidotist, would prove the Pope's Supremacie, by the exercise of his Authority, in Confirming, Deposing, and Restoring other Bishops wheresoever, by his own Authority and Act.*

**Sol.**

1. For Answer hereunto, we say, That anciently Institutions of Metropolitans and Patriarks were done by Communicatory Letters, or Letters of Correspondency to the Chief Patriark, *curae erga*, for Order-sake; to shew their agreement in the Faith; in which case the Bishop of Rome sent his Pall, in token of his Assent.

2. So likewise the Pope's Deposing of other Bishops without the Roman Diocesse, was but an Expression of his Assent to others, that he thought them justly Deposed.

3. The same may be said of his power in Restitution of others, that had been deposed; that it was the like manifestation of his Consent, to have such and such Restored, even as other Patriarks often did.

**Object.**

*Yea, but the Bishops of Rome were much sought unto.*

**Sol.**

Anciently they were so: For the Bishops of Rome in Primitive times, by their Constancy in the Faith, by their Integrity of life, by the primacy of their Place, in their Priority of Order, and by the generall Estimation which was held of them, obtained an Authority of Credit to help other Bishops and Patriarks in their extremities;



extremities; yet for all this, they had no universal Jurisdiction or Dominion over them: And thus *Athanasius* and *Chrysostome*, and other godly men addressed their Requests to the Bishop of Rome; not *tanquam ad supremum Judicem*, not as to a peremptory Judge; but *tanquam ad Arbitrum Honorarium*, but as to a Patron, and Arbitrary Dais-man.

Antidor.

“Pope Innocent the First excommunicated Arcadius the Emperour, and Eudoxia the Empresse, in the year 401. Chrysostome, epist. 1. & 2. Palladius in vita Chrysostomi.

Ans.

1. For proof of this Excommunication, here is produced *Palladius*, a fabulous Writer, *Nicephorus* a late Author, and *Chrysostom's* Epistle to Pope *Innocent*. But how could *Chrysostome* in his Epistle to Pope *Innocent*, bear witness of the Pope's excommunicating the Emperour *Arcadius*. For this pretended Proces of Excommunication was not issued forth till after *Chrysostom's* death; for so saith *Bellarmino*, (d) *Innocentius* when he heard *Chrysostome* was dead, excommunicated the Emperour *Arcadius*, and his wife *Eudoxia*, which suffered not *Chrysostome* to be restored to his See, according to the Pope's Injunction.

(d) L. 2. de  
Rom. Pont.  
c. 19. Sec. De.

2. This Report may be justly doubted of; because it is omitted by *Theodoret*, *Socrates*, and *Sozomen* Historians of that time, and which purposely wrote the whole Story of *Chrysostom's* troubles. Besides, other grave Historians (e) affirm, that the first Emperour Excommunicated by any Pope, was *Henry* the Fourth.

Socrat. Hist.  
l. 6.  
Theod. l. 5.  
Sozom. l. 8.  
(e) Otto Fri-  
sing, l. 6. c. 35.  
Espenceus  
Com. 1 Tim.  
l. 2. Digress. 8.  
Primus Hulde-  
brand, &c.

Object.

The Bull of Excommunication is extant in *Nicephorus his Ecclesiasticall History*; where the words are, *τὸν ἄβυστον μυστηρίων σου μετὰ ἀνθρώπων ἀποκρίνω*, that is, I do segregate and cut off thee (O Emperour) and Her from receiving the undefiled mysteries of Christ, *Niceph. l. 13. c. 34.*

Sol.

1. This is a very Bull indeed, and a forged one, as is proved by Dr. (f) *Bilson*. For the Bull avoucheth *Chrysostome* to be dead, and *Eudoxia* to be living after him; whereas, it is clear by the Church Story, that she dyed three whole years before him. Why but the Pope (haply) knew not of her death. That is not likely; for there was continuall intercourse between the two Cities both for Temporal, and Ecclesiasticall affairs; the Person was so famous, the time so long, that no mean man in Rome could be ignorant of her Death.

(f) Against  
the Jesuit's  
Apology, part. 1.  
pag. 73, &c.  
and part. 3.  
pag. 78, &c.

2. Besides, that *Innocentius Legats* were at *Constantinople* to entreat *Arcadius* (g) for a Council, a little before *Chrysostome* dyed; so as they could not choose but learn, that the Empresse was dead.

(g) Sozom. l. 8.  
c. 28. οὐκ ὀφείλει  
ἀποκρίναι.

3. And for the Relater, *Nicephorus*, besides, that he loadeth the

the History with many Fables and Visions; He lived thirteen hundred years (h) after Christ, which in comparison of Socrates, Theodoret, and Sozomen, is but as yesterday.

4. Howsoever, if it were true, that this Ecclesiastical Censure had passed upon these noble Personages; it removed these Princes from the Sacraments, but not from their Scepters, as Doctor Bilson hath well observed.

(h) Bellarm. de  
Scriptor. Eccles.  
in Seculo 14.  
verbo Niceph.  
vixit anno  
1305.

## SECT. V.

*The Author's Allegations vindicated in Pope Victor's Case, with the Asian Bishops; with Polycrates of Ephesus, and Irenæus of Lyons; between Pope Julius and Athanasius; And in point of St. Bernard's Testimony, and Taulerus; as also touching the Britains Faith, and whether it failed: And Bishop Jewels's Challenge, whether it were Answered: And, if Answered; whether the Answer were forbidden to be read, or published.*

### Antidot.

“ He acknowledgeth, Pope Victor claimed Supream Jurisdiction;  
“ for he excommunicated the Bishops of Asia: And that Irenæus a god-  
“ ly Bishop sharply rebuked him for troubling the Peace of the Church:  
“ And that Polycrates stood at defiance with the Pope, and contemned  
“ his threats of excommunication; and for all this he citeth Eusebius's  
“ History, lib. 5. c. 21, 22, 23.

“ Here are but four falsifications. In the first he contradicteth him-  
“ self; for he affirmeth, that in the year 336, when Julius was Bishop  
“ of Rome, that the Bishops of Rome were godly men, and did not  
“ seek preheminance; and yet he cannot deny, but Pope Victor who  
“ lived almost 200 years nearer the Apostles time, than Julius did, af-  
“ fected preheminance over the Asian Bishops. So that by his doctrine  
“ the Popes in the first 300 years, were holy men, and not holy; affected  
“ preheminance, and their excommunications were contemned; they  
“ affected not preheminance, and their excommunications were not con-  
“ temned.

“ Secondly, he abuseth and belyleth Irenæus, in saying he sharply re-  
“ buked the Pope, for there is not a sharp word in all that Epistle of  
“ Irenæus recorded by Eusebius.

“ Thirdly, he belyleth Polycrates, and the Eastern Bishops, in saying  
“ they contemned the Pope's Excommunications; for there is no such  
“ thing related of them in Eusebius in the places cited by him, but ra-  
“ ther the Contrary.

“ Fourthly, he belyleth Pope Julius, in saying, he sought not prehe-  
“ minence over the Eastern Bishops; for he cited them to Rome to an-  
“ swer there, concerning the wrongs done to St. Athanasius.

X x x

Ans.



## Answ.

1. If I have wrong'd those Worthies, I hope the Reader will shortly be undeceived: for, *mendacia non diu fallunt*.

2. What thwarting or interseering is there in my speeches? I keep my self to that useful Rule for reconciling of differences, to wit, *distingue tempora*, to distinguish the times; and so do I. *Victor* sought preheminence over the *Asians*, *Cornelius* and *Stephen* over the *Africans*; and this they did *in diebus illis*, in those Primitive times within the first three hundred years; but this preheminence they sought, was nothing in comparison of what their Successors sought in the corrupt state of the Church; nothing to that of *Gregory* the seventh, Excommunicating the Emperour *Henry* the Fourth; nothing to that of their *Deposing of Kings*, and *Disposing of their Kingdoms*.

3. Yea, but I call the Bishops of *Rome*, such as lived within the first three hundred years, or thereabouts, *Godly men*; were they godly men, and yet proud, affecting Supremacie? Yes, why not? They were the holy Disciples of Christ, that ambitiously wished, by their Mothers sollicitation, that, *they might sit, (i) the one on the right hand of Christ, and the other on the left hand in his Kingdome*: They were also holy Apostles, that sought among themselves, without any ordinance of their Lord, *(k) who should be Chief*. They were likewise zealously holy servants of Christ, that beyond their Commission would have had *fire from Heaven upon the Samaritanes (l)*.

4. *Polycrates* Bishop of *Ephesus* in *Asia*, pleading their Churches Cause against Pope *Victor*, saith, *(m) ου πύσσωμαι ὅτι τοῖς κατακληματισμοῖς*, I am nothing moved with those terrours (meaning, of Excommunication) which are urged against us. And *Eusebius* farther tells us; that *πλειονοῦντες καθ' ἑαυτοὺς τῷ Βικτωρίῳ*, they rose up against Pope *Victor*, and sharply rebuked him: And amongst these was *Irenæus*, in the name of that part of the *Gallican Church*, which he governed. *Cornelius Agrippa* saith, *(n) restitit Polycrates, Polycrates with other worthy men resisted Pope Victor*: And that *Irenæus* sharply rebuked him as a Troubler of the Churches peace, *Erasmus* saith, *(o) that Irenæus checked Pope Victor, magna libertate, with great liberty, and freedom of speech*.

*(n) De vanitat. Scient. c. 59.*

*(o) Erasm. Ep. ad Episcop. Trident. de Dedicatione Irenæi.*

5. The next whom he saith I have wronged, is Pope *Julius*, of whom I have spoken reverently, as of a godly man, that *pro posse suo*, as much as in him lay, helped the banished *Athanasius*. Yea, but I wrong him in saying, that he sought not preheminence over the *Eastern Bishops*; for, he cited them to *Rome* to answer there concerning the wrongs done to *Athanasius*.

*(p) Athanas. ap'og. 2.*

But how doth it appear, that this proceffe was issued forth only in *Julius* his name, and not joyntly in his name, and the Councils? *Athanasius* saith, *(p) the Eusebians his Adversaries wrote unto Julius, requesting him to call a Synod, and Himself to be Judge,*

Judge *ἡ βύλη*, if he would. So as they appealed not to the Pope as to a Judge, but as an Arbitrator, or dayes-man. We use not to speak in this manner to a Sovereign Judge, a Justice of Oyer, and Terminer, who hath Commission to hear and determine Causes, even without consent of the parties.

6. Besides, be it that *Julius* sought preheminance, and had a chief vote in the Council of *Antioch*, and over the Eastern Bishops; the Consequence from seeking and claiming, to having and enjoying, is *Claudian*: for Pope *Urban* the eighth of late, and his Successors claim many things at this day, which the Church of Christ, will no more yeeld them, than the African Churches formerly yeelded *Zosimus* and *Celestine*, their claim in the Case of Appeals.

Concil. African.  
cap. 101.

Antidor.

"He leaveth out both the beginning, and the end of St. Bernard's sentence, which sheweth that onely faith doth not justifie; but it is required also that he that is justified, must first be sorrowfull for his sins, and hunger and thirst after Justice, or good works, and then saith he, onely Faith will justifie him; all this he leaves out. And in the end of the sentence, St. Bernard bids, that our conversation yeild the fragant smell of sanctity, without which no man can see God: So that here is more required then onely Faith, to justifie a Sinner."

Cent. 12. Art. 8.

Bernard super  
Cantic. Sermon.  
22.

Ans.

1. What though I left out the beginning and the end of St. Bernard's sentence? I was not bound to transcribe the whole passage. And yetther's as much of the dose remaining, as may serve to give this Caviller a purge, and put him to a new Confession.

*Rode Capere item, tamen hic, cum stabis ad aram,  
In tua quod spargi cornua possit, erit.*

2. St. Bernard saith, there is more than onely Faith required. True, in the person justified; but to the act of Justification, faith onely sufficeth, according to St. Bernard.

3. There are indeed certain preparations necessarily required, as namely; knowledge of God, and our selves; his Law, and his Judgments; fear, hope, contrition, love, desire of, purpose for, a new life; and such like. But these are all with, and from Faith, which in the very Act of Justification, are not active, though habitually there, then, and after. These are not Justification, rather Fruits, and Consequents, and Effects, and Appendants of Justification, than Justification, which is a solitary Act.

4. Compunction, and sorrow for sin, conceived not so much for the punishment deserved, as for offending so gracious a God, is a godly sorrow, (q) working repentance, which is to be repented of. This proceedeth from faith, and love. Pœnitency, as it is a legal humili-

(q) ἡ κατὰ  
θεοῦ λύπη  
2 Cor. 7. 10.



ation, goes indeed before Justification, as a disposition in order and course, pre-required, but not as any cause thereof.

5. Yea, but St. Bernard requireth also, *Holineſſe, without which no man ſhall ſee Good*; Heb. 12. 14. Our question is not about Salvation, but about Justification; many more things are required to salvation, which is the end, than to Justification, which is but a subordinate means thereunto. *Holineſſe and purity is required, and yet it is faith which purifies the heart*, Act. 15. 9.

Antidor.

See Cent. 14.

“ He egregiously falſifieth Taulerus, a very ſpiritual writer, where  
“ he hath this Latine ſentence in the Margin, *multi ſunt qui Religioſi*  
“ *vocantur, &c.* which he ſhould have Engliſhed thus: *There be ma-*  
“ *ny that go under the name of Religious, who take great pains in ſet-*  
“ *faſts, watchings, prayers, and often ſhrift, and think they ſhall be juſti-*  
“ *fied and ſaved, ob ſola externa opera, by theſe onely outward works;*  
“ *but it cannot be ſo, etiam Cor exigit Deus; for God alſo requirerh*  
“ *the heart. Now in his Engliſhing of this ſentence, he leaveth out*  
“ *theſe two words in the Parentheſis [Onely and Alſo] which are in*  
“ *the Latin ſentence of the Authour, and maketh him to ſay; that*  
“ *God doth reject faſting, prayer, watching, and Confeſſion; and re-*  
“ *quirerh onely the heart, and nothing elſe; whereas Taulerus com-*  
“ *mends thoſe works when they proceed from the heart, and onely diſcom-*  
“ *mends them, when they do not proceed from the heart.*

Anſw.

(r) Sueton. de  
12. Caſarib. in  
Domitian. c. 3.

1. Suetonius (r) in the life of Domitian the Emperour, tells us how that in the beginning of his Raign, he was wont to allot one hour in a day to catch flies; inſomuch as when one asked whether any were within with Caſar, it was answered by Vibius Priſcus, *Ne muſca quidem*, that there was not ſo much as a flye left with him. The Antidotist here baulks the weightier matters of the Testimonies I alledged, and Domitian-like, falls a catching at flies, taxing me with a Syllabical Errour, of leaving out a Syllable, or two in my Tranſlation; which yet himſelf could not but ſee I inserted in my Margent.

2. Neither can it be any falſification in me, inasmuch as I have put all the words of the Authour truly in the Margent; and although I omitted ſome of them in the tranſlation, yet I wronged not the Authours ſenſe and meaning. For no man can make any other Conſtruction of theſe words [*they cannot be ſaved by thoſe bodily exerciſes, for God requires the heart*] than this; *they cannot be ſaved by thoſe bodily exerciſes onely; for God requireth the heart.*

Antidor.

Cent. 6. pauld  
ante finem.

“ He affirmeth that the Brittaines never loſt their Faith after they re-  
“ ceived it from Pope Eleutherius in King Lucius his time. And yet  
“ St. Bede affirmeth that they loſt it in the perſecution of Diocle-  
“ tian.

Anſw.

Answ.

1. I said, that the *Britains* faith failed not, and what I said, I there confirmed by two Historians of our own nation, *Geffrey of Monmouth*, and *Mathew of Westminster*; who saith expressly, (1) *The remainders of the Britains never departed from the faith of Christ.*

2. Yea, but *Bede* saith, they lost it in the persecution under *Diocletian*: *Bede* saith not so, His words are these, (2) *susceptamque fidem Britannusque in tempora Diocletiani inviolatam integramque quiete pace servabant*; that is, The Faith which the Britains received, they kept it entire, and undefiled, until *Diocletian's* time, in peace and quietnesse. His meaning is, that in *Diocletian's* time, they kept the faith, but not *pace quiete*, not in rest and peace, but were then persecuted for the profession thereof; so as the word *usque* until, may be there taken inclusively, relating to the precedent time, and not exclusively as respecting the time following.

3. The word *usque* and *donec*, untill; they sometimes (3) signify *tempus determinatum, actum continuatum*, a continued act designed to some certain time, and after that ceasing and determining; as for example, *All the Prophets, and the Law Prophesied, usque ad Joannem, untill John*, *Matth. 11. 13.* and then the Gospel was opened, and more fully revealed: sometime it is put *pro infinito*, and imports a continued act after the term, or period of time prefixed, and so it is taken for *semper*, as when Christ saith, *I am with you alway, Usque ad consummationem seculi, even to the end of the world*, that is, *perpetually*, *Matth. 28. 20.* In a word, the term *donec* untill; it *negat prateritum, ut non ponat futurum*, it so denies the time past, as yet it infers not the future: *Michael, Sauls daughter had no child unto the day of her death*, *2 Sam. 6. 23.* *Joseph knew not Mary till she had brought forth her first borne sonne*, *Matth. 1. 25.* It cannot be hence inferred, that *Michael* had a child after her death, or that *Joseph* knew *Mary* after that she had brought forth her son.

This [*untill*] is an Extensive, not an Exclusive word, giving an assurance of an especiall time, wherein there is no doubt; but not excluding, or denying the time following, as in *St. Matthew 28. the 20. verse*: As our Assembly of Divines \* have observed.

In like sort, the word [*For ever*,] it is used not onely for time without end, but for a long time, as in the Law of the Servant, *He shall serve thee for ever, for ever*, that is, to the year of *Jubilee*, which is every fiftieth year, and then he shall be manumitted, and freed. So 'tis said of the Passover, *You shall keep it a Feast by an Ordinance for ever*; that is, untill Christ's coming; for then Ceremonies had an end. It is also taken for time without end, as in the Doxologie, *For thine is the Kingdome, the power, and the glory for ever, for ever and ever.* As it was in the beginning; that

(1) *A fide Christi nunquam recesserant Britanni Refugio. Math. Westmon. ad annum. 586.*  
(2) *Beda, Histor. Gent. l. Angl. l. i. c. 4.*

(3) *Th. Aquinas et Estius in 1. Cor. 15. 25. Donec ponat omnes inimicos sub pedibus ejus.*

\* *Annot. in Genes. 28. 15.*

*Exod. 31. 6.*

*Exod. 12. 14.*

*Matth. 6. 13.*

is,



is, from the beginning; for both Ages, present and future; now in this world, to that world which shall never end.

*Protestants Evidence.*

*In Prefat. Pauli ante finem.*

Bishop Jewel challenged the Papists, to shew any Orthodox Father, Council or Doctor, that for the space of the first 600 years, taught as the present Church of Rome did.

*Antidot.*

"Jewel was answered by Stapleton, and others; and then a Proclamation was made, that none should publish or read the Answer under pain of death.

*Answer.*

1. Stapleton hath not answered Jewel's Challenge, but endeavoured to retort certain untruths upon Jewel, wherewith the Bishop had charged Mr. Harding; If Stapleton's Answer were forbidden; it is likely it was not moderately and peaceably composed.

2. Harding's Answer to Jewel, is so far from being forbid to be read, that the Answer therunto with Jewel's Reply, is printed by Authority, and the Book commanded to be had in all the Churches of England.

*(w) Respons. ad Duræum. l. 5. de Patrib. in fine.*

3. Doctor Whitaker saith, (w) *Totis jam viginti annis*, that for the full space of twenty years, Jewel's Challenge is not answered; and he bids them take longer time, and return us but one, certain, accurate testimony of Antiquity for their Tenets, and it shall suffice.

Duræus the Scottish Jesuite answereth, that Harding hath accepted this Challenge. He hath so; and we leave it to the Judgment of the Indifferent Reader, how he hath performed the Task he undertook.

SECT. VI.

Of the Masse, the Name, and Thing; the Original thereof. Of Abuses therein; In their Private Masses, and Processions. Of the Britains Conversion by Augustine the Monk, sent hitber by Gregory the Great. And whether according to Dr. Humphrey's Testimony, Augustine brought in such Doctrines, as we now hold to be Novelties, and superstitious. The Conclusion.

*Protestants Evidence.*

*In the Preface, Pauli ante finem.*

Now instead of the right administration of the Word and Sacraments, came in the dumb guise of the Masse.

*Antidot.*

## Antidot.

“ Doctor Pocklington a writer of this year, alloweth of Masse, and  
 “ citeth both Augustine and Ambrose for saying of Masse; and  
 “ therefore speaks much against Protestants Preaching, which he saith  
 “ hath banished away Prayer at the Altar. And as he describes it,  
 “ there is nothing but the Catholike Masse, englisshing the Latine word  
 “ Missa, to be Divine Service, which this mad Puritan fellow calleth,  
 “ The dumb guise of the Masse.

## Answ.

1. When the Prophet Elisha sent to anoint Jehu King, some  
 said, wherefore came this mad fellow to thee? They called the Pro-  
 phet's Messenger (as now he is pleased to term Me) a mad fellow;  
 but how truly? *An qui perperam me insanire aiunt, ipsi insaniunt?*  
 Let this Physician (as is in the Proverb) heal himself. For he is  
 in *χολῇ νοσήσας* & *ἐν χολῇ νοσήσας*. He is himself in the gall of bitterness.  
 An Acre of Hellebore, that purgative Herb Hellebore, (as he  
 saith in the Comedian) will scarce serve to purge, and correct his  
 peccant humour, *Non potest hac res Ellebori Jugere obtinerier.*

2 Kings 19. 11.  
 Plantus in Me-  
 nechm. Act. 4.

Act. 8. 23.

Idem ibid.

The Doctor shews, that the Fathers (and, amongst them, Am-  
 brose and Augustine) mention a Sacrifice; but what Sacrifice? not  
 that propitiatory, external, visible, true and proper Sacrifice, for the  
 quick and the dead; but that Representative, Rememorative, and Spiritu-  
 all Sacrifice.

Altare Chri-  
 stian. ch. 20. c.  
 19.

2. The Doctor alledgeth St. Ambrose, for distinction of Service.  
 “ St. Ambrose his practice (saith he) sheweth a distinction of Service;  
 “ the Catechumens being dismissed, *missam facere coepi*, saith Am-  
 “ brose. Ambrose began not the Second Service at the Altar before  
 “ the first Service in the body of the Church was finished, and the Cate-  
 “ chumens sent out. Thus the Doctor.

Sermon Intra-  
 led, Sunday  
 no Sabbath,  
 pag. 27.  
 Ambros. Epist.  
 33. ad Soror.  
 Marcellin.

3. In St. Ambrose's time, the Christian people, having publike  
 prayers in many Churches daily, did therewithall daily receive  
 the holy Sacrament of Christ's Body and Blood. Now because  
 sundry were at other parts of Divine Service, for whom it was  
 not lawful to receive the Sacrament, as namely the Catechumens,  
 that is, Novices in the Faith, who were not yet baptized; and  
 Absenti, such as Church-discipline removed from the Commu-  
 nion; therefore, they were wont (after Prayers made, and Scrip-  
 tures read and taught) to dismiss the rest which might not Com-  
 municate, the faithful onely staying to receive together. And  
 this Dismission of them was noted by the word *Missa*, used for  
*Missio*, that is, a sending away, or licensing them to depart, the Dea-  
 con (x) saying to them, *Ite, missa est*, to wit, to the Converts, un-  
 baptized Catechumens, who were not admitted to the Eucharist,  
 but dismissed, and commanded to depart: And after the recei-  
 ving of the Sacrament, the whole Congregation was in the se-  
 cond place Dismissed, by an *Ite, missa est*. And this (haply) made  
 the Doctor translate the word *Missa*, divine service, meaning by  
*Missa* Ambrosii et Augustini, their forms of Liturgie; so as the

See Dr. Rai-  
 nold's confe-  
 rence with  
 Hart, Chap. 8.  
 Divis. 4.

(x) Isidor. Orig.  
 l. 8. c. 19.  
*Missa tempore  
 Sacrificii est,  
 quando cate-  
 chumens foras  
 mittuntur.*  
 Alex. Halens.  
 Part. 4. Qu. 37.  
 Tract. de Offi-  
 cio Missa.

very



very name of *missa*, was given to that part of the service; and they were said *Missam facere*, who celebrated the Communion, as St. Ambrose did.

4. Thus the word *Missä*, took the place of the word *Cæna*, Supper: For, when the Latine tongue began to degenerate, then the Latines began to say, *Remissa peccatorum*, for *Remissio*; that is to say, a *Dimission*, or *sending away*. Now as words in proceſſe in time change their signification, so the word *Missä*, about Ambrose's time, began to be taken for some Orisons that were made before and after the sending away of the *Catechumen's*. And thus (as Mr. Moulin observes, y) is the word taken by Ambrose in his 33. Epistle to his Sister Marcellina.

(y) Of the Masse, Book. I. Ch. 2.

Antidot.

Loc. citat.

pag. 34.

Origen. Homil.

11. in Joan.

Cyrl. in Joan.

l. 8. c. 5.

Augustin. Serm. de Tempore, 251.

“ The Doctor speaks against the profaners of the Lords Day, qui faciunt lectionibus terga vertunt, as Origen says, that make base account of Scripture-read; against such as will not, as Cyril says, Ecclesiastico officio interesse, such as will not come to Church, till Service be ended, and the Sermon begin, as the Doctor rendreth Cyril, against those, qui cogunt Sacerdotem ut abbreviet Missam, as Austine speaks, who make the Priest curtail the Service.

Answer.

Truly we mislike as much as the Doctor can, such as turn their back from the hearing, or reading of Gods word, such as refuse to be present at the publike worship of God, at ordinary and extraordinary times, wherein the the Minister Officiates. But what makes this of the Doctor's, for Justification of the Romish Masse?

Antidot.

“ The Doctor alledgeth a Sermon of Austin's de Tempore, How great men when they came to Church, compelled the Priest to make short his Masse.

Answer.

(2) Lib. 7. In dict. 2. Epist. 63. et Lib. 11. Epist. 56.

1. Gregory the Great, who lived two hundred years after St. Austine, and sets down the parts and manner of the Masse, saith, (2) that there was said *Hallelujah*, *Praise ye the Lord*; they said, *Kyrie eleeson*, *Lord have mercy upon us*: And the people answered them with the same words, *Christe eleeson*, *Christ have mercy upon us*. And the Lords Prayer, with the Prayer (called the Canon) was said over the Offering; and after Consecration, the Communion was ministred. What likelihood is there then, that in Austin's time, they made the Priest cut short the Masse? they were not like to be tired with it.

(a) Lanc.

Elieus. in Re-

spons. ad Bel-

lar. Apolog.

cap. 8. pag. 219.

2. And for those Sermons *de Tempore*; to passe by the Censures of the Divines of Louvain, and Erasmus thereon; a learned Doctor of our own saith, (a) that in Austin's time, non fiebant Sermones de Tempore; so as those Sermons may seem rather to be *Augustinensis*, than *Augustinini*, to be made rather by some Augustine-Friar, than Father Augustine.

Antidot.

## Antidor.

“The Evidence saith, That instead of the divine Service came in the dumb guise of the Masse.”

## Answer.

1. Our Church of England (b) speaking of Private Masses without Communicants, calleth them Fables, and I accordingly termed it a *dumb guise*; inasmuch as it is performed with Stage-like gestures, by a Massing Priest clad in Enigmatical and Allegorical Robes, who turneth his back to the people, and uttereth, or rather muttereth the words of the Canon of Christs Institution, in a low voice, so as the people cannot hear him, and what they hear (being in Latine) (which for the most part they understand not) they pray they know not what, and are therein dumb worshippers; a great part of their devotion being mostwhat exercised in looking and gazing at the manner of the Priests celebrating the Masse without communicating thereof; so as they are not as Christ would have them, saying, [Take ye, Eat ye] not as Guests at his Table, Takers and Eaters, and Partakers thereof; but as it were, Waiters, Spectators thereof, and Gazers thereat. Now Sacraments were not ordained to be gazed upon, or to be Carried about, (as in Procession) but to be duly used.

2. Bishop Bilson speaking of the Masse, saith, (c) *we have not so many turns and couches, bows and becks, as you have in your Masse; we do not swing the Censer, rinse the Chalice,rosse the Masse-book, play with the Host, and sleep at Memento, as you do, at your Massing Revels and Mummeries.*

3. Besides, the grosse and intolerable Abuses of your publike Processions, invented for the more solemn Adoration of the Host, are displayed by your own Authours.

Polydore Virgil, (d) a member of your Church, noteth in them the very fooleries of the Roman Pagans, by your fond Pageants, where Priests play their parts, in representing the Persons of Saints; other of Queens, accompanied with Bears and Apes, and many like prophane and sportfull Inventions; which occasioned some of your own more devout professors to wish this Custome were abrogated, as being an Innovation, and serving mostwhat for Ostentation and Pomp, rather than for *Pious Devotion*.

This Custome of Circumgestion of the Host (saith Cassander (e)) may be left, with (if it be wisely layd down) greater profit unto the Church; both because it is but a new invention, as also because it serveth rather for a pompous ostentation, than for any godly devotion; and so (as Albertus Crantzius saith) is contrary to Christs Institution, who ordained Sacraments, ad usum, non ad ostentationem, for use, and not for ostentation.

et chorus inducitur famularum; hic Davidem agit, ille Salomonem; alii Reginas agunt, alii venatores ludunt; Simiam et Jumenta inducentes. Sacerdotum alii Divorum personas agunt; eorum Imagines, aut Reliquias ferentes. Polydor Virgil (in that Edition which is not castrated by the Romish Inquisitors) Lib. 6. Invent. c. 11. pag. 414, 415. (e) De Consultat. Art. 22. Sect. De Circumgestar.

[Hoc est Corpus  
meum] and  
[Hic est San-  
guis meus.]

(c) Answer  
to the Jesuit's  
Apology, part. 4.  
pag. 407, 408,  
et 466.

(d) Ita Romani  
facilitabant, et  
alia plerumque  
Gentes, a quibus  
ad nos praeval-  
dum ritus  
hujusmodi ma-  
nuit. nam  
Supplicatio-  
num nostrarum  
pompa solent  
ludicra qua-  
dam praecedere,  
ubi effigies ali-  
qua magnis  
malis debiscunt,  
dentibusque soni-  
tum faciens, et  
alia oblectatio-  
nes ludicra, in  
quibus Prophe-  
tae representan-  
tur; alati pueri,



But for this matter, I refer the Reader to Mr. *Moulins Anatomy of the Masse*; wherein are described the several sorts of Masses, with the ridiculousnesse of their mysteries, and the absurdity of their Ceremonies.

(f) See Hierome, in Math. cited in Th. Aquinat. Catech.

*I was not mad then, Oh noble Festus, when I called it the dumb guise of the Masse; but spake forth the words of truth and sobernesse, Acts 26. 25. but as Hierome saith of Helvidius, (f) so it may (haply) be with this Antidotist, omnis insanus neminem reputat esse sanum, those that are crackt-brained themselves, think others are not well in their Wits.*

#### Prot. Evidence.

In Prefat. paulo ante finem.

*For the first three hundred years, those Tenets of Popery got not any footing; Papal Indulgences were yet unhatcht, Purgatory fire was yet unkindled; the Masse was yet unmoulded; Transubstantiation was yet unbaked; Communion in one kind, was not yet in kind; it was not then known, that Liturgies and Prayers were usually, and publikely made in a tongue unknown &c.*

#### Antidot.

*“ All this is disproved by Bellarmine at large.  
“ Besides, the Protestant Doctor, Dr. Humfrey, and other Protestants, as Brierly sheweth, do affirm, that all the doctrines here specified; yea, the very Chaos of Romish superstition were brought into  
“ England at its Conversion by St. Augustine, sent hither for that purpose by Pope Gregory above an Eleven Hundredeth years since.*

#### Ans.

(g) Mr. Boltons Comfort for afflicted. Con. pag. 386. et 527. in margine.

1. Bellarmine's proofs in behalf of the points specified, are partly confuted in this Evidence, but fully by the learned of our Church; as also by that glory of France, Daniel Chamier, the incomparable confounder of all Popery, (as a Judicious Divine (g) terms him) in whose hands Bellarmine, that Goliath of Rome, is but a very child; whom not all the Jesuits in Christendome shall be ever able to Confute, either in this world, or the world to come.

2. Concerning the points specified, I confined my speech to the first 300. years; and the Antidotist enlargeth it to Saint Gregories time, who lived three hundred years after; *non sat commodè divisa sunt temporibus tibi Dave hac.*

(h) The Protestants Appeal. c. 2. Sect. 1. et 6.

3. Although we willingly confesse that St. Gregory was an happy Father of the Faith of many, and delivered to them the saving knowledge of Christ Crucified; neverthelesse, as some Parents and Nurses with their milk, the food of Life, do ordinarily transfuse some insensible seeds of their own hereditary infirmities, which in time grow upon their children, and become both sensible and dangerous, unlesse they be purged out: so it must be acknowledged, (saith a learned Doctour (h) of this spiritual Father, that together with the Substantial Doctrine of holy Faith, his Schollers and converts might receive some few of his infirmities, and superstitions,

stitutions, which like hereditary diseases, increasing with time, and growing strong, ought not therefore to be still cherished, because they are hereditary.

## Object.

Yea, but Doctor Humfrey, among other Corruptions taught by St. Gregory, and brought in by Austin the Monk, numbrell Transubstantiation.

## Sol.

1. This is impertinently urged by the Apologists, especially knowing that Doctor Humfrey (a) spake not this from his own Judgement pitched upon any sentence of St. Gregory, but onely out of a Romish book, called the Legend, (for that he citeth in the Margent;) a Story so utterly forlorn of all approbation by any Protestant, that even their own learned Authours have not doubted to say, that, *It is an History (k) so unworthy to report the memory of Saints, that nothing can be named more filthy than it is, That the matters reported therein (l) do by fables, and fooleries overthrow the Truth;* so absurd, that however it be called the Golden Legend, yet the Authour thereof may seem to have a face of Iron, and an heart of Lead; thereby noting him to have been shamelesse, and Witlesse.

(a) Jesuitismi  
part. 2. a. Rati-  
one 9. pag. 626.  
Lond. 1584.

(k) Nihil fadi-  
us dici potest eo  
Libro Clau-  
Espene. Com. in  
Tim. Digres. 1.  
Paris. 1561.

(l) Royard.  
Prefat. ante  
Homil. de Festa  
Sanctor.

(m) Causa Lo-  
cor Theologicor;  
l. 11. c. 6.

2. Yet this place is the ground of the Apologists Objection, concerning the Testimony of Doctor Humfrey, which proceeded not from his perswasion of the truth of that story, but from his Supposition of the belief which the Romish Professours gave thereunto; which (notwithstanding divers Judicious Doctours among them have rejected it, as filthy, foolish, fabulous) hath been preached in their Sermons, as being worthily graced with the Title of Golden, and is known to be generally embraced of their vulgar, as the true Acts and Monuments of holy Saints.

## Antidor.

“ I could have brought many more falsifications, but here wants Paper  
“ to expresse them; But as you may discern where a Fox hath been by the  
“ stink which he leaves behind him; so you may know this man to be a lyer  
“ by the stink that he hath left in these falsifications.

## Answ.

1. This is not unlike the Parasite in Plautus, who having reckoned what number his Master, the bragging Souldier defeated in one day, and being commended for his large Bill, replied; (n) *At nullos habeo scriptos; sic memini tamen;* I keep not a List or Catalogue of my Captains exploits in writing, but to my best Remembrance they be just so many. “ He could have brought more, many  
“ more falsifications, but he wants Paper. He wants not Paper, so much as his Papers want truth. The next Shop would have furnished him, and then — (o) *Stulta est clementia, cum tot ubique occurrat mendis, peritura parcere charta.*

(n) Plautus in  
Milita Glorioso  
Act. 1. Scen. 1.

(o) Juvenal.  
Satyr. 1. Vati-  
bus occurrat.

2. That of the Fox and Train-sent, hath an ill relish; his Rheubarb (belike) was not well boiled. I shall quit it with a Comparison of the like nature, but more mannerly. The City



of *Alexandria* in *Egypt*, nourished the great Bird *Ibu*, to devour the garbage and Offall of it, and to cleanse the streets; but he left of his own filth and beastlinesse more noysome behind him; this Empirick seems to be a Bird of the same feather; and so let them go together.

Antidot.

“ And so in the Name of *Jesus* beware of him, and contemn his Doctrine till he can prove his Mission.

Answ.

Seneca.

I perceiv he seeks to run me in contempts in his Readers Books; my aym is honest and fair, *et ad honesta vadenti contemnendum est iste contemptus*, so as I shall the easilier passe by this contempt; and onely change words with the Antidotist; Contemn his Doctrine, (saith he) till he can prove his Mission: Contemn his Mission, (say I) till he can prove his Doctrine. And now that I have proved (I hope) both our Doctrine, and our Mission, I crave a Dimission.

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FINIS.

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